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THE  
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MONTHLY REVIEW,  
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OF THE  
PHILOSOPHY AND THEOLOGY

TAUGHT IN THE WRITINGS OF

EMANUEL SWEDENBORG.

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GEORGE BUSH, A. M.

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ORIGINAL PAPERS.

ARTICLE I.

LIGHT FROM THE EAST;

OR, NEW CONFIRMATIONS OF SWEDENBORG'S TEACHINGS FROM THE ASIATIC LANGUAGES  
AND RELIGIONS.

No. IV.

THE communications under the above head, assume henceforth a somewhat different form in the present number, from the fact, that Dr. Rochrig has been induced to deliver a course of Lectures in Brooklyn, embracing the substance of what he had proposed to furnish in the shape of essays for our pages. Up to the present time, four or five of these Lectures have been delivered with much acceptance to the audiences assembled; and though opening an entirely new vein of illustration and confirmation of our doctrines, yet we hazard little in saying, that they will be found no less instructive when addressed to the eye than to the ear. The style will betray itself as that of a foreigner, yet we have seen fit to retain it, with but slight alterations, as there is to our taste a certain charm in the individuality of an earnest mind, struggling with the difficulties of a foreign tongue, which is apt to evaporate in the emendations that would conform it more fully to the standard idiom. It is this peculiarity which has always rendered the letters of Dr. Tafel particularly interesting to us.

THE DIVINE LANGUAGE OF CORRESPONDENCES.

INTRODUCTORY.

FOR some time past, I have felt myself prompted to bring to the consideration of my brethren a subject, which seems to me of an unquestionable importance for giving to our heavenly doctrines a strong and solid foundation—one that might not very easily be shaken by the hostile assault of sceptic or unbeliever. This subject relates to the divine language of representatives or correspondences, revealed to us through Swedenborg, to be proved (independently of its holy religious ground), as an undeniable and universal fact, exhibited in

human speech generally, and especially in the peculiar tongues or languages spoken by the numerous nations of all times, and in all the various quarters of the globe. Driven by the most irresistible desire of promoting and extending to the best of my feeble ability, the admirable truth which the Lord has graciously bestowed on his New Church, I soon was struck by the idea, that perhaps an oral entertainment with my brethren, in one or some of our social conferences, would be the most appropriate means to satisfy this impulsion of my heart, and to make us all enjoy together the delight which these discoveries cannot fail to procure to all sincere and faithful believers in the Lord's New Dispensation. But the advice of friends has prevailed upon me to adopt another mode of imparting to my brethren the results of my studies, and it is in compliance with this suggestion that I now stand before you. Having, however, never before, addressed any assembly in the English language, with which I must say, that I am only most imperfectly acquainted; feeling, besides, a great difficulty to pronounce this, in many respects, beautiful and charming language, in an intelligible way, I was much impressed with a certain kind of fear and self-distrust, and gave up again and again the intention to speak before so many persons—causing them, perhaps, to lose some precious hours, that they might otherwise spend in a more profitable and satisfactory way. But, analyzing the real reason of this fear, and descending somewhat deeper into the very essence of that sentiment, I soon clearly perceived that my hesitation was no more or less than a remainder of the old unregenerate man, which is ever liable to mar our own good intentions. However, I found some motives, strongly to counteract that natural reserve, when I rendered present to my mind, that it is not my own human understanding which I am to display in my lectures, but that it is the grand and sublime truth, and the supreme cause of our gracious Lord which I advocate in speaking before you in this place. You will therefore, dear brethren, direct your exclusive attention, not to him, who now serves as a mere inert, and as it were, passive instrument, scientifically to elucidate divine truth, but to view only, and heartily to receive, the delightful objects that at present shall be brought to your knowledge. I am so far from having any latent or deeply concealed intention to exhibit before you, in this holy place of our regular worship, any brilliancy of sagacious skill, or extraordinary talents, that, on the contrary, I look, myself, with comparative indifference on the very objects of linguistical science and erudition, which will enter as a constituent part into our present considerations. At least, I would say this of these pursuits, as soon as they are separated from the sublime end, respecting the external confirmation of the most holy Word of our Lord. And it has, surely, not been by torturing my own intellect and self-derived wisdom, that I endeavored to bring forth the results which I now feel myself enabled to communicate to you; but I never approached to this highly pleasant task without ardently imploring the continued assistance of our merciful beloved Lord. In these lectures, I intend as much as possible to bring nothing before you of my own opinions, thoughts, or reasonings, nothing of my own, besides the best and most sincere good will to pro-

mote genuine truth. I merely stand here to state and enucleate *facts*,—facts of an unquestionable character, and all derived from the most authentic sources,—facts, too, that may easily be submitted to an impartial judgment.

The theme which I propose to discuss, is one of high intrinsic importance, as it bears, as already observed, on Correspondences or Representatives; in other words, on the *Divine Language*, in which the most holy Word of the Lord is written, and which our heaven-enlightened commentator has truthfully revealed to the human race. Every thing in heaven corresponds to something on earth, and thus spiritual and natural principles are conjoined, by the things which correspond. Our intention is to show, that a thorough and independently scientific confirmation, derived from the facts exhibited in various, and often most heterogeneous languages of men, *can* be given of the great law of correspondences. We shall hope to adduce proofs, that as all the various objects of the animal, vegetable, and mineral kingdoms, are representative of certain corresponding principles in the spiritual world, so this fact, first announced to the world by Swedenborg, is also confirmed by peculiar usages in the languages of Central Asia; and that these usages occur, because the above law of correspondences may be said to have been organically impressed upon all human thought, and thus becomes inherent in the very nature of human speech. On this fundamental ground it is, that these linguistical peculiarities are found dispersed, *more or less plentifully*, over all the known languages of men. But from particular causes they occur more abundantly in that class of tongues to which I have alluded. The result of these confirmations from the department of philosophical and comparative philology, will furnish us with most powerful arguments against the opponents of our faith, when prompted to assert *a priori*, and without any previous research, that the disciples of the New Church, in their peculiar way of interpreting the Sacred Book, are deluded dupes of their own imagination; their exegesis being nothing but a mere fanciful and capricious contrivance, founded on a paradoxical and absurd substitution of arbitrary, and often even trifling and nugatory meaning, for the real, plain, natural and literal sense of the word of God. Hitherto our only answer to those attacks and objections has been of a more *general* nature, referring to the correlativeness of the universe with the human organism, or also to the common use of allegorical or metaphorical expressions in poetry, especially that of the Hebrew and other oriental nations. Now, however, we shall not dwell on that merely general point of view, but enter, to the best of our ability, into the *particulars*; and, I dare to say, even into the *most minute details*. One correspondence after the other will be submitted to your most impartial and rigorously scientific investigation, in order to obtain by it a variety of *wholly independent confirmations* and *conclusive outward proofs* of the truth and genuineness of Swedenborg's extraordinary statements with regard to the representations of spiritual things. Our results will assume the form of a satisfactory justification of our author's peculiar and strange seeming mode of interpreting the divine speech exhibited in the Sacred Book of

the Lord. There is, however, much reason to warn you, dear brethren, against forming too high expectations respecting the final result of my researches on the science of correspondences. For the number of instances I shall put before you must needs be a very limited one in comparison to what is still to be discovered and similarly confirmed. And, besides, dear friends, there seems to be no possibility to lift entirely the veil, which doubtless providentially covers the foundations of that heavenly truth; and there is reason enough to be already much rejoiced and thankful to the Lord, for bestowing on us this only partial and very limited portion of an extrinsic and scientifically justificative insight into the deep and sublime recesses of his holy truth. The Lord, in his great kindness and mercy towards mankind, has allowed, as you know, a sufficient degree of clearness and evidence in his divine laws, to convince the mind of those who affectionately adopt the truth in well-disposed, love-inspired hearts; but, nevertheless, has permitted this ground to be sufficiently enveloped with at least apparent incertitude and darkness, as to blind fully those who wilfully doubt and obstinately reject his heavenly instructions. And, after all, how could it possibly be otherwise? A *full* evidence, extending to *every single point* in the grand system of our divine doctrines would straight become to us an external force for belief—subduing our mind by taking off even all *possibility* of doubt; it would thus deprive us of the very fundamental conditions of regenerative efforts during our natural earthly life. It would do this by spoiling us of our individual liberty, and the free choice between good and evil; and strongly and invariably imposing upon us duties against our will and rational assent. Such an overwhelming and boundless evidence of truth would unavoidably destroy the spiritual equilibrium in man, and reduce him to an immediate, unreflecting and merely instinctive good life, or even to a uniform and passive inertia, and automatic state. Swedenborg himself has not unveiled to us the internal sense of the *whole* divine word; and was, as he expressly observes, very often forbidden to communicate to us the fullness of his heavenly experience. In several cases you will remark that my statements respecting correspondences, as confirmed by the languages of the various nations, are of an unequal value, and offer not always the same degree of evidence. This is founded on the very nature of things to which I have formerly adverted; and often also on the short period during which I have been engaged in this *special* kind of research, not to mention the comparative want of the necessary lexicological and idiomatical works, or collection of dictionaries, grammars, and other important books, which I supposed after my arrival in this country, were not to be met with everywhere, and seemed to me, at that time (at least to that extent as I would have required them for my present investigations), to be the rather exclusive possession of the public standard libraries in the great cities of Europe.

It would by far exceed the intended scope of these lectures, if we would travel over the whole ground of human language, from which suitable confirmations for our doctrines in the New Church could be derived. Thus we of necessity exclude, at least from our *present* researches,

a great part of otherwise important languages, such as, for instance, the various modern Hindoo dialects,—those of China, Japan and Tibet, the Bali, Kawi, Cingalese, Siamese, Zend, Pehlewi, Coptic,—the numerous tongues of the tribes of the Caucasus, of the Polynesian Islands, and of the so-called Indian nations of North and South America, etc. When we here allude to this immense field of necessary omissions for the present, we do by no means intend to insinuate a favorable opinion of what we might be able to do, by an unparalleled amount of acquired knowledge. We, on the contrary, wish merely to make our hearers understand what can possibly be done with regard to so vast a department of research, to give them new hopes respecting all that may be not satisfactory in our present considerations, and finally to assure them that very good accessory means for farther inquiries exist in the dominion of bibliography, with reference to all those multitudinous languages; so much so, that every one (after the specimen now afforded) may be able to continue those, and will be, if not more yet, to say the least, quite *as well* qualified for the task as myself. Science can no longer be a monopoly of a certain class or caste, nor a privilege for a few, but truth becomes, at the present day, a general property and undisputable possession of the great community of mankind! While we now shall introduce into the circle of our considerations a good deal of oriental languages, it will be deemed proper to supply you with all desirable means to verify the exactitude and genuineness of every one of my present statements, so that, then, no doubt will possibly remain in your minds. As, however, it would afford little edification to my audience to be treated to a long roll of names and titles, I will waive that, and simply say, that my manuscript contains an ample list of the most respectable authorities in this department, which is at the service of any inquirer, and which will probably appear in due time, in printed form.\* The peculiar nature of these Lectures requires me to keep the subject on the height of severe science. I shall do this, however, so as to render it at the same time clear, and make it to the best of my ability, generally interesting and intelligible, although omitting, by force, a great part of otherwise desirable and necessary illustrations and developments, in order not to embarrass or lose sight of the principal object of our present investigations. By degrees other means may probably be discovered, to adapt at once scientific results even to the most illiterate and

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\* The following authors, among others, may be consulted, as sustaining, in one form or other, all the important positions embraced in the merely linguistic parts of these lectures:—

*W. v. Humboldt, Bopp, Pott, Bensley, Gesenius, Ewald, DeSacy, Adelung, J.S. Vater, Frosterus, Gyarmathi, Sajnovics, Leem, Fiellström, Ihre, Oehrling, Sjögren, Strahlmann, The Vocabulary Catharinæ; that of Holm, 1664—that of 1695; Klaproth, Renval, Inolenius, Petrus, Martinius, Ganander, Vhæl Rask, Possart, Castren, Kellgren, Gabelentz, Wiedemann, as to the Finnish tongues. As to the Tartar branch—Klaproth, Gerbillon, Thevenot, Amyot, Langlet, Abel-Renuzat, Gabelentz, J. J. Schmidt, Popov, Schick, Kovalevsky, Bolrounikov, Schergin, Xylander, Bergmann, Plalas, Plath, Kasembek, Jaubert, Guiganov, Beresine, Böhlingk, Frahn, Khalifa, Trojanski, Schott, Schlatter, Moutandon, The Djaghataian Vocabulary Abooshka, Meninski, Molina, Mascis, Piangola, Ciadyrgy, Mehemed Es' ad Efendi, Bernardo da Porigi, Vanculi, Clodius, Demetrios Alexandrinus, Korabinaki, Rhasis, Hindoglu; The Great MSS. Dictionary of the King's Library in Paris, or Lesicon Asceranum; Bianchi, Handjéri, etc., etc.*



uncultivated mind, provided the happy age shall not be too long deferred, when the highest science will become popularized, and all truth unreservedly divulged and generously spread throughout society as a common treasure, to which all earth-born reasonable beings are equally well entitled.

Entering after these perhaps somewhat long—however, I hope, not too long—preliminary remarks into the subject itself, which is, at this moment, properly to occupy our attention, I shall in order to be more easily understood, mention in a few words, what is our point of view in relation to the various languages of our earth generally, and their mutual affinities, appending some very brief and pointed, but as to the present, wholly sufficient hints bearing on the method, according to which researches like these are to be conducted.

#### UNITY OF LANGUAGES.

Human language, in itself, is essentially one, amongst all kind of people, to whatever race or country they belong. This universal, God-implemented human speech becomes clothed with special forms in accordance with the character and peculiarities of each nation, getting thus into a sort of individualization, and constituting the multiplex systems of peculiar languages. However far these various tongues may appear to be from each other, they are nevertheless, easily liable to a classification into *types* or *stocks*, *groups*, or *classes*, *families* or *genera*, *individuals* or *species*, with multitudinous *varieties* accompanying the latter. This division is analogous to that of the three kingdoms of natural productions, and entirely conformed to common sense and sound logic. The *types* evidently constitute the most general division, and there are only a very few, to which nearly all *known* languages of our earth can be referred. We, thus, mention here, in passing, the Indo-European type, the Malaio-oceanic type, the Semitic type, the Tartar-finnish type. Languages, such as Thibetian, Chinese, Japanese, Coreanish, and in another quarter, the greatest part of the numerous tongues of the tribes in the Caucasus mountains, then, likewise, Cantabrian or Baskish, Albanese or Skipetarish, Hottentot, and the various negro-tongues—have not been hitherto capable of being reduced to any classification, because no kindred languages have been detected with which each of those isolate tongues could be ranged into a class, or to which it might be referred as to its general type. The few types alluded to, have amongst each other, a sort of relationship, as can be shown by a judicious comparison, not only of their words, or rather their roots, in general, but especially by the striking analogies existing between their respective grammatical forms. But that peculiar department of comparative philology which refers to *types* of languages, is most uncertain and presents very great difficulties. So far as to types. One example out of many others, will be sufficient to give you an insight into the difference between these *types*, *groups*, *families* and *individual tongues*. Thus, for instance, the above-mentioned Indo-European stock of languages is a *type*. Its divisions, as *Germanic*, *Slavonian*, etc., are *groups*, and the subdivisions of each group, such as the Teutonic and Scandinavian languages (subdivisions of the

Germanic group) are *families*, each of which *families* consists of *individual* tongues; the Scandinavian family, for instance, consists of the individuals: Icelandic, Danish, Swedish. The *dialects* into which most of such individual languages are divided, are the *last* division, to which we give the name of *varieties*. That individuals belonging to the same family of languages must needs present a resemblance similar to that which exists between brothers and sisters of the same human parents—that families descending from one and the same group, and that also groups themselves, which appertain to the same common type, are exhibiting an unquestionable mutual relationship—all this will not, we think, easily be called into doubt by any reflecting mind.

As to the method of philological proceedings generally, it will be found of special importance in this connexion, as little if any thing of what follows hereafter will be fully understood without some previous acquaintance with those general laws and linguistical rules to which I shall now advert. They will constantly be applied in our investigations relatively to the science of correspondences, and refer especially to two things: (1.) *The outward form and appearance of a word*; (2.) *Its meaning and interior nature*. The former considers the elementary parts of which words are generally constituted, viz. the *letters* and their peculiarities; the latter has respect to the various *significations* which one and the same word may assume in different languages.

#### VOWELS AND CONSONANTS.

*Letters* are naturally divided into *vowels* and *consonants*. As to vowels, they are what constitutes the very audible sound, or the loud and vocal element in language, while consonants are mute, being by themselves not perceptible to the ear, and serve as a mere accessory aid for the utterance of syllables and words. Vowels do not exclusively belong to man, they are produced also by animals, and rendered even by inanimate beings and by instruments, or may result from mere physical action on natural objects, while articulated sounds can evidently proceed from *man* only. Vowels appear more or less distinctly in the cry of animals, and also in most of those instinctive or passionate utterances that in grammatical language are called interjections; they constitute the sounds of music, and are without any doubt, the *affective* element in the human speech, while consonants are designed to express thought and reason. Thus the two elementary principles of audible human language, *vowels* and *consonants*, are to each other as *feeling* is to *thought*, as *will* is to *understanding*, or as *love* is to *wisdom*, as *good* is to *truth*, as *substance* is to *form*, or as the *feminine* principle is to the *male* principle. Their marriage alone can possibly constitute the language of man. The *vowels* are of such a nature, that their interchange or permutation is so very easy and so frequently occurring, that they may be considered as of little or no influence on the signification of the elements of the words. Like *feelings* in the breast of man which when compared with thought, are vague and boundless, so also the *vowels* cannot be fixed in any permanent way, but are really the volatile, undetermined and continually fluctu-



ating element in languages, and were, therefore, instinctively, so to speak, omitted in the Shemitish tongues, and rather neglected in other very ancient languages. In Hebrew, Chaldaic, Syriac, in all Asiatic tongues which are written with a modified Arabic alphabet, such as Turkish, Persian, Afghanish, Hindoostanee, Malayan, vowels are commonly left out, and consonants alone written. In Ethiopie and in Sanscrit, vowels are only expressed by slight additional marks joined to the consonants. Thus also, in the scientific comparison of languages, vowels may, in most cases, easily be neglected. So, for instance, the English word *and* (with *a*) is in German *und* (with *u*); the English *breast* is in German *brust*, the English *blue* is in German *blau*, and in French *bleu*, etc. Not *what* vowel, but *where* a vowel stands, is important to know in linguistical research.

As to the *consonants*, they undergo various changes, especially in kindred languages. Such possible changes must be constantly borne in mind, to account for the often very different appearances of primitively one and the same word, which, in related languages, is frequently seen, not only with different vowels, but even also with different consonants. However, the interchange of consonants follows certain general rules. Those which are uttered *by one and the same organ of speech* (as by the lips, the teeth, &c.), are often interchanged with each other in a word of one tongue, relatively to the same word re-appearing in another of the same group or family of languages. Thus, for instance, consonants called *labials*, that means, uttered by the *lips* (which labial letters, as it may here be observed, in passing, all grow out from the vowel *u*), as *v, w, p, f, ph, m*, are easily interchangeable one with another in kindred tongues of one family, or in families of one and the same group of languages. For instance: the English word *father*, begins with *f*; the same word in German (*vater*), begins with *v*; the same again, in Greek, (*πατηρ*), and in Latin, (*pater*) begins with *p*.

Another series of interchangeable consonants are those which are uttered with the *TEETH*, or the so-called *dental* letters, (together with their congenerous sounds, called Sibilants, or *whispering letters*), viz.: *d, t, th, s, z, sh, ch, tch*. Examples: Eng., *word*, (with *d*), Germ., *wort*, (with *t*); Eng., *garden*, Germ., *garten*; Eng., *that*, Germ., *das*, (*th* interchanged with *d*, and *t* with *s*); Eng., *better*, Germ., *besser*; Eng., *water*, Germ., *wasser*, etc., etc.

*Other interchangeable consonants* are the so-called *Gutturals*, or *throat letters*. They may be, by their very nature, divided into *two* kinds, viz.:

(1.) Those derived from the *interiorly* uttered vowels, *a, o, u, y* (*y* is a sound peculiar to certain languages only), by the simple act of *breathing*. They proceed in a regular gradation, from the *deeper* and more *internal* parts of the organs. They are, *h, k, kh, g, gh, c, qu*.

(2.) Those derived from the more *exteriorly* uttered vowels, *e, i*, and which proceed from the *palate*. They are *i*, the German *j*, the English *y*, also *g*.

More will *soon* be said on the important duplicate nature of the guttural letters, and their remarkable *universal influence* on the *two*

classes of vowels of which Swedenborg speaks in "Heaven and Hell," n. 241; the one of which (a, o, u, y) enters into the language of the *celestial*, and the other (e, i) belongs exclusively to the speech of the *spiritual* angels.

Other permutations of consonants are those of the lingual or vibrating sounds, *r* and *l*. Examples: Spanish, *blanco* (white,) Portugese, *branco* (with *r*). Whole nations pronounce *l* instead of *r*, as the Chinese; others, as the Malgashes, and several Malay nations, utter *r* where, in other languages, stands *l*. The language of the Sandwich Islanders and that of Tahiti often differ merely by the pronunciation of *l* in the one where the other has *r*.

Another interchange is that of the *Labials* with the *Gutturals*. Thus, we see, in Greek, *πῶς*, instead of *πῶς*, *πόρι* for *πόρι*, etc.; in Spanish, *haba*, (with *h*); while the Latin has *fabu*, *bean*; Spanish, *hacer*, Latin, *facere*. In Dutch, *Lucht* (*air*), *Kracht* (*strength*). (both with the *guttural* sound *ch*), are, in German, *Luft*, *Kraft* (both with the labial *f*). Even in English we meet here and there with a tendency in *gutturals* to become *labials*, at least in the pronunciation; as, for instance, *enough* (where *gh* sounds *f*), *laugh*, *rough*, *trough*. The dental *t* is also very often interchanged with a *guttural*. Thus, the Greek *τίς*, (who), becomes in Latin, *quis* (*qu=k*).

Consonants are also often *dropped*, especially *n*. Thus, Gr. *ἐλεγε* and *ἐλεγε γιγας*, instead of *γιγας*, *γιγασ* instead of *γιγανσ*, &c. The Germ. *sanft* is in Eng. *soft*, Germ. *uns* Eng. *us* (without the *n*). Again: Germ. *mund* Eng. *mouth*; Germ. *wunsch*, Eng. *wish*; Germ. *fünf*, Eng. *five*; Germ. *ander*, Eng. *other*, etc. The letter *l* comes into the same category, as Germ. *als*, Eng. *as*; Germ. *solch*, Eng. *such*; Germ. *welch*, Eng. *which*, etc.

(To be continued.)

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## ARTICLE II.

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### THE ODYSSEY OF HOMER UNLOCKED BY THE KEY OF CORRESPONDENCE.

As every confirmation of the doctrines of the New Church tends to commend them to the attention of the world, and to implant them more deeply in the intelligence of those who have already received them, the light thrown from eastern sources upon the science of correspondences, by the lectures of Dr. Rœhrig and his articles in the *Repository*, cannot but be matter of congratulation to the Church. The eastern nations stand in closer relations than those of Europe to the ancient Church; and the well-known *fixedness* of their languages, laws, customs, mythologies, and religious observances, enables us to trace the principles of that science of sciences more easily with them than with the nations of the west, as the architect reconstructs some ancient temple with ease, in proportion to the state of preservation of the ruins. Still there can be no doubt, that what Dr. Rœhrig is doing



with so much learning in his new field of research can be done to some extent in the more familiar domain of Grecian mythology.

It seems not improbable, that the *Odyssey*, so far as the story is concerned, had an origin long anterior to the age of Homer—that it was constructed at a period when the truths of the Word had not yet begun to be corrupted in the ancient Church, and was intended by its first author to exhibit, in the history of a brave and prudent man, struggling through a series of labors and dangers, a kind of image of the various trials incident to a course of regeneration. If this were the real origin of this celebrated poem, we might expect that, in being handed down from generation to generation, it should gradually have lost something of the beauty of its first proportions, and have had various additions made to it, so as to render it impossible, in our day, to trace in it an unbroken series of correspondences. Still the general outlines of the spiritual lessons it was intended to convey, can be made out with tolerable clearness. Ulysses and Penelope are wisdom and love, separated from each other, but longing for reunion. Penelope sits at home, a pining widow, whose affections are continually wooed by foreign suitors,—from whom, although steadily resisting their solicitations, she cannot entirely rid herself, before the appearance of her lord to avenge and deliver her. Ulysses is in the perpetual endeavor to reach her and his native land, and the various hardships and trials which he goes through are the temptations of the spiritual life. Surely this is a striking presentation of the spiritual effort of love and wisdom towards conjunction. The Ciconians, whose city Ulysses first pillages, are the *sciences* with which the man, enamored of wisdom, furnishes himself at the outset. The loss which he suffers by their rallying and attacking his companions, symbolizes the mischief which results from science when not duly subordinated to spiritual life. Arrived among the lotus-eaters, some of the companions of Ulysses, partaking of the sweet but mischievous fruit growing in the country, lose all desire for prosecuting their journey, and take up their final abode among them. Hereby we have represented to us how the soul, placing its *delight* in the *knowledges of good*, forgets the end of its pilgrimage, and dwells forever in a foreign land. How striking an image is the one-eyed, cruel, nusocial monster, the *Cyclops*, dwelling in a cave, and devouring the companions of Ulysses—of *self intelligence* and truth, apart from good; for man has two eyes only for the reason that he is capable of the affection of good, as well as of the thought of truth; and however he seems to have spiritual sight, when he sees from truth without good, he is in a cave-like obscurity, and makes havoc of all the truths of genuine wisdom. How significant is the circumstance that Ulysses, when his name is demanded by his enemy, replies that he is “nobody,” and that the Cyclops gives him this appellation; for faith separate from charity looks down contemptuously on wisdom as nothing—while it seems to itself a giant of enormous strength and stature. All the circumstances of the escape of Ulysses and his companions from the cave of Polyphemus are significant, not excepting the one, that the instrument which Ulysses made use of for boring out his eye, was a piece of olive-wood (*good*), sharpened to a

point (the zeal of truth), and hardened in the fire (having good within), and that they passed out under the bellies of the sheep (by the goods of charity in the interior of the mind).

Escaped from the Cyclops, Ulysses visits Æolus, the god who has the winds under his control—who, on hearing his story, aids his return, by confining all the winds unfavorable to his voyage in a bag, attached by a silver cord to the mast of his vessel, leaving only the propitious west wind free. This boon is forfeited by the cupidity of his companions, who open the bag, expecting to find in it a treasure of silver and gold, and who pay for their rashness by being driven back by a violent storm again to the island of Æolus, who no longer receives them kindly. The winds correspond with influx, either of the false or the true; and this part of the story aptly symbolizes the way in which the Divine Being, to whom all influences hurtful to spiritual life are perfectly subjected, binds and restrains them, acting on the soul only by those which expedite its voyage heavenward, until we ourselves let them loose. The enchantress, Circe (the goddess of pleasure), in whose palace Ulysses has his next adventure, so manifestly embodies a moral idea, that, to this day, we make allusions to the cup which she administered, and the power of the wand, by whose touch she converted men into various species of wild beasts.

That Ulysses attacks her with the sword, and that subsequently she becomes his friend and counsellor, shows, how the allurements of the baser nature, under the subduing and converting power of truth, can be made subservient to spiritual progress. Ulysses next escapes the enchantment of the Sirens (representatives of deceit), by stopping the ears of his companions with *wax* (that is by rejecting the *insidious* allurements of evil from the will, by means of true *rationality*), nor could he hear them himself in safety, without having himself bound, in despite of himself, to the mast of his ship (showing that we are safe only in adhering, by self compulsion, to the dictates of truth against the suggestions of the proprium). He next comes to Scylla and Charybdis—which have passed into a proverb with us, to signify dangers on opposite hands, which are to be avoided by holding a middle course. Scylla was a huge monster, inhabiting a rock, whose summit ascended to heaven. She had six long necks, each terminating in a dreadful head. Charybdis dwelt in a rock, not so high, beneath a *wild fig-tree*, and was a whirlpool that sucked in navigators with their vessels, dashing them against hidden rocks, and vomiting them forth again. They seem to symbolize respectively the adulteration of good (Charybdis), and the danger of avoiding it by self confidence (Scylla)—the medium between these opposite dangers being to shun evil, by trusting in divine aid and succor. Ulysses passed this dangerous strait, with the loss of six of his companions, destroyed by Scylla; but lost all of them subsequently, being condemned to see them absorbed by Charybdis. The cause of this calamity was, that having landed on the island of the Sun, and there found *oxen and sheep*, sacred to the god of day, his companions, against his solemn injunctions, and in violation of their oath, had *killed* them, and made a riotous banquet of their flesh—a proceeding obviously corresponding to the *violation* of the *goods* of

love and charity. Ulysses was saved from the ruin which overtook his companions, by being caught in the branches of the fig-tree which overhung Charybdis. He serves, in this state, to remind us of that suspension between heaven and hell, which is the state and final lot of profaners.

Ulysses is next cast on the island of Calypso, by whom is symbolized the temptation which arises to the man in quest of wisdom from more interior and subtle delights than those hitherto mentioned; for she is a goddess, and offers Ulysses immortality in the beautiful island where she has her residence, if he will only forget Penelope. But Calypso having detained him for some years, is at length compelled to let him go, by a mandate from Jupiter, conveyed by Mercury; that is, by the dictates of the internal communicated to the external man,—and he takes his departure in a *ship* (by means of *knowledyes*), whose construction is particularly described in the poem. His navigation is not prosperous. Neptune, the god of the sea, (which it will be remembered, corresponds with the natural mind, that tossing ocean of falses), is always his enemy, and by the storm which this god raises in his watery domain, he is cast on the island of Phæacia, in a state strikingly depicting, by its circumstances, the state of a mind emerging from temptation. He is hospitably received and entertained, and heaped with the richest gifts and presents by the king and queen of the islands, to whom he is directed by their *daughter* (the *affection of truth*). The poem here contains an elaborate description of the *garden* of Alcinous, the king; and it is plain that we are to understand by Ulysses' abode here, and the *gifts* he receives, the spiritual *intelligence*, together with the *wealth* of science and knowledge, which the man in quest of wisdom has acquired by temptation combats. The remainder of the poem, whose various details it would be out of place here to recount particularly, is taken up with the return of Ulysses to Ithaca—his interview with Penelope—his various consultations with his son Telemachus and his servants, and his preparations for encountering the suitors; and, finally, his discovering himself and destroying them all, together with those of his wife's maids, who had favored their riotous conduct and their pretensions to the hand of their mistress. This part of the poem appears to deal with the transition from the spiritual to the celestial state, which takes place by the final destruction of every thing evil and false that courts the affections of the will, and presents its peaceable conjunction with wisdom. One on the borders of the celestial state seems to himself most remote from it—because temptations are then most severe; with this agrees the fact, that Ulysses is made to land on his native shore while he is asleep, and does not recognize it on awaking, and that, until the time for the final overthrow of the suitors arrives, he wears the tattered garments of a *beggar*—(a beggar being one who seems to himself destitute of truths). The *caution* which Penelope uses in admitting the identity of Ulysses, answers to the *nice exploration* which good makes of truth before it is received. Significant also is the *bow* of Ulysses, which the suitors could not bend, but which Ulysses himself bends with ease—sending the arrow from it through *twelve* rings, hung on as



many pillars. This last circumstance signifies the *fullness* (by virtue of the number twelve), of goods and truths with the spiritual man at this time, and the arrow going through them all, the power of combat therefrom. When this full state is reached, the man is prepared for that transition, by which his spiritual enemies are put forever beneath his feet, so that he can enjoy, without further molestation from them, the conjunction of love and wisdom, or of good and truth. We may conclude this imperfect attempt to show the correspondential nature of the fable on which the *Odyssey* is founded, by repeating the observation, that the original story must, without doubt, have suffered alterations in the course of time, by which its true character would be more or less obscured; and, supposing even that Homer, in dressing up a fiction, consecrated by traditional reverence, had added nothing of his own to it.

A. E. FORD.

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ARTICLE III.

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THE FALLACY OF THE BELIEF IN THE LITERAL RESTORATION OF  
THE JEWS TO PALESTINE.

BY SWEDENBORG.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—JEREMIAH xxxi. 31, 32, 33.

By the days here spoken of as to come, and in which these things should take place, is evidently meant the coming of the Lord; wherefore it is not meant that a new covenant would then be made with the house of Israel and with the house of Judah, but with a new church about to be established by the Lord, which is meant by the house of Israel, and by the house of Judah, in whose inward parts the law was to be put, and in whose hearts it was to be written. That this did not take place with the house of Israel, and with the house of Judah, it is well known, for they entirely rejected all covenant with the Lord, in like manner as they do at this day. Covenant signifies conjunction with the Lord by love to him, from which conjunction the law or divine truth is put in them, both in doctrine and life, which is the law put in their inward parts, and written in their hearts. To sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast, signifies to reform those who are of the New Church, by the truths and goods pertaining to intelligence and affection; seed denoting truth, man intelligence, and beast the good of affection: that beast has this signification, will be shown in what follows. Again, in Zechariah: "Yea, many people and strong nations

shall come to seek Jehovah of hosts in Jerusalem, and to pray before Jehovah. Thus saith Jehovah of hosts ; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, " We will go with you ; for we have heard that God is with you" (viii. 22, 23). They who do not know that by a Jew is understood those who are principled in love to the Lord and thence in truths of doctrine, may easily be induced to believe that these things are said concerning the Jews, and their introduction into the land of Canaan, and that all others who desire to be saved shall then take hold of the skirt of their raiment, praying that they may be permitted to accompany them ; but when it is known that these things are not said concerning any introduction into the land of Canaan and to Jerusalem there, and that by a Jew is not understood those who are of that nation, but that by Jerusalem is understood the New Church to be established by the Lord, and by a Jew, every one who is principled in the good of love to the Lord, and by the skirt of a Jew, truth derived from that good, then it may be apprehended what all the circumstances related in that chapter signify, and these words in particular ; for the subjects there treated of are the calling together and the accession of the Gentiles to the Church, and by a Jew are understood those who acknowledge the Lord and love him, and by taking hold of his skirt is signified the desire of knowing truth from him, and by ten men out of all the languages of the nations are understood all of whatever religion, ten men signifying all, and the languages of nations, their religious principles. From these considerations it is evident, how far they wander from the truth who believe that at the end of time the Jews will be converted to the Lord and introduced into the land of Canaan. These are the same persons who believe that by land, by Jerusalem, by Israel, and by Judah, in the Word, are meant the land of Canaan, the city of Jerusalem, the Israelitish people, and the Jewish nation ; but they who have hitherto so believed are to be excused, because they knew nothing of the spiritual sense of the Word, and were therefore ignorant that by the land of Canaan is signified the Church ; by Jerusalem, the same as to doctrine ; by Israel, those who are of the spiritual church ; and by Judah, those who are of the celestial church ; likewise that where the introduction of Judah and Israel into the land of Canaan, is treated of by the prophets, the introduction of the faithful into heaven and the Church is understood. This introduction took place, when the Lord came into the world, for then all those who had lived in the good of charity, and worshiped God under a human form, and were reserved under heaven until the coming of the Lord, were introduced into heaven after the Lord had glorified his humanity. These are they who are understood in many passages in the prophetic Word, where the captivity of the children of Israel and Judah, and the bringing them back into their land, are treated of. They also are here understood who were to be introduced from the earth into the Church, and thence into heaven, after the coming of the Lord, not only where the Christian religion is received, but also every where else ; thus both the former and the latter are understood by

Israel, Judah, and Jerusalem, where introduction into the land of Canaan is treated of, as in the following passages: Isaiah x. 21, 22; xi. 11, 12; xliii. 5, 6; xlix. 10—26; lvi. 8; lx. 4; lxi. 1—9; Jer. iii. 12, 20; xvi. 15, 16; xxiii. 7, 8; xxx. 2—11; xxxi. 1—14, 23—40; xxxiii. 6—18; Ezek. xvi. 60, 61, 62; xx. 40, 41, 42; xxxiv. 11—16; xxxvii. 21—28; xxxix. 21—29; Hosea iii. 5; Amos ix. 11—15; Joel ii. 18—27; iii. 6; and elsewhere.—*A. E.* 433.

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#### ARTICLE IV.

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##### THE LATE REV. SAMUEL NOBLE.

The fact of the recent removal of this distinguished luminary of the New Church has already been announced to our readers. As we then intimated would probably be the case, the "Intellectual Repository" has subsequently furnished a copious array of documents, touching the life, character, and labors of our venerable brother, from which we make large extracts, for the benefit of those of our readers who may not have access to the pages of the English periodical. These documents consist of a brief memoir by the editor, followed by two excellent discourses, preached on the occasion of his death: one by the Rev. Mr. Bruce, his successor in the pulpit of Cross-street Church,—the other by the Rev. Mr. Smithson, of Manchester. It would afford us great pleasure to be able to insert both these discourses entire, but our limited space compels us to restrict our selections to the leading points of Mr. Noble's personal history, and of his eminent services in behalf of that Church, to which he had so unreservedly consecrated his talents and his affections.

A meeting, we understand, in reference to the event which has produced so deep a sensation throughout the whole extent of the New Church, was to be held in London on the 14th of December, of which we have as yet received no report, but of which we have no doubt the proceedings, when published, will be replete with interest. These, as soon as received, we shall lose no time in laying before our readers.

"Our readers, for some time past, have been aware that the Rev. S. Noble, the beloved pastor of the Society of Cross-street, Hatton-garden, London, had suffered much from various infirmities attendant upon old age, and especially from the disease in the eyes called *cataract*, which, for the last four or five years had nearly deprived him of all vision. Several painful operations, to which he, with great fortitude, had submitted, in order that the cataract might be removed, proved unsuccessful, and only increased his sufferings without relieving his malady. Being thus shut out from the principal avenue through which he had, during so long and useful a life, derived his greatest pleasures, both of usefulness to others, and of mental recreation to himself, he was necessarily reduced to a deplorable condition of bodily health. In these trying states and distressing infirmities, his principal, yea, his only resource of comfort and consolation, was his resignation to the Lord's will—his confidence in the Lord's mercy—the consciousness of a well-spent life—the treasures of knowledge and of spiritual perceptions with which his enlightened mind was so richly stored, and the kind attention of friends who frequently visited

him, and relieved the monotony and tedium of darkness and confinement by reading and conversation.

It was not, however, till within a few weeks of his death that his friends had any apprehension that his end was speedily approaching. When they observed that his strength and his breathing, on the slightest exertions, in walking even from one room to another, became exhausted, they then began to see that his end was drawing nigh. From suffering and exhaustion, caused chiefly by a most painful attack of the stone, he was confined to his bed for about a week, when he was heard once or twice by his kind attendants to say, "that if it pleased the Lord's will, he should like to go." He endured his trying infirmities and painful sufferings, not only with surprising fortitude and patience, but with a cheerfulness which kindled up rays of heavenly peace in the dark chamber of suffering and sorrow.

His death occurred on the morning of Saturday, the 27th of August, 1853, and his remains were interred at the Highgate Cemetery, September the 7th. He was 74 years of age on the 4th of March last. His worthy executors, Messrs. Boyle, Ford, and Maxwell, members of his Society, had made every arrangement for the funeral to be conducted without pomp, but with a solemnity becoming the occasion. Many gentlemen from a considerable distance, besides numerous members of his own society, were in attendance at the residence of the departed. We observed in the procession, and at the grave, the Rev. T. C. Shaw, and the Rev. T. Chalklen, of London; the Rev. A. Clissold, M. A.; the Rev. E. Madeley, of Birmingham; the Rev. E. D. Rendell, of Preston; the Rev. R. Storry, of Dalton; and the Rev. D. G. Goyder, of Melbourne. The funeral services were conducted by the Rev. W. Bruce, now minister of the Society at Cross-street, and by the Rev. J. H. Smithson, of Manchester. Within the Cemetery and around the grave a great multitude were assembled, most of whom were evidently persons who had known and respected the deceased, and who were thus desirous of paying their full testimony of affection and regard to their departed friend and pastor.

Mr. Noble has left the residue of his property, after certain legacies and expenses have been paid, to the Society in Cross-street. It is supposed that the residue will amount to about £800. He has also left all his books (forming the most complete New Church Library in existence), and manuscripts, and likewise his silver gilt cup and paten (value about £65), which was presented to him by the Society, in March, 1829, to the same Society. He also expressed a wish that the cup and paten might be converted into a communion-service, as in this form it would be of real use to the Church. We may here likewise state, that his manuscripts consist chiefly of lectures and sermons, most of which, as he delivered them more than once, have been revised by himself. There are, we believe, considerably more than a thousand of these lectures and sermons."

Mr. Bruce's sermon, which is entitled "The Chariot of Israel and the Horsemen thereof," is from the text, 2 Kings xiii. v. 14, relating to the translation of Elijah—a passage which Mr. Noble himself has so felicitously expounded in the course of his "Appeal." It is occupied mainly in detailing the events of Mr. N.'s early life, of his religious experience, and of



that career of devoted labor upon which he consequently entered. Of these we give the most prominent items.

Samuel was the son of Edward Noble, a bookseller and an author. The father died when the son was five years old, leaving his widow to provide, chiefly by her own exertions, for two children of her own, besides two of her husband's by a former marriage.

According to the general testimony of men who have attained to eminence, especially of those whose virtues have been equal to their talents, the foundation of their future greatness has been laid in their early years by the pious labors of their maternal parent. It is pleasing to be able, in the present instance, to add another to the list of eminent sons who have been grateful to devoted mothers. Mr. Noble has himself borne testimony to the worth of his widowed parent, as "having exhibited a pattern of prudence and good conduct worthy of all commendation, and as having fulfilled to her charge the duties both of father and mother in a most exemplary manner;" and he "attributes the ground of his reception of the heavenly doctrines of the New Church to the practically good principles inseminated by her in his childhood."

Young Noble received an education, limited, indeed, compared with his after scholarship, but liberal compared with his mother's slender means. It included the ordinary branches of a good English education, and a knowledge of Latin.

At the usual age he was apprenticed as an engraver to Mr. Rhodes, residing in Tottenham Court Road. Mr. Rhodes and his excellent wife loved and treated him as a son; and the offerings of his early muse evince, on his part, a perfectly filial affection towards them. The mutual attachment then formed continued to subsist between the parties to the end of life.

It was during his apprenticeship that the change took place in his religious sentiments which enables us to claim him as our own. It is usually found that the reception of the views of the New Church may be traced to some unsatisfied state of mind on the subject of religion. It is, therefore, of some importance to know something of the nature of Mr. Noble's religious principles and impressions about this time; which is desirable for another reason—that the history of such a man's mind is as interesting and useful as the history of his life. Fortunately, an incident has been recorded by Mr. Noble himself, which shows most distinctly the state and character of his youthful mind.

The incident here alluded to, we find related in Mr. Noble's own words, in an extract from another sermon, preached also on the occasion of the death of Mr. N., and published in the same number of "the Intellectual Repository;" and for the sake of the continuity of the narrative we insert it here:

Whatever relates (says the Rev. E. Madeley, in his excellent Discourse at Birmingham on the same occasion) to the early life and religious experience of distinguished men, is always and justly regarded as peculiarly interesting and profitable; and providentially, of Mr. Noble's state of mind, when he was a very young man he himself has

left a record too important to be passed over, and which it would be impossible to present so powerfully as in his own words:—

“Though so young,” says he, writing of his nineteenth year, “I had been, for two or three years previously, intensely anxious upon the all-important subject of religion. This anxiety was first awakened by the writings of the notorious Thomas Paine, which, pernicious as they are in themselves, were made to me, by the overrulings of Divine Mercy, instrumental to the greatest good. I had been brought up in an orderly, but not a particularly religious manner. I had learned, when a child, the Church of England Catechism, and had been accustomed regularly to attend the worship of the Established Church on a Sunday morning; and, except that the only parent who survived my infancy was ever careful in impressing on her children the great principles of moral duty, this formed the whole of my religious education. When I was about the age of sixteen, I was present in a large company, composed chiefly of my relations, in which Paine’s *Age of Reason*, then lately published, was made a subject of conversation, and in which the book was produced, and portions of it were read; I am sorry to say, to the great amusement, and apparent enjoyment of most of the assembly. The style of that extraordinary combination of arrogance and ignorance (for such it really is) is well calculated to make a strong impression on the young and the uninformed; I can compare the effect of what I heard upon me, to nothing less than the striking of a dagger into my vitals. The agonizing thoughts that took possession of my mind, and kept darting to and fro within me day and night, for the space of three weeks, are indescribable. The most distressing suggestion that was made to me, I well remember, was, that there was no such Being, and never had been, as the Lord Jesus Christ; under which idea I felt, even at that time, though I had never reflected much about Him, as if I could not bear to exist; a more direful sensation accompanied the thought than would be experienced by the untutored savage, to whom the world is everything, should he awake in darkness with the horrible conviction that the sun had been blotted out of the firmament. I had no one to whom I felt at liberty to speak of what I suffered; and the mere effect of time, and of my own reflections, was to increase, and not to allay, the perturbation of my mind. At length, on waking one morning to the load of anxiety which always seemed to fall upon me as soon as I returned to consciousness, this inquiry darted into my thoughts: “What is the reason that so many are possessed by such a hatred to the Bible?” And the answer occurred as instantaneously:—“They wish to get rid of the belief of Revelation, that they may be free from its restraint: they love darkness rather than light, because their deeds are evil.” The characters of all those of my acquaintance who were most violent in their hostility to the Word of God, in a moment passed before me; and I saw but too plainly the flaw in them all that they were anxious to conceal, by renouncing the authority that would condemn it. Never since have I seen more clearly the truth of that statement so often made in the doctrines of the New Church,—that evil is the prime root and origin of all false persuasions respecting religion, and especially of all positive enmity against the

Word of God. All my anxiety vanished in an instant, and was succeeded by confidence and peace. Not a shadow of doubt respecting the authority of the Scriptures, as being a Revelation from God, ever afterwards entered my mind; and I hope I shall ever be thankful to Divine Mercy for thus awakening me to the importance of the subject, and so completely settling my convictions respecting it. After I had thus become so fully impressed with the truth and importance of the Word of God, I began to grow solicitous about its genuine doctrines, and desirous to acquire some positive assurance respecting the means of salvation which it offers. I began to be dissatisfied with the discourses on common morality, without touching upon any vital principle, or presenting any thing either to affect the heart or to enlighten the understanding, which I was accustomed to hear. I betook myself, therefore, to the diligent reading of the Scriptures; and for about two years I never was without a small Bible or Testament in my pocket, which I read as I walked along the streets, and at every other opportunity; and this, I have often thought, laid the foundation, from which I was brought to the assurance I so much desired, as to what the real doctrines of the Scriptures are.

My desire at last to obtain a certain knowledge of the truth, and to be fully satisfied respecting the right way of salvation, grew so intense, as to fill me with constant anxiety. In seeking relief also from above, I began to be much disturbed with doubts as to the proper Object to whom prayer should be directed. I became conscious that my mind wandered from one Divine Being to another; and I sometimes felt exceedingly distressed with the apprehension, that, while I was looking to one, another might take umbrage; so that I well know, by experience, what the effect is, upon truly serious minds, of entertaining an idea of more Divine Persons than one; and that, call them one as they may, a plurality of persons cannot be distinguished in the mind from a plurality of gods. In this state of perplexity it was, that the doctrines of the New Church were sent to my relief. In a remarkable manner, some of the works containing them were brought to my hands; but I had heard some of the common calumnious reports, and began to read with much distrust and prejudice. The first book that I opened was the treatise on Heaven and Hell. I read some pages near the middle; but meeting with some things that greatly contradicted my prejudiced notions, I soon began to treat it with derision, and at length threw it down with contempt. Getting hold, however, of some of the doctrinal works, I speedily became very much interested. I saw, from the beginning, that every doctrine advanced must be the truth; and I had imbibed so much of the common erroneous sentiments, as to dread the thought of embracing new ones, lest, erring from the faith, the consequences should be fatal. At length, I heard that there was a place where these doctrines were preached, and I went to hear. Whether what I then heard was more suited to my state of apprehension than what I had read; or whether it be that truth spoken by the living voice has a more powerful influence than truth read in a book, I cannot say; but I went away with a full assurance, that the doctrines advanced as those of the New Jerusalem must be those of the New Jerusalem indeed. I felt perfectly convinced that

there could be no danger in venturing my salvation on their truth. I solemnly and devoutly resolved to do so. I dismissed all my former obscure notions of three Divine Persons, and the doctrines which require three distinct divinities for their support, to the winds. I cast my idols to the moles and to the bats; and all my anxieties went with them. If I was convinced, on the former occasion, that the Scriptures are assuredly the Word of God, I was now made as thoroughly certain that the doctrines of the New Jerusalem are the genuine doctrines of the Scriptures: and never since, from that hour to this, has a doubt upon that subject been able to obtrude itself upon my mind.

The period here alluded to was Sunday morning, the third of June, 1798. The Rev. Mr. Proud, formerly of Birmingham, was at that time the popular minister of the New Jerusalem Temple, Cross-street, Hatton-garden, London. The sermon he preached that morning, in the ordinary course of his ministry, was from these words in Exodus xix. 4 to 6:—"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenants, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Mr. Noble, accompanied by Mr. Rhodes and his daughter, for the first time entered a New Church place of worship on that occasion, and heard a New Church minister.

Irresistibly impressed with the beauty and truthfulness of the Heavenly Doctrines so ably and zealously advocated by that distinguished preacher, and prepared by a previous severe mental discipline, it appeared to him as if the sermon were preached expressly for them; and the text in the evening was the more appropriate, from Psalm cxvi., 12 to 14:—"What shall I render unto the Lord, for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord." But let Mr. Noble himself again relate the effect of those services on his mind:—

"I cannot," says he, "now express my feelings on that happy day, so vividly as I did on the first annual return of it, when I wrote some lines, bearing the title of 'A Celebration of the third of June, 1798,' which were printed in the Magazine of the New Church then publishing, called 'The Aurora.' They began thus:—

"Now the bright season Nature smiles to see,  
Leads the sweet morn that rose so fair on me.  
And I will hail that lovely morn when first  
The light divine through each obstruction burst;  
Bade Falsehood's powers forego their dire control,  
And roused to freedom all my opening soul;  
Roused from the doubts that yet its reign withstood,  
And bade me own the Truth which lives from Good."

"Then addressing Mr. Proud as the human instrument through whom the convictions went home, and alluding to the chief points of the text as he explained them, I proceeded thus:

"Hail, blest Apostle of the Word revealed!  
How did my doubts to thy persuasion yield!"



And how my ravish'd heart within me glow'd,  
 When from thy lips the living waters flow'd,  
 And Wisdom fair, displayed in heavenly light,  
 Expelled the science of Egyptian night!  
 I saw, till then, I'd dwelt in Egypt too,  
 And found deliv'rance open to my view;  
 I saw on high the eagles' wings displayed,  
 And hailed the promise of Almighty aid.  
 "For sure 'tis here," I said, "the truths are found,  
 Which shall transport me from Egyptian ground.  
 Oh, let me quit the arid land I've trod,  
 And bear me, bear me to thyself, O God!"  
 Then first I'woke, and saw the heavenly way  
 Displayed to those whose Jesus' voice obey;  
 Believed the promise to obedience given,  
 And hailed the covenant of benignant Heaven.  
 "O joyful task!" I thought, "delightful word!  
 And shall I not obey thy voice, O Lord!"  
 And shall I not thy holy covenant love,  
 The blest conjunction I am called to prove?  
 Receive, receive me to thy kingdom pure  
 Of chosen priests, in sacred love secure!  
 Oh, join me, join me to thy Zion's sons,  
 The holy nation which all evil shuns!"

"Afterwards I said—

"And I will, too, the hallowed eve revere  
 Whose soothing voice engaged my unstopp'd ear,  
 When I beheld the cup which love bestows,  
 The blessed cup in which salvation flows,  
 And burned, the sole required return to give—  
 To take the gift, to drink the balm, and live!"

In conclusion, he adds—"Happy shall I be, if any person ever has derived, or ever shall, from any sermons of mine, a quarter of the satisfaction which I experienced that day!"

From this interesting autobiographical sketch, we return and resume the thread of the memoir, as given by Mr. Bruce:—

From the time that Mr. Noble received the doctrines of the New Jerusalem, he became a regular and delighted attendant on the services of the church; and in the month of March following set his seal to his new faith by receiving the ordinance of baptism.

Twenty-two years elapsed before he entered into the ministry. But this long interval was not lost to the church. As a member of her communion he felt a deep interest in her welfare, and took an active share in the plans and labors which were undertaken to promote it. He was one of the few who, in 1810, instituted the society for printing and publishing the writings of Emanuel Swedenborg. For several years his name appears in the list of the committee along with that of Flaxman, who has so exquisitely expressed in marble what the other has so well expressed in the forms of written language—fine conceptions of the pure and the beautiful—the good and the true. But the records of that Institution give no adequate idea of the benefits derived from his labors. Besides acting, till his entrance into the ministry, as its secretary, he for many years superintended through the press every work which it published; and effected several translations

and numerous revisions. Two years after this he assisted in commencing the *Intellectual Repository*—the present periodical of the Church. After the first number, he became its principal editor; the duties of which he discharged with great ability for twenty-eight years. Besides the service which he rendered as editor, he was also a very large contributor to the pages of the *Repository*.

But the most important, and ultimately the most beneficial to the church, of all the labors in which Mr. Noble was engaged during this period, was that which so eminently qualified him for the work of the ministry, when he came to enter upon it, and for the composition of those works which the church no doubt owes to his having assumed the ministerial office. It was during this period that he increased his stock of classical learning, that he studied the languages in which the Scriptures were originally written, that he stored his mind with Biblical literature; but above all, that he studied with profound attention the theological writings of Swedenborg, in which the genuine doctrines of the Christian religion, and the spiritual sense of the Holy Word, are explained; so that when, therefore, he entered on the duties of his office, he came to his delightful labor with a mind richly stored with varied learning and knowledge, ancient and modern, natural and spiritual, which made him truly a scribe instructed unto the kingdom, bringing forth from his treasures things new and old, employing his old knowledge to illustrate and confirm his new truths, and shedding the light of his new truths on his own knowledge, as in one of his works he has so successfully done with the fables of antiquity.

Soon after Mr. Noble's entrance into the church, a desire had been awakened in his breast that he might one day be an instrument in the Lord's hand, for conveying to the minds of others those truths which had brought light and consolation to his own. An appreciation of his worth and talents soon led to his being pressed to render occasional service in the pulpit; and on the death of Dr. Hodson, minister of Dudley-street Chapel, which occurred in 1812, Mr. Noble preached a sermon on the occasion, which was printed, and which was the first of his published discourses. So early as the year 1801, three years after his reception of the doctrines, Mr. Proud warmly encouraged him to come forward as a preacher, with the view of devoting himself to the service of the church, expressing his conviction that Providence intended him for the ministry, and declaring his belief, almost in the language of prediction, that his "dear young friend" would yet become eminent in the church. Four years after this he was pressingly invited to become the stated minister of this church, the pulpit of which was then vacant, but he declined it on the ground of his being too young; a determination which his maturer judgment entirely approved.

At length, in 1819, when the Society, then meeting in Lisle-street, was deprived of the services of Dr. Churchill, whose delicate health had compelled him to retire from the active duties of the ministry, all eyes were turned to Mr. Noble as his successor, and he was unanimously invited to fill the vacant office. Mr. Noble was at this time successfully engaged in his profession, in which he was one of the first

class, though not of the first rank, and which yielded him a much larger income than he had any expectation of ever deriving from the work in which he was invited to engage. He, however, after mature deliberation, consented to leave all, and obediently follow where the Lord appeared so evidently to lead. On Whit-Sunday of the following year he was ordained a minister of the New Church; and then commenced that career of usefulness which he has so long and successfully pursued.

The beneficial effects of his labors were soon felt in the prosperity of his Society; from his admirable discourses, from the order which he introduced into its affairs, and the energy which he infused into its operations, these effects soon became apparent in the prosperous state of the Society—a prosperity which increased so much that the Society was enabled, seven years afterwards, to purchase their present place of worship. It was chiefly through the exertions of the minister that this church, which had passed out of the hands of its original possessors, was restored to the purpose for which it was erected, and to which it had been dedicated—the worship of the Lord Jesus Christ as the only God.

By his connection with the General Conference, Mr. Noble came to exercise an influence on the general church as great, and, we believe, as beneficial, as that which he had exerted in his own Society. He actively promoted the various measures adopted by that body for the purpose of introducing a more perfect organization into the church, by uniting the societies of which it consists more fully in the bond of external order, as conducive to the proper development of the internal principles of the church, and thereby to her strength and unity. Amongst the means adopted for this purpose were the formation of a Hymn Book and Liturgy which might be acceptable to the whole church; and those which are at present used amongst us were produced. Mr. Noble's labors contributed much to the attainment of this object. One only of the hymns, a paraphrase of the sublime production of the prophet Isaiah, "Unto us a child is born," is from his pen; but the Morning Service, and other considerable portions of the Liturgy, are of his composition.

Mr. Noble's talents as a preacher soon became known to the church by means of a lecture which he delivered at Dover in the year after his ordination. That lecture was soon afterwards published, and was deservedly regarded as the production of a man to whose usefulness the church had reason to look forward with hope. The first part of that discourse, which has been greatly enriched by copious notes, was subsequently published as a tract, and which, under the title of the "True Object of Worship," has passed through many editions.

The hopes which had been raised in the church by the publication of this lecture were more than fulfilled by his subsequent performances; some of which, like that lecture, arose out of what was designed to accomplish a local and temporary use—so far as a spiritual use can be so regarded. It was out of such an intended use that his two important works, the "Plenary Inspiration of the Scriptures," and the "Appeal on behalf of the Doctrines of the New Church," arose.

In the year 1824, Mr. Noble was engaged by the Missionary and Tract Society to deliver a course of six lectures in vindication of the Scriptures from infidel objections. This object was sought to be effected by showing from internal evidence that the Sacred Scriptures are a Divine revelation. Other Christian advocates have attempted to prove the truth of the Scriptures by internal evidence. But the ground assumed by the lecturer, in this instance, was entirely new. He showed that the Scriptures, as being a Revelation from God, must be an expression of his Divine Love and Wisdom; and that such a Revelation, when uttered in human language in the world, and accommodated to the apprehension and states of imperfect and fallen man, must contain within its apparently rude and simple exterior, stores of wisdom purely spiritual and divine. As Revelation and Creation have the same divine origin, and express and manifest the same infinite Love and Wisdom in different but kindred ways, there must be a perfect analogy or correspondence between them, and the works of God must be a means of illustrating His Word. The law of correspondence is a law established by creation between things spiritual and things natural; so that the natural or literal sense of the Word, which is taken from nature, answers by analogy or correspondence to the spiritual sense of the Word, which is derived from God out of heaven. By the application of this law, the lecturer showed how all the obscurities, inconsistencies, and contradictions in the literal sense may be removed, and a sense clear, harmonious, and instructive obtained. These lectures were well attended, and were favorably received; and several expressed an urgent wish that they should be communicated to the public through the medium of the press. The lecturer consented; but in proceeding to prepare the lectures for publication, the matter increased to three times its original amount. Yet in the course of twelve months there appeared a work extraordinary for its value as a demonstration of the real divinity of the Scriptures, for its luminous expositions of numerous portions of the Word, and for the harmony and beauty in which it exhibits the whole of that Divine Revelation which a perfect God has given to imperfect and sinful man.

The "Appeal" originated in a course of lectures delivered in Norwich, with the immediate view of answering objections and correcting misrepresentations that had been made with regard to the church and her principles, by a dissenting minister of that place.

These lectures, like those delivered at Albion Hall, were deemed so excellent, and produced so favorable an impression, that it was resolved to give them a wider circulation through the press. Here again the fertility of the author's mind, and facility of his pen were manifested. The work expanded under his hand as he prepared it for the press. When published, it exhibited, however, no marks of haste, but had all the qualities of a treatise on which years of labor and study had been bestowed. No vindication of the Doctrines could be more complete. In this, as in his previous work, he had driven his war-chariot through the ranks of the enemy, and completely scattered their forces; and yet we hardly know which most to admire,

the skill of the combatant or the magnanimity of the victor. Yet no more mistaken opinion could be formed of this work than that it is merely polemical. It is rather a body of divinity than a work of controversy; for, while it removes the difficulties which present themselves, even to ingenuous minds, on entering on the study of the writings of the New Church—difficulties which arise chiefly from previous religious education and opinions—it gives a luminous exposition of the whole doctrines of Christianity. Read, for example, the chapter of that work on the Resurrection, in which the prevailing views differ so widely from those which the New Church maintains; the common opinion being that the Resurrection means the raising up of the material body, which has lain for thousands of years in the grave. The New Church believes that the resurrection takes place at the death of the body, when the soul or spirit rises into the eternal world, and there lives as a man more substantial and perfect than if clothed with a body of matter; read this chapter, including the masterly analysis of the 15th chapter of the first of Corinthians; and nothing can appear more perfect as an exposition of a great Christian doctrine.

After his Society had enjoyed the privilege and experienced the benefits of his ministry for a period of many years, and had seen these works, and rejoiced in the reputation which they secured to their author, it may be regarded only as a grateful acknowledgment of his important services that they presented him with a gold cup, recounting in an address the many services he had rendered to his Society, and to the church at large.

We can hardly fail to recognize in the two works we have mentioned the results of his early experience of the trials which he himself had undergone on the very subjects of which they treat. They may be regarded as a history, because a development of the combats between truth and error which had taken place in his own mind, and now written for the benefit of others.

He frequently preached funeral discourses on distinguished members of the New Church. In 1827, he preached one on the removal of the Rev. Edward Madeley, of Derby, a large portion of which was printed in the *Intellectual Repository*. In 1831, he preached and published a sermon on the decease of the Rev. John Clowes, M. A., Rector of St. John's Church, Manchester. In the year 1835, he also preached one on the removal of the Rev. Robert Hindmarsh, which was printed in the *Intellectual Repository*; and in the year 1838, he preached and published one on the decease of his dearest friend, the late Mr. Thomas Jones, of London, all of them able productions. On Sunday, June 11, 1837, he delivered a discourse, afterwards published, called "Divine Encouragement for those who follow the Lord through Trials and Persecutions;" and on June 3, 1838, he preached and published the discourse, entitled "A Case of Entrance into the New Jerusalem," detailing his reception of the doctrines. To complete the list of his publications, I have only to say that in 1846 was published, "at the instance and expense of the Manchester Printing Society," his volume of lectures on the "Important Doctrines of the



True Christian Religion," containing 493 pages, 8vo.; and in 1848, a volume of sermons, entitled "The Divine Law of the Ten Commandments Explained according to both its Literal and its Spiritual Sense," comprising 446 pages, 8vo., and which was the last work of his own he published.

The last work for the Church which he performed was the revision of his translation of the treatise on "Heaven and Hell;" but this, as he informs us in the preface, he performed while suffering under a calamity (loss of sight) which had come upon him in his latter years, and which rendered him unfit for the discharge of his pastoral duties. The translation of this work he had effected in 1838, by the express wish of the Swedenborg Printing Society, and a new edition of it being required, he, in 1848 and 1849, carefully, through the aid of friends acting as amanuenses, revised it for the press, incorporating the few alterations and corrections which he had considered, since its publication in 1837, would make the work a more perfect translation of the original.

As a writer, Mr. Noble unites, in a great measure, the excellencies of the greatest in the church who have gone before him; and yet his writings possess, besides, excellencies peculiar to themselves. He has touched no subject which he has not adorned, and what is more, which he has not fully elucidated. And what subject has he not touched? He has employed his pen on the sublimest of all themes—that which angels desire to look into—the glorification of the Lord's humanity, down to the simplest elementary truths, as embodied in the child's catechism, and in every various character of composition, from polemical divinity, containing the language of indignant truth, to the liturgy of the church, expressing the sentiments of the purest devotion;—and in all he has shown the hand of a master.

He is an example to the young, in his earnest and successful resistance to early temptation to reject the Word of God and deny the Lord who bought him; in the anxiety he felt in the concerns of his soul; in his search for the means of salvation; in his study of the Word, and in his ready and joyful reception of the truth, when presented to him. He is an example to them in his filial love and duty, he having, for many years, devoted nearly one-third of his small income as a minister for the support of his aged mother.

He is an example to ministers, and indeed to all, in his abundant labors for the benefit, and especially for the spiritual benefit, of others.

He is an example of disinterestedness in his labors. For all the labors which he performed to the church, he desired and received no pecuniary reward except what he derived from his own Society as their minister.

He is an example to all in the self-sacrifice he made for the good of the church, and thus for the good of his neighbor, in relinquishing a comparatively lucrative profession for one which offered no pecuniary inducements.

He is an example to all in his consistent and holy life. His public character is before the church, and may be read of all men.

By his Society no man was ever more beloved, no one, perhaps, was ever so much admired. His private life, according to the testimony of those who knew him longest and best, was that of a true Christian. No doubt he was, in common with many fallen human beings, subject to imperfections; and of these no one was more deeply sensible than himself.

He has gone where his errors will be corrected, and his unintentional evils will be removed, to the church above, there to receive the reward of his labors. Borne up in the "fiery chariot" of those heavenly principles of which he was so profound a scholar, so successful a teacher, so bright an example, we see him no more. But his mantle he has left behind. His works he has bequeathed to the church below, and they remain as a memorial of his presence and his labors amongst us. And those works will be, in the hand of many a prophet and member of the church, what the mantle of Elijah was in the hand of Elisha, when he smote with it the waters of Jordan, and they went hither and thither, and he went over into Canaan: they will be instrumental, under the Lord, of removing, in many a mind, intellectual obstacles to the reception of the truth, and be the means of introducing many into the church of the Lord.

May we all profit as we ought by his useful labors and his holy example!

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#### ARTICLE V.

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For the New Church Repository.

#### A FORM OF NEW CHURCH USE SUGGESTED.

**MR. EDITOR:**—Would it not be a good thing for some well informed and capable Newchurchman to write some elementary works, founded on the writings of the Hon. E. Swedenborg, for the use of schools, academies, colleges, &c.,—such as mental philosophy, moral science, &c.,—embodying those principles in clear language, so that the purity and excellence of the ideas set forth in Swedenborg's writings might be brought before the mind of the student?

It seems to me that a moral philosophy, based upon the doctrines of the New Church, would supersede all other works of the kind, and advance the cause of the New Dispensation very much; and a mental philosophy would have the same effect.

A few words from your pen, on this subject, would, I think, call the attention of some able writer, who has time and inclination to make out such a work, or several of them. And it would, in the mean time, be a delightful task for an industrious well-wisher to the cause of pure morals and religion; and by it, the attention of many persons would be arrested, who, otherwise, would remain uninterested.

This subject has frequently struck my mind with great force, and I have wondered why such a thing did not occupy the minds of some

of those brethren who are every way qualified for an undertaking of this kind.

But let it be understood *distinctly* that the writer of these suggestions puts them forth as suggestions or inquiries, without having the least idea of writing a book himself, and without considering himself capable, and without having any inclination to write if he were capable; and the sole purpose is, to arouse the right sort of a man to take the matter into consideration, and urge him to perform the work.

J. L.

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## ARTICLE VI.

### EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 567.)

#### *Concerning the Quarters in the Spiritual World.*

1699. It is wonderful that in the world of spirits and also in the heavens, every thing that takes place, and all the genera and species of things, wherever they may be, maintain their own quarters without ever changing them; so that while any spirit or any angels appear, or any thing occurs, it takes place, in regard to each, in its own fixed quarter. These quarters have respect to the human body. When it is known where [spirits] are relatively to the body, it may be known who they are, and of what quality; and although dissimilar things may exist in the same quarter, yet, from other signs it may be known what and of what quality they are, and that too without mistake. Thus wherever the lake is, wherever gehenna, wherever unclean spirits are, or those who are in the ton, or who constitute the colon [there certain quarters are to be recognized], and so in all other particulars.

1700. So also in regard to distances in the [different] quarters, which are so certain as never to be subject to mistake.

1701. The quarters exist relatively to the human body, or in the plane of the head or some of its parts, as the forehead, the temples, the right or left eye, or to the left or right side, or in the plane of the shoulder-joints, the breast, the abdomen, the loins, the knees, the feet, the soles of the feet, then also particularly above the head, and thus in like manner above the forehead, the sinciput, or the occiput, at the left or the right, forward or backwards; whatever spirits appear at these points, there is no mistake but that they will continue to appear there as long as they are of such a quality. Those who are under the feet are in the lower earth more or less deep, just as the former are more or less high.

1702. Spirits also change places according to the change that takes place in themselves, for they hold themselves according to their nature and genius. Some never change places, and yet pass into the same

quarter, making excursions therein, but it can thence be known who they are.

1703. That they are actually there [where they appear to be] cannot be said, although such is the appearance. As it is with altitude and presence, so is it also with situation. They appear thus before the eyes, because the universal world of spirits, and the universal heaven represents and constitutes the Grand Man, which is the reason that they are thus presented to the view of man while he is as a spirit, and to every spirit and every angel. That all this is a bare appearance may appear from the fact that if there are numbers viewing them at the same time, and the same object should exist within a [given] distance between them, still it would not appear any otherwise to one than to another, thus not from behind one and in front of another.

1703½. It is wonderful that a position (*situs*) should appear such without any particular determination, for while a spirit reflects upon the position, it is then sometimes wont to be varied, while yet by a certain spiritual idea, he knows its position relatively to the body.—1748, March 28.

*Whatever reigns predominant in the Mind of a Man, of a Spirit, or of an Angel, to it is bent whatever such an one may chance to hear.*

1704. ((This is a common fact, and thus may be known to every one, that when any thought, affection, or cupidity, has the ascendancy in the mind, then every thing which is done by others, and which is heard [by the party in question], is determined thereto; so that they, for instance, who are lascivious, such as we have spoken of above, turn every thing that they hear into lascivious images, and thus into lascivious expressions. So also in other things.))

1705. (With those in whom good reigns, there is nothing which they do not turn into good, and excuse. Thus whatever is from the Lord, and whoever is led by the Lord, with such every thing is converted into good.—1748, March 26.)

*Concerning an indeterminate State of Spirits.*

1706. I, together with the spirits around me, was in an indeterminate state, which state was such that they could not reflect at all upon themselves, but became, as it were, reduced to nothing in the universe, which accords with the popular idea of spirits. As relates to myself, I could scarcely tell whether I was in the body or out of the body, for I perceived nothing of the body, inasmuch as it was not given to reflect upon it. Thus the perception I had was independent of the body, for the ideas were determined to a vague universality (*in universum*) and thus, as it were, dissipated, having no determination in myself. Determination in one's self causes that the subjects of it should seem to themselves to be such as they think themselves to be. In a word, the state was altogether different from the ordinary state, nor was there any thing but bare speech, for the spirits spake and I spake, but the speech was as if it proceeded not from any particular man, but was a mere voice sent forth

into vacuity. [Above] there appeared nothing but the celestial blue vault [sprinkled] with little stars.

1707. Hence it may be inferred that whatever spirits may appear to themselves [to be or to possess], they have it from the determination of ideas in themselves, and from reflection upon the things which they say, and that without such determination neither spirit nor man appears to himself to be any thing.—1748, March 26.

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## CORRESPONDENCE.

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### LETTER FROM MR. SCAMMON.

CHICAGO, Nov. 21, 1853.

*Editor of the New Church Repository,*

DEAR SIR:—The November number of the Repository contains letters from Mr. Barrett and Mr. Murray, relative to my communication published in the September number of this Magazine. My sole object in writing that letter was to correct in the publication where they were made, the erroneous statements and impressions of Mr. Murray's anonymous communication, so that such of the readers of the Repository as do not see the New Jerusalem Magazine, might know of the correction. This having been done, and the Journal of the Convention having been published, I do not feel that I have any occasion to enter into any controversy with Mr. Murray upon the subject. The spirit and temper in which he appears to write, notwithstanding he says of himself, "I know that I am influenced by no personal or unworthy feeling," is not such as, in my opinion, tends to promote that charity which, "thinketh no evil," or is calculated to benefit either the writer or the Church. Either I was very unfortunate in the language I chose to convey my thoughts, or Mr. M. has a very peculiar way of understanding what I wrote. But as I do not intend to reply to Mr. Murray's letter, I will terminate my allusion to it in explaining the sense in which the words "*esteemed and declared*" were used by me. To "*esteem and declare*" a proposition to be true, is not, in my apprehension, to express a doubt upon the subject. It is as full, and decided an expression, as is consistent with respect for the perceptions of others. *It certainly implies no doubt.*

To the manner and spirit of Mr. Barrett's letter, I interpose no objections, though I may be unable to coincide with its statements, reasonings, or conclusions. I regret that I feel compelled by it to occupy more of the space of your periodical than may be agreeable to you or your readers.

I opposed the publication of Mr. Barrett's Report for various reasons, and among others declared by me on the floor of the Convention, because I esteemed it "erroneous in its statement of facts." I know it was so considered by others. I did not then think or state, nor do I now think, that Mr. Barrett intended to make any erroneous statement; but his understanding of the case is, in several particulars, very different from mine. The main point which I had in my mind when I spoke of the Report being *erroneous in its statement of facts*, was in the fifth reason given by Mr. Barrett, why Mr. Ford's request for ordination should be granted, in which he says, "Because the candidate, Mr. Ford, was ordained into the first degree of the New Church ministry, in the year 1847, and in strict accordance with the then existing rules of this Convention; and although it was known to all the committee, both ministers and laymen, who acted in granting his ordination at that time, that he had not been re-baptized, not a word of opposition to the granting of his request was offered by one of them on that account."

This statement I deem unfair, and calculated to convey a meaning which the facts do not justify.

It may be literally true, while at the same time it conveys an erroneous impression. There is such a thing as keeping the word of promise to the ear, while it is broken to the hope.



The facts in Mr. Ford's case, I understand to be these. At the session of the Convention in June, 1847, application was made for the ordination of Mr. Hibbard, Mr. Dike, and Mr. Ford. The Committee of ordaining ministers reported severally, in favor of the ordination of each of these gentlemen. It was not made known to the committee that Mr. Ford had not been baptized into the New Church. After the Report had been agreed to in Committee, some of the members of that Committee learned, for the first time, that Mr. Ford had not been baptized into the New Church; and Mr. Ford was informed that his ordination would be opposed and probably refused by the Convention on this ground. He was advised to withdraw his application for ordination, and he did so. The record says:

"Mr. Alfred E. Ford asked leave to withdraw his application to be ordained into the first grade of the ministry, *on the ground of its irregularity*, in order to renew it in another form; which was granted."

After the adjournment of the Convention he applied to Mr. Barrett, who was an ordaining minister of the Convention, and whose power to ordain, as I conceive, was conferred on him by the Convention, to be exercised only in accordance with the wishes of the Convention, and Mr. Barrett, having gone through the forms required by the rules of the Convention, ordained Mr. Ford, without his having been baptized into the New Church.

This proceeding, in my opinion, so far from being "in strict accordance with the existing rules of the Convention," was, in spirit, a perversion of the authority conferred upon Mr. Barrett. I do not mean to say, that either Mr. Barrett or Mr. Ford, or the other persons taking part in Mr. Ford's ordination, so regarded it. On the contrary, I do not believe that they intended to do any wrong, but that their acts were in derogation of the authority of the Convention. There was reason to believe that the Convention would not authorize the ordination of a candidate who had not been baptized into the New Church. No unbaptized person had been ordained for many years. Mr. Ford's application had been withdrawn from the Convention, upon this objection being made known; and his ordination, under the circumstances, has ever seemed to me disorderly, and greatly injurious to his growth and usefulness in the Church, and the exercise of an authority by an officer of the Convention in derogation of its known wishes.

There is also an implication in Mr. Barrett's fifth reason, that, at the time of Mr. Ford's ordination by Mr. Barrett, there was no opposition to it, for the reason that he had not been baptized; and that Mr. Ford is now, for the first time, made acquainted with the views of the Convention upon this subject. Whereas the action of the Convention has been uniform upon this subject, ever since I have been acquainted with its proceedings, which is a time somewhat longer than Mr. Barrett has professed an interest in the New Church. It is not true, in fact, that any *new rule* was established in this particular by the Convention. The Convention only put into language what had long been well understood to be the rule of action of the Convention; and thereby removed a cause of misapprehension upon the subject.

I have never intended to discuss this question of baptism in the Repository, not because "it might not be so very easy to overthrow the Minority Report by fair argument," as Mr. Barrett asserts the majority of the Ecclesiastical Committee "felt," for I neither "felt" nor think so (nor do I believe any member of that majority so thought or felt), but because I do not believe that any good is to be attained by such discussion.

When we are convinced that a brother entertains erroneous views, which he is confirming in himself by zealous argumentation in their favor, it is not the part of charity to excite him to further confirmation of such views, by discussions or arguments on the other side. It is better to "suffer long and be kind," waiting for the "good time coming," even though we thereby suffer the imputation of being unable to overthrow, by argument, the erroneous views of our brother. Progress and growth in the New Church is what is desired, not controversy or personal victory.

I should not have written a word to the Repository upon the subject of the action of the Convention, if I had not deemed Mr. Murray's communication of such a character as to demand immediate correction, lest silence on the part of the majority should be again construed, as heretofore, as an admission of the truth of erroneous accusations.

It seems to me that there has been altogether too much assumption, in the discussion of questions of order in the New Church, especially by novitiate receivers, of the wisdom of manhood, and that maturity of judgment which is born only of much experience. We have had too many Reports, too much isolated expression of opinion upon these subjects, whereby individuals have committed themselves to certain views and conclusions which they would have avoided if they had been less inclined to exhibit their reasonings.

The New Church is in its infancy, and the receivers of its doctrines cannot see them now in so clear a light as they may hope to in succeeding states. We should learn to be children, and like teachable children approach the Word and the writings of Swedenborg, not in the pride of our own intellect, rationality, or self-derived intelligence, but *acknowledging* that we know nothing except what is revealed to us; and that the highest effort of which the human mind is capable, is to learn, receive, and obey what the Lord has revealed. We cannot expect to understand or comprehend fully, in the present infantile state of the Church, the reasons for all things which are revealed to us. While we are forbidden to do violence to our rationality, or to accept as true that which our enlightened reason denies, there are many things which are commanded, and which it is our duty to obey although we may not see fully the reason of the command. I doubt whether there are many persons in the New Church, who can fully explain why we are commanded either to be baptized, or to partake of the Lord's Supper; or why, except that it is commanded, one should be baptized before he approaches the Lord's table; or why a marriage ceremony is necessary. These are all formal things, and yet they are as necessary and important, in their degree, as of old walls were to a city, as doctrine is to charity, or truth to goodness.

We come into the New Church mostly from the denominations of the past Church, and we bring our old garments, our old forms of thoughts, with us, and it takes us a long time to get rid of them. Most persons, and especially those who have been clergymen in the past Church, bring with them their ecclesiastical positions, a sort of spiritual riches, which instead of aiding them to become good and orderly New-churchmen, compels them to demonstrate by their many wanderings how hardly it is for them that have riches to enter the kingdom of heaven. How hard is it to give up, in heart, the Old Church for the New.

The history of the Church, both in this country and in England, has shown that those who come from the two extremes of the Old Church, from the Unitarians, Quakers, or come-outers, or the Episcopalians, find it most difficult to separate themselves from the past Church, to keep the new wine out of old bottles; to assume such a distinct and unequivocal external organization, as shall declare to all men, that the Old Church has come to its end, and all things are now to be made new. The negative state of the one, and the positive of the other, present great hindrances.

The arguments of Mr. Barrett, and most others which I have read, against baptism into the New Church, are, if not identical, near akin to those which are put forth, and as I conceive with equal reason and much more consistency, against any organization of the New Church as distinct from the Old or past; and such is well known to be the position of some of the persons whose names Mr. Barrett invokes as authority for his position.

Upon this subject of baptism, it is well known that the views entertained by a majority of the Convention are not hasty opinions. The history of this subject will show that in coming out of the Old Church into the New, most of the receivers have had to travel over the same road where our brother Barrett and his friends now are; that while they were once of his opinion, they have seen it to be their duty to abandon it as an error. Should not that amount of respect for the opinions of our brethren who have long been accustomed to come together to compare views, and to act practically together for the advancement of the Lord's New Church on earth, shield them from uncharitable denunciations for supposed illiberality, or accusations of uncharitableness? They may err, so we all do; but their motives ought not to be impeached.

Much has been said about the illiberality and want of charity in the course pursued by the Convention on this subject. When the violent opponents of the action

of the Convention shall have given us some small specimen of this excellent commodity, in the manner in which they speak of the motives, intentions, and actions of the majority, I apprehend they will be less denunciatory, or disposed to find fault with the action of the Convention. As to this cry of "*Liberality*," it is but the voice of a siren. The most we can do is to discharge our duty. We can do no more. If we fancy we can be "*liberal*," we shall assuredly do less. "To obey is better than sacrifice."

This question is not to be determined by calling baptism into the New Church re-baptism, or by an array of the names of Old Church clergymen, who either cannot see the necessity of a distinct external organization of the New Church, separate from the Old or past, or who are not willing to come into the New Church through the door of baptism. There has been too much personal-persuasive influence exercised by our friends on the other side of this subject: too much disposition to make personal issues upon this question, and ask how its decision is to affect this man or that. The question is not whether the gentlemen named are receivers of the Heavenly Doctrines, and performing a use to the Church, in their own way, according to their convictions of truth and duty; but it is whether a minority of the Convention shall force their convictions upon the majority of the Convention, and compel them to receive as a clergyman and an officer of the Convention a person whom they cannot conscientiously acknowledge as such.

When Doctor Atlee resigned his license as a New Church minister, and went back to the Quakers, to preach the doctrines of the New Church to them, no voice was heard in the Convention against his right to exercise his own freedom and rationality according to the dictates of his own conscience. When Old Churchmen become receivers of the doctrines of the New Church, if they can conscientiously remain in their old denominations, and desire to do so, the Convention does not object.

But surely the Convention, as a body of those receivers who believe external organization necessary to the existence, growth, and permanence of the Church, and that there is no other way pointed out in the Word, or the writings of the Church, for admission into the Lord's visible New Church on earth, but by baptism, have a right to decline to ordain a candidate into the external ministry of that Church, who has not come into it through the only external door they can acknowledge.

As the Convention neither seeks, nor pretends to exercise authority, over any except such as freely and voluntarily "unite therein" and "consent" to the exercise of such authority, does not true charity require that those who differ from it in opinion, should so far respect its freedom and rationality, as not to attempt to compel it to act contrary to its convictions of right and duty?

Praying for the peace of "Jerusalem," and that we may be guarded and guided by that true doctrine which is "like a lantern in the dark" and "a guide post in the way," and that that true charity, which "thinketh no evil" and "suffereth long and is kind" may dwell with us,

I am yours, very truly,

J. YOUNG SCAMMON.

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#### AN IMPORTANT PRACTICAL INQUIRY.

PROF. BUSH:

DEAR SIR:—Will you permit me to inquire, through the Repository, of you, or some of your correspondents, what is generally considered requisite to constitute a person a member of the Church of the New Jerusalem? It is little more than two years since I first became acquainted with the writings of Swedenborg, and since then I have studied them most diligently. I was prepared to receive most of the heavenly doctrines from the fact that much of the Old Church theology I *could not* receive; but I am alone, have no one to counsel with in difficult questions, sometimes I think myself really a member of the New Church and then again I am in doubt. When I read the Word and examine my heart by that, I feel that truly I am a citizen of the Heavenly Jerusalem. When I read that best expounder of the Word that I have ever found, and learn from him (or *think* I learn) what is to be believed, and what is to be done, to introduce one into the Church of the Lord, surely I say to myself all these truths I believe, and all the commandments of the

Lord I strive to keep : what lack I yet ? Now doubts arise, not caused by any thing I find in the Word, or in the writings of Swedenborg as far as I have been enabled to read and understand them, but my doubts are caused by what I find to be the sentiments of older receivers of the heavenly doctrines than myself. Soon after I commenced the study of Swedenborg's writings I had the opportunity during a short sojourn in an Eastern city, of conversing with an individual who had been a receiver for forty years. During one of these interviews, when I was endeavoring to present what at that time seemed to me to be an objection to some of the doctrines, he remarked "that he sometimes thought it was impossible for an old person (I am an old man) to receive and understand the doctrines of the New Church." This remark caused doubts to arise, but did not deter me from continuing my search after truth. I remembered that good old Simeon received the Lord, and he was older than I am. Something similar to the above remark I find in the Repository, page 148, being a quotation from the "Dew Drop," and (truly it was like a frozen dew drop to my soul) ; "Adult receivers of the heavenly doctrines have usually so much of Old Church theology to unlearn, &c., &c., that instead of adding to the strength of the New Church, they seem often really to weaken it by the introduction of fruitless controversies." What does the writer of that article really mean by the "New Church ?" If he mean the Church which the Lord is now establishing on the earth signified by the New Jerusalem, he can hardly say that any who are of that Church can "weaken it," for the Lord says, "they that are for us are not against us ;" no member of the body can be considered to "weaken" the body. How old must a person be, to be considered an adult ? And are adults (and of course all old persons) to be considered as dead weights to the New Church, and what is worse as positive hindrances ? Surely, Mr. Editor, such language has a tendency to deter people from coming to the New Church ; it does not savor much of the Word, Lev. xix, 32, "Thou shalt rise up before the hoary head and honor the face of the old man." The Lord seemed to be of a different mind in selecting the agent through whom to reveal the heavenly doctrines. Swedenborg was an old man when the Lord first revealed himself to him. Another cause of doubts is the subject of Baptism as held by many of the New Church. On page 511 of the Repository I find a quotation from a former number (which from some cause has not reached me), as follows : "Baptism," meaning I suppose the external ordinance, "is the only door of entrance into the Church ; no one but a professed Newchurchman can open this door or introduce men into the Church ; therefore those only who have received baptism at the hands of a New Church minister are in the Church or of the Church." I would ask where are all those who receive, as I do, the four leading doctrines of the New Jerusalem, and who endeavor to live according to them ? To become one of the Church must I make a long journey to find a New Church minister to introduce me into the Church ? In my simplicity I had supposed that the Lord opened the door and introduced men into his Church ; and I read in Rev. xxi, 25, that "the gates shall not be shut at all by day, and there shall be no night there." Now if you, Mr. Editor will show me what I lack, you will oblige an humble seeker after truth.

S. C.

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 LETTER FROM MR. STRINGFELLOW.

MILWAUKEE, Wis., Nov. 15, 1853.

REV. GEORGE BUSH,

DEAR SIR :—Inasmuch as my name has been introduced in Mr. J. Young Scammon's letter on the last meeting of the General Convention, and it is evident he has been misinformed, unintentionally, I have not the least doubt, as to the view I take of the action of that body on the question of re-baptism, I feel it a duty to state my real sentiments.

The remarks made by me, at the sitting of the Convention, as near as I can recollect, were to the effect, that re-baptism is the only orderly way in which persons coming from the Old to the New Church can be admitted, and, therefore, that if the Convention is to legislate on this question at all, its present mode of proceeding is the right one. But I deny its right, or the right of any Convention to legislate

a Church government for the New Church. It has been my conviction for some years that the largest *liberty* should be allowed to every individual, especially of the New Church, on all matters connected with the *ministry and points of doctrine*. It is not the privilege of any section of the New Church to declare dogmatically what is true or false. The word of God is the only standard, and each person must judge for himself according to the capabilities of his enlightened understanding, with prayer to be led aright. If the Convention could decide matters of this kind for America, so it could for England and the whole world, and then we should again have an hierarchy, which might outdo that of Rome. We have had enough of spiritual domination in the world already ; to see it growing in the New Church is a sad spectacle.

It is impossible for men to live other than their own moral convictions, and to prescribe rules repugnant to such convictions is to paralyze their efforts to do good. Yet such is the course pursued by the late Convention. Nothing but discord and contention can result from such arbitrary measures, breaking up the unitary action of the Church as a whole. I hope it will be seen by these few remarks, that I am not favorable at all to a Convention which has for one of its objects the regulation of ministerial functions ; and if Mr. S. has reckoned on me for that purpose, it is but just that that gentleman should be undeceived. For this cause I write.

In the cause of the New Church, yours most faithfully,  
T. STRINGFELLOW.

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#### LETTER FROM A WESTERN CORRESPONDENT.

The press of other matter for some months past has prevented, up to this time, the insertion of the following letter, which we cannot consent to hold longer in abeyance :

The pulpit has long been rapidly declining in interest and influence over the public mind, and the press must supply its lack of service. The pulpit has had its day and performed its use. Its great utility was the necessary result of the absence of other means of instruction anterior to the invention of printing ; but that most miraculous discovery is fast making every man his own *priest*, and every family a worshipping assembly, where scepticism and infidelity, induced chiefly by *formalism, hypocrisy, and fanaticism*, has not pre-occupied the ground.

By-the-by, have you ever read a book on the Church and its Responsibilities, by Edward Miall, of London, Editor of the *Nonconformist* ? It was published while I was in England, four or five years ago. It is one of the most masterly performances in opposition to ecclesiastical corruptions, pointing out their causes and lamentable consequences, that I have ever seen. The author occupies about the same position in the Old Church as you do in the New. I left it with my son in England, or should be happy to send you some extracts. Public worship, if it is to be profitably retained, must be something more than hearing preaching, which appears to be the only motive of going to the so-called place of worship.

Your respected correspondent, "N. F. C.," in his last communication, no longer argues as though you ignored a priesthood in the New Church, but as if you ignore a *regular priesthood*. What does he mean by the epithet "regular ?" He surely does not mean the regular transmission of preaching qualifications by the so-called uninterrupted succession. He is too enlightened to entertain for a moment such a puerility. Then it remains for him to show that a gifted brother, chosen by any society of receivers of the heavenly verities, to minister unto them in teaching truths and leading to good, is not as *regular* a priest as if he had the hands of all the priests of Christendom laid upon his head. I hope the good brother will settle this question first, before he proceeds a step further.

I am here reminded of the reply of Edward Miall to those who argued as though he was opposed to *holy offices*. He replied, that it was not a *holy office*, but a *holy order*, to which he was irrevocably opposed—an order of men, *separate from, independent of, and ruling over* their brethren. This holy order, we learn from all ecclesiastical history, from E. S.'s *Memorabilia*, and from his positive assertions as to confirmations, have been the most *internally* unholy of any class in all Christendom.

There is another point to which I beg respectfully to call the attention of "N. F. C.," viz. : that while he contends that E. S. prohibits the laity from teaching truth, how he can justify himself—a layman, if I am rightly informed—in writing for the instruction of the hundreds of readers of the Repository, month after month. Is there any radical difference between connecting a number of paragraphs together, professedly elucidatory of a given subject, and reading it to a congregation, calling it a sermon, and sending the same amount of instruction to them by means of the press, which they can read separately, or have read to them connectedly ?

A word or two on the Convention and its doings. I was not present, therefore am indebted to its own report of its doings. On perusing the Report, which I did carefully and repeatedly, I was reminded of an occurrence which took place some twenty years ago, in an Association of the Old Church in England, of which I was a member, and at which I was present. Ours was a County Association, simply for the collection of funds from the richer, and distributing them to the poorer Societies in the county. A communication was received from certain individuals wishing to form a Congregational Union for England and Wales. The question came up, What was to be done at their annual meetings ? It was replied, that the gathering together of a number of wise and good men for a succession of days, would always find some good to do. The senior brother present, righteously jealous for the independence of the churches, at the close of a lengthy argument in opposition to the measure, said, that when men got together, if they had no legitimate work to perform, were sure to do mischief. They would not separate without doing something, and Satan always found work for idle hands to do. An infringement of the independence of the churches, he said, would be the inevitable result of their annual gatherings, if the proposed Union was formed. His effort was successful, and the proposition was negatived ; but he has been removed to the other world, and the measure adopted, and I found, after fifteen years' absence, on my late visit, that the aged brother's prediction was fully verified. The doings of the Convention, at its recent session, proves the wisdom of that brother's remark.

Only think of fifty or sixty men, travelling several hundred miles to discuss a question upon which the Word and its voluminous and, as is believed by all New-churchmen, the only authoritative exposition thereof, by the illuminated herald of the N. D., are *entirely silent*. What is there but an implied defect of the Divine law ? But we read that *the law of the Lord is perfect, converting the soul*. And what is the result ? Why, after two or three days worse than wasted in discussion, a division takes place, and the result is, an earnest and solemn protest, by a large minority, against the unauthorized usurpation of authority as a *mournful and ominous* departure from the spirit and genius of the N. D. If a house be divided against itself, how can it stand ? In a subsequent part of the proceedings, the Convention unanimously declared that its authority to govern is derived from the *unbiased* consent of the governed. There being now a number of *declared* conscientious dissenters in the body, what can they do but rebel, either against what they apprehend to be Divine, or human law ? If they do the former, they will be *recreant* to truth and right ; if the latter, they will be ostracised as nonconformists, deprived of their rights as brethren, and curtailed in their efforts at usefulness, being unauthorized intruders into the ministry. Oh, the evil of departing from the simplicity of Christ ! Its name is legion. Your correspondent "M.," with great, though just, severity, censures the whole proceeding, though he thinks the dissenters should still continue in the body. But surely he overlooks the legitimate effect of the unrighteous rule. It cuts off all who do not submit to compulsion. It takes away all freedom of action in the case. If he is a layman, or if he has received re-baptism, as has the present writer, he may feel that his personal liberty is not affected. But we read that, *if one member suffer, all the members suffer with it*.

The brother, whose application led to the discussion, is entitled to the sympathy of his brethren. He cannot but rebel or refuse to perform the uses for which he is qualified, and is he to suffer alone ? Is it not enough that, as a minister of the Old Church, he has been called to suffer all that a susceptible mind is capable of suffering, in withdrawing from all his former friends and fields of apparent usefulness, but he must be ostracised by the New, and left comparatively alone ? No ; rather let every individual and society who protests against the rule, *act* by withdrawing from the body, till the rule is abolished. Continuing, would seem to re-



quire nothing less. *How can two walk together unless they are agreed?* The possible good to be accomplished can never counterbalance the *positive* evil of compromising with *obvious* wrong.

Wishing you and your nonconforming brethren success in all your efforts to perform uses, I am, affectionately yours,  
N. N. C.

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LETTER FROM MR. MAIBEN.

LANCASTER, Grant Co., Wis., Nov. 14th, 1853.

REV. GEORGE BUSH,

DEAR SIR:—I am instructed by the Committee of the Lancaster New Church Society (which has been recently formed here) to send for your paper entitled "The Intellectual Repository," for which you will find enclosed two dollars. And I am likewise requested to lay before you our position here as a society. Some time since the receivers in and around Lancaster determined on forming themselves into a regular body of members, so as to strengthen our hands, and keep up a regular correspondence with other *societies*, therefore the following objects were taken into consideration, 1st, Forming all the receivers of the heavenly doctrine into a society. 2nd, The appointing a Committee to undertake the general management of said society. 3d, The forming a library which shall consist of all works relating to New Church doctrines.

These objects were considered, and the following were the results: The receivers admitted as members numbered thirty. The Committee appointed consists of the following officers, President, Vice President, Treasurer, Librarian and Secretary. And the library formed consists of all Swedenborg's works, Barrett's lectures, Des Guays' Letters to a Man of the World, and several other collateral works. This may be said to be the most important point, and with respect to the progress of our views among the people here I may add that all are more or less afraid to question us, for fear of falling off from the good old path. They seem to have an intuitive perception of our strength.

In addition to what I have said, may be added the following fact. We keep up a regular course of lectures every alternate Sabbath, which sometimes causes people here to consider the ground work of their faith.

Mr. Robert Children our President, requests me to ask you if you will be so kind as to see the Secretary of the S. P. & P. Society, to know whether he received a letter from us respecting our position and prospects here. The address was to the Secretary of the A. S. P. & P. Society. By so doing you will greatly oblige. Trusting you will answer early, I remain, dear sir, yours affectionately,

SANDEMAN MAIBEN, *Cor. Secretary.*

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LETTER FROM A SOUTHERN CORRESPONDENT.

M——, Dec. 11th, 1853.

PROF. BUSH,

REV. AND DEAR SIR:—I have recently reviewed with attention your Sermon on the "Priesthood and the Kingship," and I must say that I have failed altogether to detect any lurking fallacy whatever in your reasoning and conclusions, and think that the positions assumed are, to say the least, exceedingly well fortified and sustained by the passages adduced from the writings of Swedenborg, and the deductions drawn, as a necessary consequence, perfectly legitimate and inevitable. Furthermore, I am induced to think that they go very far towards relieving the New Church of a very serious obstacle in its rapid descent. For, if the opinion, which is very widely entertained by our brethren, be a just one, in relation to the proper construction of our author's language, which occurs in the passage cited from the A. C., wherein mention is made of "teaching ministers," then the means provided for the dissemination of Christian verities are narrowed down within very circumscribed limits; since it is maintained, that none but the regularly ordained minister is licensed to teach them.

I cannot but feel persuaded, that if no other than those who are constituted "teaching ministers," by what is currently regarded "holy orders," are to serve as mediums of truth, or, as the divinely appointed instruments of illustration to the members of the church, there would exist great reason to deplore the sad destitution that must necessarily accrue from the insufficiency of such a plan. Nothing can be more real than that the affection of truth, for the truth's sake, is the *sine qua non* of all illustration; that the Lord leads those who love truths and will them to Himself. Most certain also is it, that they who are in the spiritual affection of truth, are elevated into the light of heaven, and are thus truly illustrated. Wherefore, it is rational to conclude, that the clergy, as a *separate and distinct class*, are not the sole mediums of truth, or the divinely constituted instruments of spiritual illustration to the man of the church.

Is it not also reasonable to conceive that he who is apt teach, and loves to teach, and is in spiritual illustration, unites in himself all the grand essential requisites of a "teaching minister" of the New Jerusalem? I would therefore fain appeal to all who feel constrained to dissent from these views, and who repudiate, as *heretical*, the teaching of the sermon above mentioned, would have the goodness to come forward and indicate wherein they are fallacious, or deviate from a fair construction of the language of the illuminated author, who is the final arbiter in all ecclesiastical questions.

I would be very much pleased if you could find it advisable to publish the Sermon on the "Priesthood and the Kingship" in pamphlet form, as I think it is calculated to perform an eminent use in the Church. I for one will stand pledged to take one dozen copies.

Very respectfully, yours, &c.

P. S.—Until the publication of your Sermon on the "Priesthood," &c., I regarded you as ultra on that subject, and had supposed that you had imported into the New Church some of the remains of your early teaching in Puritanism; but since I have learned more clearly and definitely your position and views, I have reason to alter my opinion.

H.

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#### LETTER FROM AN ANTI-SLAVERY CORRESPONDENT.

E—— R——, Ohio, Nov. 21, 1853.

DEAR SIR:—One reason why I have thus long delayed to make a remittance for the last pamphlet you enclosed me, is this, I wished, previously to making a communication, to settle the question whether or not I should renew my subscription for the Repository. After much painful deliberation, that question is now settled in the negative. As I shall probably never again tax your time or patience, your indulgence is solicited while I give my reason for determining thus, though I may, perhaps, be somewhat prolix.

This, then, is my reason, my *only* reason; I am dissatisfied with the course you have taken in the volume about closing, in regard to slavery. In the closing article of your series on this subject, you deprecated, in severe terms, political action in opposition to this vile and most cruel abomination, omitting to say a single word against such action, provided it be in *favor* of it. Newchurchmen may, by proxy, "frame mischief by law," and be most excellent, most innocent Newchurchmen still! They may take their stand on some Baltimore Platform, and hurl all about them "firebrands, arrows, and death," and yet their most humane brethren never dream that they are indulging an evil that ought to be forsaken "as a sin against God." With most Newchurchmen—I am pained to say it—to rob cradles, to lacerate the shrinking flesh of woman, to rend asunder the tenderest ties known to humanity, is perfectly innocent business, and by no means evils to be forsaken. But you may ask, what Newchurchmen practice these things? I answer, *all of them*, who cast their votes in such a way as to promote the extension and perpetuity of the institution, which is very "peculiar" in involving these evils and cruelties, and all others that are nameable or conceivable. I make this assertion on the sound principle, that what we do by others, we do ourselves. Of course, I except from the above charge, all those voters who are so ignorant as not to know what they are

about. (Opposition to political action *against* slavery conciliates Slaveocrats, North and South, most wonderfully.) The New Church pulpit tells me, every Sabbath, that I ought to obey the Decalogue *to the very letter*, and yet it consents that, in some cases, at least, I may covet all that my neighbor has, and all that he *is*, and, by force, appropriate the whole to my own use. But this seems to result, naturally enough, from the apparently assumed fact, that, while the Decalogue means a great deal, in general, it means nothing, absolutely nothing, *in particular*. In your Nov. No. you introduce an extract from the late Report of the American and Foreign Anti-Slavery Society, and remark upon it with more spice than you have been in the habit of using when replying to several of your correspondents who are most outrageously pro-slavery. I regret to see this. A more respectful response to *truths* so well and so mildly expressed, as in the extract, would, in my opinion, have been far more becoming. You say, "Whatever of intrinsic evil may be involved in the system, we trust no Newchurchman can justify, palliate, or neglect to oppose it." While reading this my thoughts recurred at once, and with much regret, to quite a number of letters which blacken your own pages; but you probably had forgotten them. My dear sir, it is a well-known fact, that *many professed* Newchurchmen justify, palliate, and neglect to oppose whatever of evil is involved in this system of abominations. To all honest, inquiring minds, here at the North, especially, it cannot but be perfectly apparent that this system is composed, *exclusively*, of intrinsic evils; it is, as Wesley said, "the *sum* of all villainies," and yet it is perfectly notorious that a vast majority of Newchurchmen either justify, palliate, or neglect to oppose it, and some of them do all these things. Their influence, as a body, is evidently on the side of might against right. But it seems you have found ample justification for this, their course, in the peculiar "genius" of the N. J. If it be her mission "to develop the individual, and set him upon an independent course of action," and that a righteous course, which is readily admitted, why is it that she so signally fails, in most cases, to accomplish the object of her advent? What is it that renders her so generally impotent? I apprehend that the answer is to be found in the peculiar genius of the present generation of her professed Receivers, and not in that of the N. J. Between *their* genius and that of the "peculiar institution," there seems to be a striking correspondence, and a close affinity.

Let the individual be developed to the love of "God and the neighbor" and there would no longer be any "waiting for sympathy and co-operation," but as individuals all would move forward in the right direction, and, of course, act in concert without that dangerous organization which so frightens your imagination. I apprehend that the Report writer contemplated no organized action whatever, other than the one above designated. His complaint seems to be, not that we will not oppose slavery in this or that mode, but because we will not, generally, oppose it at all, in any mode. If organized action *against* slavery is as dangerous as you seem to imagine, and so much to be regretted and deprecated, I should like to know what you think of those many Newchurchmen who harness themselves into the great pro-slavery parties of the country, sympathizing fully and co-operating earnestly with the vast multitude who are laboring unceasingly and with all their might *for* slavery. Most assuredly circumstances *do* alter cases.

The following extracts seem to indicate with sufficient clearness the "genius" of the N. J., in regard to this subject. "If he doth not perceive in himself somewhat of affection in favor of what is just and equitable in his functions, and in favor of what is true and good in society and in life, let him know that he is principled in such delight as the infernals are in. for in his delight there is no other love but that of self and the world."—*A. C.* 3928.

"The good of faith produces works, inasmuch as the good of faith cannot be given without works, just as thinking what is good, and willing what is good, cannot exist without doing what is good."—*A. C.* 3934. "It is absolutely impossible for a man to be in charity and faith unless he be in works, therefore in the Word so frequent mention is made of works."—*Ibid.* "It is to be noted moreover that the Lord's kingdom with man commences from the life which is works, for he is then in the beginning of regeneration, but when the Lord's kingdom is established with man it terminates in works, and then man is regenerated."—*Ibid.*

From the above passages and a vast number of others of similar import which might be quoted, I draw the following inference: The New Church pulpit and press gen-

erally have most sadly mistaken the genius of said Church, and consequently are laboring at the wrong end of their work, reversing the divine order, in that they are laboring to establish a correct faith to the neglect of the reformation of the life.

A little more complaining and I shall have done. The Repository, instead of continuing to be a faithful advocate of the rights of humanity, has become a vehicle, a very tame medium, for the transmission of rabid pro-slaveryism. Some months ago you published a letter from a disgusting egotist, hailing from a West Indian Island, the object of which was to find a location where he could *preach the N. J.*! He assured you that he had no particular attachment to human rights that would expose him to martyrdom even in the midst of the worst of tyrants. He has no objection at all to slavery, but only to its abuses!! You not only published his letter, but enlisted to find him a place. Could my voice have reached him I should have told him that the N. C. here was already overstocked with such non-martyrs, and that he had better go to the Pacha of Egypt and take lessons in morality before attempting to *preach* any where.

More recently you published a letter from another foreigner who also justifies slavery and only regrets its *abuses*, and likewise declares that there is slavery in heaven! meaning, of course, such slavery as ours. This he was permitted to assert without contradiction or rebuke. This caps the climax—I can bear no more.

P. S. As an apology for my plainness I will just state that it is with me as you say it is with the N. C., I “have my own way of thinking things, and of doing things.”

C. C.

#### REMARKS.

Our correspondent speaks plainly and to the point. This we like. Commend us to a plain spoken adversary, who says what he means, and who means what an upright conscience dictates. With such a man there is some prospect that truth and sound reason may find a hearing. Accordingly we are not without hopes, in the present instance, of winning at least a little more charitable estimate of our course than “C. C.” seems at present to entertain. As to his decision respecting the Repository, we have nothing to say by way of deprecation. That is a matter of no consequence compared with the putting ourselves right in the estimation of good men on a question of great moral moment. Here we have some anxiety.

The fault of our journal, it appears, is its pro-slavery character. Viewed from an opposite point of the compass, its chief defect in the eyes of a number of our subscribers has been directly the reverse, and more than one name has been withdrawn from our list because we made the work the vehicle of abolition sentiments. Such is the nice navigation requisite in these days for an editor in steering between the Scylla and Charybdis of opposing partyisms on the theme in question. But to the charges preferred.

“In the closing article of your series on this subject you deprecated, in severe terms, political action in opposition to this vile and cruel abomination, omitting to say a single word against such action, provided it be *in favor* of it.” In every imputation of this nature the first question to be determined is the question of fact. Has the alleged offence been actually committed? The paragraph referred to we presume is the following, as we have no recollection of alluding to political action elsewhere.

“Our line of argument will appear sadly defective to all those who would have the great problem of slavery solved on grounds that apply to all that are in any way concerned with it. But this is not our drift. We assume not to say what is the duty of those who do not at present acknowledge the truths which are paramount in the estimation of the man of the New Church. We are not writing for the promiscuous many, but for the select few. We have all along considered ourselves as addressing those who were accessible to the appeal of New Church principles, and who would therefore duly appreciate any friendly suggestions that might aid them in their ultimatum. We have taken it for granted that the truths which they receive come to them demanding with an authoritative voice to be ultimated, and that, too, without reference to the action of others. He that is wise is to be wise for himself, and pop-

ular precedent will weigh with him but little. It is with spirits of such a mould that we consider ourselves as having to do. 'What have we to do to judge them that are without?' To their own master they stand or fall. We should never volunteer to grapple with the subject of slavery on political grounds, and as defended by political men. Viewed on that side it involves problems too vast and complicated for our feeble powers. We withdraw from it as from the vicinity of a volcanic mountain which has begun to heave and rumble in token of speedy eruption. To mere worldly and irreligious upholders of the system, what could we say? We are aiming to point out the legitimate operation of certain principles in reference to those who acknowledge the obligation of these principles. In respect to others, our first object would be of course to bring them to the knowledge and acknowledgment of the principles in question, and when this was done they would come within the range of our remarks. But previous to this we have nothing to say of the light in which they are to regard their duty, though we have no hesitation to speak in strong terms of their sin."

Now, for ourselves, even upon the most cool and candid perusal, we are unable to perceive any thing in the above that can justly be interpreted as denunciatory of political action. We simply say that we do not feel that we are called to enter that field. Our object is to address ourselves to a particular class of our fellow-men—to those who profess to receive and act upon the great principles of truth and life revealed in the writings of the New Church. In making this appeal we have labored to unfold as clearly as possible what we deem the radical and essential evil involved in the system of slavery. This evil we have traced back to its origin in the first act of violence and spoliation by which a human being on the continent of Africa was robbed of his freedom and transported in chains to a foreign clime, there to live and labor as *the property, the chattel*, of his self-styled possessor. This we have maintained to be a gross infraction of the law of neighborly love, and therefore directly condemned by the spirit of the New Church. And we have farther maintained that all the guilt of the original wrong-doing attaches to the subsequent relation when it is upheld with the *animus* of the original oppressors. It is this *animus* which gives its moral character to the relation. But we have freely conceded that cases may exist where the slaveholding *animus* does not exist, and though we have great reason to fear that this concession may be taken advantage of by unprincipled men, yet we do not feel at liberty on this account to withhold it. We are satisfied that in the long run truth never suffers, but always gains, by making the due discriminations. We believe, too, that the grand error of Abolitionism, which has a good end in view, has been the ignoring of exceptional cases, and merging the whole system in one indiscriminate category of robbery, oppression, and abomination.

In our view there is clearly a distinction to be made between those who have inherited the relation, and yet have never seriously called its moral character in question, and those who have opened their minds to a perception of its evils and wrongs, and would fain act according to their convictions of right, but that the laws with which the system has fenced itself about, create a vast amount of embarrassment as to the best and wisest course of procedure. It is the instinctive prompting of all evil to surround itself with safeguards, and a falsified understanding will always be at the beck and bidding of a corrupt will to execute its behests. It is this *chevaux de frise* of unrighteous legal enactments in the slave States, which the conscientious slave-holder has to encounter in working out the ultimatum of his good intents. They are the "thick bosses of the buckler" upon which he finds he has to rush in the way of his duty, and we can see nothing of true Christian charity in the stern demand for the immediate breaking of the yoke of bondage which would make no allowance for these impediments. That the cases to which we now refer are numerous, we do not affirm. We should be glad to think they were far more multitudinous than we fear they are. We have rather the impression that the fascination of the general sphere of slavery blinds a great many well disposed persons to the claims of genuine justice and neighborly love. But still, that they do exist, and that N. C. principles have called them into existence we have an assurance amounting to positive knowledge.

Now we would submit it to the candor of "C. C.," whether he can detect anything more of a pro-slavery sentiment in our pages than is involved in the general admission now stated. We would ask, too, whether he, as a Newchurchman, would not make the same admission? Does he approve of a wholesale denunciation of the slave-system without any regard to the different mental states of the parties engaged in upholding it? If so, we would commend him to the study of the laws which govern the imputation of evil as unfolded in the writings of our illuminated author. He will there see the true ground of the exceptions taken by enlightened Newchurchmen to the rampant benevolence of ultra-abolitionism. We stood once upon this platform, but thanks to our acquaintance with the principles of N. C. charity, we stand upon it no longer. We have found a broader and better basis for beneficent action.

There are, then, two classes of men concerned in sustaining the institution of slavery—the one governed solely by self-interest, disturbed by no moral scruples, and aiming at its perpetuity; the other, men of religious promptings, desirous of obeying the precepts of true charity, and maintaining, for the present, the outward relation of slave-masters as a provisional expedient, simply because they cannot clearly see how to sunder the relation on the instant, without going counter to some other form of the great law of charity, which they would fain respect. Now it is this latter class to whom we have seen fit more especially to address ourselves in our essays on the subject; and this of course we were fully justified in doing if we proposed to ourselves a laudable end. We confess to having had in our eye, not so much the Northern voter, with his duties in regard to a great political evil, as the Southern slaveholder, brought by his professed allegiance to N. C. principles, and his personal position, to look directly in the face a system deeply imbued with essential and accidental elements of wrong to his fellow-men. In adopting this course, we have said nothing, we have hinted nothing, against the policy of those who may see fit to attack the evil from another standpoint. As citizens we are, for instance, opposed to the Fugitive Slave Law, and should by no means vote ourselves, nor advise any one else to vote for an advocate of that law, because we are satisfied that it is both unconstitutional and inhuman. How absurd, then, as well as recreant to all integrity for us to be opposed to that species of action which the elective franchise enables every good man to put forth for the doing away of a national evil! If there are Newchurchmen that see fit to cast their votes in such a way as to favor the cause of slavery, they receive from us neither counsel nor countenance in so doing.

Still, it is not from this point we have felt impelled to assail the evil in question, and we cannot admit that the censure is fair which would inculcate us for simple silence on this head. We have judged it expedient to deal with slavery wholly on moral grounds, and by appealing to the moral sense of a portion of the community whom we supposed we could reach. With this class of men we think we have dealt faithfully as monitors, while, at the same time, our suggestions, being kindly proffered, have not given offence, except to a very limited degree. Intelligent slaveholders, though many of them have doubtless supposed us rather green as to the real merits of the subject, which they think a Northern man cannot well comprehend, yet, seeing evidence of a good intention, they have generously given us credit on that score, and been very sparing of strictures. So we, on our part, have also given them credit for appreciating our scope, and not needing to have our testimony repeated every time an allusion is made to the subject, even though our correspondents may possibly utter a sentiment which is not in accordance with our own views. After so fully and unequivocally defining our position on the subject, there surely can be no great danger that our readers will be misled by what we do *not* say.

As to the asserted general delinquency of New Church preachers in relation to this theme, those whom the garment fits must put it on. We do not plead guilty to the charge. In fact, it was in no small measure from our determination to put ourselves aloof from the general indifference and silence which we saw prevailing in the Church on this score that we were



induced to take up our pen and utter ourselves in relation to it. We thought then, as we think still, that there are phases of the subject that call loudly for consideration and discussion, and that there is too much of a proclivity among N. C. ministers and members to fall into a virtual complicity with the system, as a whole, on the ground of its being a Providential permission, which is in itself a truth, but not one that warrants a passive and wordless acquiescence. We cannot resist the belief that N. C. principles have a decided bearing on the institution of slavery as it exists in our country, and that they inculcate duties in relation to it which cannot properly be blinked by those concerned. We can appreciate, indeed, all the difficulties and trials which must inevitably embarrass their action in the premises, and yet we think they are bound to act, looking ever to the Lord for that wisdom which is "profitable to direct." Their trying circumstances invoke the cordial sympathy of every true hearted son of the Church, and this sympathy may be accorded without making the bestower justly liable to a charge of being secretly on good terms with the system in the abstract. We acknowledge a profound Providential purpose in the permission of slavery in our country, but we recognize, also, a Providential sign in the voice which is sounding up from the depths of the inmost bosom of humanity against it, and urging upon slaveholders the adoption of at least incipient measures towards the ultimate removal of the last link of the last chain of the last bondsman.

It is not necessary to advert to the specifications of "C. C." The general scope of our remarks covers all the ground. He objects to the Repository that it is aiding the pro-slavery cause, and for that reason withdraws his subscription. We have explained how far we are pro-slavery, and how far we are anti-slavery, and we shrewdly suspect that when our position is fairly understood, those of the former party would devoutly utter the prayer to be delivered from *such* friends. At the same time, we should no doubt be equally repudiated by the opposite party because we cannot go all lengths with them in the spirit of denunciation. But such has usually been our lot in life. We have been self-compelled into a kind of isolation which we shall probably always maintain, not because we affect it, but because we cannot abandon it without injury to our moral state.

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## NOTICES OF BOOKS.

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- 1.—LIGHT ON THE DARK RIVER; *or, Memorials of Mrs. Henrietta A. L. Hamlin, Missionary in Turkey.* By MARGARETTE WOODS LAWRENCE. Boston: Tickner, Reed & Fields. 1854.

A singularly choice and sweet spirit may be said to be embalmed in the aroral record of this volume. A sphere made almost odorous by the affection of the writer vivified by the virtues of the subject breathes around it. The magic power of the pen which has given to general admiration the character here portrayed, we have had occasion already to eulogize, though it has only now become a *plume de nom*—Mrs. Margarette Woods Lawrence, the middle name having some associations, not without interest, to the Newchurchman. The personage whose biography she has so lovingly and graphically traced, offers undoubtedly one of the fairest specimens of the religious life which is formed in the school of the old theology, though it is not difficult for us to see how many inward struggles she might have avoided, and how much more peace of mind she might have enjoyed, under the light of a dispensation of which, we presume, she will know more in another world than she did in this. Should this be her happy lot, she will hardly be able to refrain, when

she and her biographer meet, from expressing her wonder at the *idea* underlying in her mind the language of the following sentence, however sanctioned by pulpit and popular usage:—"Suppose that the Father of our Lord Jesus Christ had shrunk from the sacrifice of sending his only, his well-beloved Son upon his mission of love to our lost race," &c. Do we not image her in our minds as saying, "Dear sister, how much brighter is the light that now shines upon us. You spoke as I doubtless should have spoken had I indited your memoirs instead of you mine. But we now know that in truth the Father sent not his Son, but Himself, upon this mission of saving love, and that the prompting love was so intense, that no such term as *sacrifice* can possibly be predicated of it. Sister mine, is it not blessed to think we have a whole eternity before us in which to praise the Lord for the light of the New Jerusalem!"

2.—WINE AS A SCRIPTURE SYMBOL: BAPTISM: AND THE HOLY SUPPER. *Three Discourses.* By WILLIAM B. HAYDEN. Boston: Otis Clapp.

In each of these discourses the reader will meet with suggestions which are at once new, and yet obvious—a general feature, by the way, of Mr. Hayden's essays. His is a luminous pen, throwing a rich mellow light, and not a dazzling glow, upon whatever subject he treats. The first of these discourses—"Wine, as a Scripture Symbol"—contains, in our view, one of the finest specimens of spiritual exegesis to be found in the writings of the New Church. What can be more clear and striking than the paragraphs that follow:

"The ground and reason of the symbolic meaning of *wine* is found in the method of the growth and production, in the place which it fills in the domestic economy of the countries in which the Bible was written, and in its effects upon the human constitution.

"As we have said, the *vine* and its products were *created* by the Lord *for the purpose* of symbolizing these very things, as all the other things of nature were created with a view to image forth and describe some spiritual truth; and, therefore, if we would come to an accurate knowledge of the spiritual things we have now spoken of, we must study the qualities and processes of the divinely appointed symbols in nature.

"We shall not have time to follow out this correspondence into many of its details, but we will select two or three particulars for contemplation.

"Let us look for a moment at the natural functions of a *vine*. What operation is it towards which all the processes of its growth are directed? We answer, It is to turn *water* into *wine*. The *water* descends from the clouds as *rain*, and is absorbed by the earth, when it becomes slightly impregnated with various suitable particles, is then drank up, so to speak, by the roots of the vine and is gradually converted into sap; it is then conveyed, through a wonderful arrangement of spiral vessels, upward into the branches and leaves, and finally into the fruit or grape, where it is exposed, as far as may be, to the light and heat of the sun, and the influences of the atmosphere, and is there converted into that juice, which, when it is pressed out and ready for use, is called *wine*.

"Thus we perceive that what the Lord did at the marriage feast in Cana, in an unusual or miraculous manner, he is all the time doing by a slow and regular process in the operations of nature. Now, this divine operation has the same spiritual significance, whether performed by a miracle, or by the life of a vine. And when our minds have come fully into the light of the New Jerusalem, we shall see all the truths of the Lord's Word written in his works, and shall be able to read them as plainly in the phenomena of nature, as we now are on the pages of a book.

"As the *vine* is the type of the spiritual man, we may, by studying the natural process we have referred to, learn accurately the spiritual process of his interior life; for he allows the Lord to perform *in him* an operation precisely analogous to that which is carried on in the vine. He, too, begins by receiving the water from heaven. He learns the truths of the Word at first, only as literal instructions; but

as he proceeds religiously to apply them more and more to his outward life, they gradually become elevated in his mind—he conceives a growing affection for them—they progressively change their quality within him, intertwining into his interior life, where they lead him to perform the good deeds of charity or neighborly love, which, like grapes, are his appropriate fruit. And according to the extent to which he produces such fruits, is his understanding filled with spiritual *wine*; that is, to that extent is there communicated to him an interior perception of the truth, and his mind is filled with a genuine faith.

“There is, also, a like correspondence between the effects which *wine* produces upon the *physical* constitution of man, and those which interior divine truth produces upon his *spiritual* constitution. To observe its *genuine* use, we must go to the temperate men of wine-growing countries. If *wine* of a proper quality—that is, the pure juice of the grape—be taken in judicious quantities, and at proper times, it tends greatly towards the nourishment of the body. It quickens its life, diffusing throughout it a glow of animation, imparting renewed energy and vigor to its functions.

“So genuine *interior* truth, when taken into the mind in a proper manner and applied to its legitimate use—to improve the quality of our inner states of thought and feeling—quickens, in like manner, our spiritual life, imparts to it additional vigor, communicating emotions of blessed satisfaction, and nourishing our soul’s growth.

“A similar effect of wine is seen in its *medicinal* uses. It is administered to invalids, and is found to be a grateful restorative to persons who are recovering from bodily disease. Now, the man who is undergoing interior regeneration by means of truth, is in a position precisely analogous to that of the *physical* invalid; he is gradually recovering from *spiritual* disease, and therefore requires the *genuine wine* of the word of God, to restore him to a pristine health and vigor.”

The accompanying discourses on “Baptism,” and “The Holy Supper,” are also finely conceived and wrought out. The *meaning* and *uses* of the two ordinances are set before the mind with remarkable distinctness, and we could not well indicate a better preparation to the font or the table than a familiar acquaintance with the contents of this little volume.

3.—THE NEW ILLUSTRATED HYDROPATHIC QUARTERLY REVIEW. *A Professional Magazine devoted to Medical Reform, &c.* Vol. 1. No. 1. New-York: Fowlers & Wells.

A new enterprise of the Messrs. Fowlers & Co., enters upon its incipiency in this thick and teeming pamphlet. Its emblematical vignette represents two female figures copiously showering a couple of hale plump children from tubs of water, and this device, we presume, significantly sets forth the designed effect of this periodical upon the “drug practice,” viz., to give it a thorough drenching with the cold water of truth and common sense, in which of course we wish them all success. But from the specimen afforded, it is clear that the value of the work will not depend solely upon its advocacy of a particular theory of therapeutics. It is rich in physiological and dietetical suggestions, and its elegant pictorial illustrations convey its teachings to the mind with fourfold effect.

We may take this occasion to speak the good word which we have long intended of the *utilitarian* character of the various issues of the press of the Fowlers. Their publications border closely on the domain occupied by the principles of the New Church, and though not formally acknowledging or avowing those principles, they are yet doing much to pave the way for their wider prevalence. We have always found also in our intercourse with the firm, a cordial readiness to offer every facility in their power for the dissemination of N. C. works, where in other departments of “the trade” we have met with a very ungracious response to our applications. If this testimony should turn in any measure, to their advantage, it will only be

another proof that a generous and liberal policy in business concerns will eventually be sure of its reward.

- 4.—**JAQUELINE PASCAL**; or, a *Glimpse of Convent Life at Port Royal. From the French of M. Victor Cousin, M. Prosper Faugère, M. Vinet, and other sources. Translated by H. N., with an Introduction by W. R. WILLIAMS, D.D.* New-York: Robert Carter & Brothers. 1854.

"Pascal!—a sublime genius, but born a century too early!" is the exclamation of Voltaire compassionating the infelicity of the lot which deprived this incomparable man of the light of the infidel philosophy of a later age. To say that the subject of this volume was the sister of the author of the "Provincial Letters," and that she partook largely of his sweet and devout spirit, is as high an encomium as we can pronounce on the work. "Kindred in genius," says Dr. Williams, "as she was most closely united by affection, to her distinguished brother, Jaqueline Pascal was a faithful witness, and in the mental sufferings which hastened her end, a meek victim for the truth as she regarded it."

- 5.—**INFIDELITY**; its Aspects, Causes, and Agencies; being the Prize Essay of the British Organization of the Evangelical Alliance. By the REV. THOMAS PEARSON, Eyemouth, Scotland. New York: Robert Carter & Brothers. 1854.

We welcome this goodly and elegant paged octavo from the press of the Messrs. Carters as a most seasonable contribution to the cause of truth, both in the Old Church and the New. To the latter every thing is acceptable which goes to show more clearly the gradual progress of corruption and consummation which is going on in the religious world at the present day, and to the former this volume holds up a mirror displaying features which we could hope might shock her into a timely consideration and arrest of her downward career; for though the infidelity here depicted, is not precisely that of the Church, yet it is that to which the teachings of the Church have largely contributed. The work is a masterly exhibition of the wounds, and bruises, and putrefying sores which have so widely befallen the body of Christendom in the latter days. Whoever would trace the ravages of Infidelity under the various aspects of Atheism, Pantheism, Naturalism, Pseudo-Spiritualism, Indifferentism, and Formalism, will find the subject elaborated to his satisfaction in this very able volume. Though not viewing the theme from a N. C. position, yet the Newchurchman cannot fail to draw from it a most striking confirmation of his instructed and assured belief in regard to the grand moral characteristics of the present era.

- 6.—**THE SPIRITUAL LIBRARY. The Future Life.** By EMANUEL SWEDENBORG. Belfast: John Simms. London: John Chapman.

The enterprise of Mr. Simms, under the general head of "The Spiritual Library," we have already had the pleasure of announcing to our readers. We are glad to see it sustained to at least the third issue in the series, which comes to us under the above title, although the work thus designated is in fact no other than the well-known treatise, "Heaven and Hell," but which Mr. Simms, for prudential reasons, has seen fit to give to the public under a new denomination, while at the same time he distinctly accredits it to its proper source. Whether we should agree in judgment with Mr. S., in regard to the expediency of the change, we could better say when informed of the particular reasons that weighed with him in adopting it, but

we have no hesitation to express our cordial sympathy with the undertaking in which he has so zealously engaged. He is sending abroad in cheap—very cheap—and still attractive form, successive currents of influence bearing in the direction of *true* spiritualism, and well calculated to counteract the effect of that baneful efflux of false revelation which is every where so rife in our day. The other volumes of the series already published, are Richer's "Religion of Good Sense," and "Key to the Mystery" (of the Apocalypse), and the next announced is "God and the Spiritual World," by the same author. The mere rendering these works of Richer into English, is performing an extremely valuable service, for which the man of the New Church has abundant reason to be grateful, and nothing would afford us more pleasure than to aid Mr. S. in his labor of love in this behalf. So far as the recommendation of his project is concerned, we do it most cheerfully, and we would say also that we have a few copies of his publications on hand, which we should be happy to dispose of as specimens of the whole.

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#### EDITORIAL ITEMS.

The following is from a devoted Newchurchman at the South. From the returns of the election it appears that Mr. Johnson, formerly of the U. S. Senate, a cordial receiver of our doctrines and an occasional contributor to the pages of the Repository, now holds the office of Governor of the State of Georgia. We have received the address spoken of in the ensuing communication, and only wish that our space would allow its republication entire. It is a truly admirable essay, and we design to give some extracts from it in another number: "I loaned my numbers of the N. C. Repository to Dr. Cox, up to June last. The result is that he gave me to day the above money to be remitted to you to send the Repository as specified. He is a receiver of the H. D. The Rev. Mr. C. will, I presume, become a subscriber to the Repository. He is a friend of H. V. Johnson, who advised him to call on me for the loan of Noble's Lectures. I conversed with him for several hours. I saw him a week or two back, and he told me he agreed 'in the main' with the doctrines. He was ordained in the Methodist Church, and is a good preacher, and if these doctrines should pervade his mind as they ought, and I hope, have, he will be a valuable accession to the N. C. in this part of Georgia. He now practises law; and has been lately a great stump speaker for H. V. Johnson as Governor. I voted to day for our friend in that capacity, and I feel scarcely a doubt but he will be elected. He sent me, a day or two ago, his address before the Galena Female College, at Macon. I presume that he has sent you a copy, and that you would like it to grace the pages of the Repository. I should be wanting in gratitude to our blessed Lord were I to suppress the joy that the above items of intelligence give my own heart. How often have I thought I had 'labored in vain and spent my strength for naught.' How often have I said, 'Who hath believed our report, and tow hom is the arm of the Lord revealed?' 'I, the Lord, will hasten it in his time,' has often comforted me. The nomination of H. V. Johnson, for Governor, coupled with the circulation of the above beautiful address, has done more for the N. C. in Georgia than would have been otherwise done in twenty years. I sometimes fear that the N. C. doctrines may hereafter have a fashion in them, and that too many will rush to them and profane them. I am pretty sure it will be so if there is to be any hierarchy to promulge them and defend them. The press hereafter will be the true priesthood. Members of the N. C. must have churches in their own families. In five places, I think, in the New Testament, is there mention of the church in the house, *tên kat' oikon ekklesian*. How much more 'glorious' would be the church in any community, if every house were a Bethel (*im both Elohim*, Gen. xxv. 17). How easily could we part with cathedral spires and York Minsters, if we knew that in every dwelling was an altar of devotion, and every occu-

pant was minister in his family. And if there were public ministers of religion under these circumstances, how superior would they be to most of the present race. We should hear the gospel preached under the New Theology as it has never been preached since the apostolic age, and not, I hope, by young men manufactured for the purpose in a Theological Seminary, but qualified by an unction from the Holy One. It is not, however, the lifting up of our Lord from the pulpit that I depend on so much for the dissemination of the H. Doctrines as in the earnest presentment of him from the heart, in the lip and life of his followers. The ministers of religion hereafter will have plenty of work to do in spiritualizing our philosophy and physics, and harmonizing Science with Theology, and presenting their labors to 'faithful eyes' in a quiet serene manner. And if preaching is wanted, it will be also a quiet thing, not to disturb man's equilibrium by fright; but the dignified message of an ambassador, 'be ye reconciled to God.'

We are informed that the *Second Volume* of the *Arcana* has just been issued by the Swedenborg Printing and Publishing Society. It will probably be on sale at the Society's Rooms (No. 47 new Bible House), by the time this notice comes under the eye of our readers.

Recent letters from London inform us that the friends and admirers of the late Mr. Noble have resolved to erect a monument to his memory, and in order to afford an opportunity to all the members of the New Church, in all parts of the world, to participate in this token of respect to the memory of one whom they all hold dear, it has been determined to limit the amount of individual contributions to one guinea, or five dollars. As there are doubtless thousands in our own country who would be forward to express their obligations, under the Divine Providence, to the labors of Mr. Noble in the most important era of their spiritual history, it may be presumed that out of this large number many would be happy to unite in the proposed measure. To all such we are requested to say, that if their contributions be consigned to our care, or to that of Rev. Mr. Stuart, of Urbana, Ohio, they will be faithfully and seasonably forwarded to their destination.

We had hoped to have been able to present our readers this month with one or two of the interesting Reports of Mr. Saxton, but from the press of matter are obliged to defer them to our next.

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#### OBITUARY.

It is not, perhaps, our province to eulogize the dead, or point them to their place in the other life. They have gone to their reward. Their place is assigned them by the loves and affections from which they were governed while on earth, as surely as effect follows cause.

These reflections were suggested, more immediately, in consequence of the departure from this life, of Mrs. RUTH HAY, wife of Jonathan Hay, which took place on Thursday, the 27th inst., in Milton, Wayne Co., Ohio.

The subject of this notice was one of the few of whom it can, with truth, be said, that "the world is the better for their having been in it." She had attained to the age of sixty-seven years. At fifteen years of age she became a member of the Baptist denomination, and remained such until about twelve years since, when she became acquainted with, and embraced the doctrines of the New Jerusalem Church. It seemed, that in the N. C. she had found just what was needed, and all that was necessary, for the devotional and religious feelings of the human mind. She was a constant reader, and was endowed with those clear conceptions which enabled her readily to comprehend the drift and meaning of whatever was spread before her. As a consequence, she was familiar with the leading creeds, doctrines, and dogmas of the religious world; as also with the faith she herself professed, and was ever ready to combat what she considered the errors of the one, or to show forth the beauties of the other. She was united in marriage forty-five years ago, to the companion who followed her earthly remains to the grave. During that long period of married life, her intelligence, uniform evenness of temper, and goodness of heart, rendered her, pre-eminently, an honored teacher to all who chose to learn. The writer has known her family, and they have resided on the same place since 1828, and enjoy an extensive acquaintance. Among them all, it is believed, she has left not one enemy.

If her efforts to obtain the grace of the Redeemer, have been as successful as those she put forth, from love, for the good of her fellow-creatures, "Is it not enough?" A. B. E.



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ORIGINAL PAPERS.

ARTICLE I.

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MADAME GUYON AND HER MYSTICISM.\*

It would seem that Madame Guyon was on the eve of being finally rescued from the neglect to which her peculiar religious views, in spite of the acknowledged excellence of her personal character, and extraordinary spiritual attainments, have, as it were, condemned her. Prof. Upham's extended history of her life and her relations with Fénelon, Bossuet, and other eminent contemporaries, although it happily fails in the attempt to make her out a good orthodox Presbyterian, has yet done a great deal in the few years that have elapsed since its appearance, to dispel the cloud of prejudice, by which her real merits have hitherto been obscured, and to excite for her the favorable attention of the public. The collection of extracts from her writings, and those of Fénelon, recently edited by Mr. Metcalf, and which he commends to the religious world as full of the most valuable hints to the spiritually minded, striving after a purer and better Christian life, has a still more direct tendency to produce and strengthen a good opinion of her, and we have heard of several works lately published on the other side of the Atlantic, all having the same object of vindicating

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\* 1.—*La Vie de Madame J. M. B. de la Mothe Guyon, écrite par elle-meme.* (*The Life of Mad. J. M. B. de la Mothe Guyon, written by herself.*) Paris: MDCCXCI. 3 vols.

2.—*The Life and Religious Experience of Madame de la Mothe Guyon, &c.* By Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. New-York: Harper & Brothers. 1847. 2 vols.

3.—*Spiritual Progress, or, Instructions in the Divine Life of the Soul, from the French of Fénelon and Madame Guyon.* Edited by James W. Metcalf. New-York: M. W. Dodd. 1853.

4.—*Spiritual Torrents, by Madame J. M. B. de la Mothe Guyon, Translated by A. E. Ford. With parallel passages from the writings of Emanuel Swedenborg.* Boston: Otis Clapp. 1853.

cating her reputation from the absurd slanders which, though they originated in the hostility of the Church of Rome, have been generally believed by the Protestant community. There is little doubt that this is the beginning of a movement which before long will obtain for Madame Guyon a much better position with thinking men, and that she will ultimately be classed, by common consent, among the brightest examples of Christian character that have ever adorned the Church.

Our friend, Mr. Ford, has lately brought this remarkable woman more particularly to the notice of those who profess the doctrines of the New Jerusalem, in his very neat and scholarly translation of the "Spiritual Torrents," one of her most peculiar works, with annotations from the writings of Swedenborg, which, in his opinion, show a most exact coincidence of views between the two, and prove that she must have been one of that small number who, in the first Christian Church, attained to the celestial state. The confirmations of this idea are drawn more especially from those very passages which, even to her admirers, have commonly seemed the most difficult to comprehend, and as furnishing the least defensible grounds of attack; that is, those which contain what has been called her "Mysticism," such as the doctrines of Silent Prayer, Passive Love, Mystic Death, and the like, all of which Mr. Ford illustrates and explains from New Church grounds, and argues that as she could not have learned these truths *a posteriori*, or doctrinally, she must have learned them *a priori*, or from good, and hence must have been in a state of illumination from the highest heavens.

There are many reasons why we should very much incline to take the same view of her. What has been so long stigmatized as "Mysticism," is beginning to be recognized by many great and good minds as a thing far from mystery or absurdity. Says the great historian, Niebuhr, one of the most religious men of modern times, as well as possessed of the clearest and most vigorous intellectual insight, "Mysticism, as I conceive (apart from the follies that usurp its name), is nothing else than the belief that the pious man, capable of only longing and striving after a state of faith and Christian temper of soul, attains these through a supernatural assistance, and when he has been made a partaker of them, may receive an illumination of the heart and mind in a manner inexplicable to logic and psychology, and foolishness to them."\* In point of fact, with a few rare exceptions, the so-called "Mystics," whether of modern or ancient times, will be found, on examination, to be nothing else than persons who acknowledged, in the Incarnation and Death of the Lord, something more than simply a scheme for balancing the account due to violated law, and felt, that it was not enough to stand uncondemned before the tribunal, while the judge still righteously refused to look on them with love and favor. The masses might be satisfied with knowing only that there was a way by which to escape the punishment of their moral transgression, but these sought to make truly an at-one-ment or reconciliation between themselves and their Heavenly Father, by changing in themselves that which prevented this re-union, and the

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\* Life and Letters by Bunsen, Letter CXLVIII.

re-establishment of the harmony which, according to the Scriptures, primitively existed between them. Unfortunately, however, for the reputation of these individuals with posterity, their ideas, when put into practice, were so successful as to lead them to others still more at variance with the popular notions. The Church became alarmed for her power, and condemned them as heretics, while the world, ever envious of that which is above it, has eagerly joined in the hostile effort, so that the "Mystics," though universally conceded to have been of the purest lives, and most perfect moral character, have suffered attacks, not alone from those whose ignorance and inferiority should have sealed their lips, but also from those who should have fostered and protected them, as the truest and ablest defenders of Christianity. One instance of this with which we are all well acquainted, will be found in the case of Swedenborg himself, who has been ranked among the "Mystics" as the most dangerous and detestable of them all. No matter how plain his demonstrations of truth, confirmed at every step by the testimony of the Word: in spite of a blameless, irreproachable life, spent in doing good to his fellow-creatures, we find him constantly assailed with the charge of "Mysticism," which his opponents, without precisely understanding what it means, urge against him with all the energy they might be supposed to use in combating the Father of Lies. The more clear and lucid his explanations of difficulties that have hitherto been the greatest stumbling blocks in the way of the Christian Religion, the more positive they seem to be in the conviction that it is all "Mysticism," and consequently, from Hell. When, however, the real origin of this opposition is inquired into, it is discovered to be from no other ground, than because he has so fully and ably examined and refuted the false doctrines of the dominant churches, and struck a blow at their power and influence from which they feel they can never recover. With this fact ever in our memory, the cry of "Mysticism" almost everywhere raised against Madame Guyon, can have but little effect in deterring us from a candid examination in the nature of her religious views, and Mr. Ford has rightly concluded, that from us, at least, if from no one else, she will finally obtain the judgment she merits.

Viewed merely as a piece of history, the life of Madame Guyon is one of the most interesting that can be imagined. Although born and reared in a Church, which then, as now, allowed, and even fostered in its members all the vices that sensuality and ambition could suggest, she yet succeeded in cultivating and maintaining in herself a flame of the purest spiritual religion, which radiated its beneficial influence on all around her. Inheriting from her ancestors a tendency to saintly piety, it was developed by sickness and sorrow in her earliest years to such a degree as even then to become conspicuous, and the example of a young relative, whose devotion to religion led him to give up the delights of home and country for the sake of becoming a missionary to the heathen, converted this propensity into a fixed resolve to live for God alone, and to give herself up entirely to His guidance. Married at the age of sixteen to a husband of her parent's choice, and accepted from a sense of duty, though personally disagreeable to her-

self, she entered upon a life of daily trial, of petty mortifications and insults, which lasted for twelve years, and served to still more alienate her affections from the joys of this world. She lived in it, it must be observed, and performed all the duties of a wife and mother with exemplary fidelity, but all the while seeking a more and more intimate communion of spirit with her Heavenly Father. When at length the death of her husband freed her from these uncongenial ties of married life, Providence subjected her faith in Him to still severer tests. She was impelled to relinquish all her earthly wealth, and to leave her beloved France, for the then wild and uncivilized country of Switzerland, in order, as she believed, the better to fulfil her mission of cultivating among men that spirit of pure religion which had afforded her so much happiness. Those, however, from whom she ought to have received blessings, offered her nothing but revilings and curses. Her steps were watched, her words misconstrued, and every action made the subject of calumnies which were industriously propagated on every side. Indeed, the opposition she experienced can hardly be explained, without supposing that it originated in the malice of the infernals, and their hatred for every thing of a heavenly nature. On her return to Paris, also, the same machinations were renewed by her enemies with still greater vigor. Bossuet, who had once favored her, was induced to turn all the weight and influence of his powerful intellect, against what was styled her new heresy, and with the aid of Madame de Maintenon, then the wife of the King, Louis XIV., he finally succeeded in effecting the imprisonment of Madame Guyon in various places, among them the Bastille, and in procuring the temporary banishment of her friend and protector, Fénelon. After many years of the most harassing persecution, she was at length permitted to retire to an obscure provincial town, where she ended her life at an advanced age, beloved by all who knew her. As far as external good works went, she was a model of charity, not alone in alms-giving, but in all the thousand various modes of benefiting the outward condition of the neighbor; so much so, that she became the resource of the afflicted of every kind for leagues around her place of residence. Her whole life, indeed, was devoted to these duties, and to the labor of propagating her peculiar religious ideas, by writings and personal teachings. Amid all her sufferings she maintained a cheerful dependence upon the Lord, and an entire resignation to His will, of which history furnishes few instances. The tone in which she speaks of her enemies, too, is worthy of the highest praise, being without affectation, that of a sincere *for-give-ness* of them, in the literal meaning of the word, as being the putting-away from herself of all harsh and unkind feelings toward them, regarding them as only the means employed by her beloved Father to purify her from the loves of self and the world. In short, every virtue, which the consent of mankind has pronounced admirable, was beautifully illustrated in her career, and her example impressed the most careless and superficial.

That such a woman should differ in opinion from the theologians of her day, was not singular, and we might expect, with great confidence, that she should differ for the better. Moreover, having, in the writ-

ings of the New Church the highest standard of truth hitherto revealed to the world, we might, as a consequence, anticipate more or less approach to it, in this, as in every advance beyond the false theories of those times, not, of course, looking for a complete coincidence of expression, but such a similarity of leading principles as would unequivocally show the direction of the movement. It is with this idea that we have examined into Madame Guyon's religious opinions, as they are found in such of her various works as have come under our notice, and we cannot but admit that while she was undoubtedly guilty of errors, she evinces an actual appreciation of the fundamental doctrines of the New Church, of the most favorable augury for her high spiritual state.

The great idea which distinguishes her teachings, is this: that the regenerate soul loves God, not from any selfish desire of heavenly happiness, but purely because He is worthy of love; and that the union which this love effects between such a soul and its God, is, of itself, the highest felicity. "A person who places his happiness in God alone can no longer desire his own happiness. No one can place his happiness in God alone, but he who lives in God by charity, and when the soul is in that state, it desires no other happiness than that of God in Himself and for Himself. Wishing for no other felicity, all delight proper to itself, even the glory of Heaven for itself, can no longer afford it pleasure, and is consequently not desired by it, for desire follows the love."\* This doctrine became one important subject of the dispute between Fénelon and Bossuet, which ended in the condemnation and banishment of the former; Fénelon holding with Madame Guyon that a truly regenerate Christian was swayed by the pure love of God alone, utterly without reference to self, while Bossuet denied the possibility of such a thing, denouncing the belief in it as tending to inspire a dangerous idea of self-perfection, and in its consequences leading to the most deceptive illusions. Like the majority of mankind, he was utterly incapable of conceiving any other than selfish motives of action, and in the pretence of being influenced by higher ones he saw only a Pharaical claim to an uncommon righteousness. We do not think that any one who has learned enough of the New Church to know that the love of the Lord is the essential origin of heavenly happiness, can fail to see in this doctrine of Madame Guyon the beginning of an immense revolution in her whole hereditary system of faith. If Heaven consists in this love, it is evident that without its influence dominant in our souls, no admission to external enjoyments can be considered the end of the Christian's hope. Mere negative escape from the fires of hell cannot satisfy him, and the whole fabric of falsehood that rests upon the idea of God as an earthly monarch, administering punishment, and distributing rewards at his own arbitrary will and pleasure, without reference to the fitness or unfitness of the recipient, falls to pieces of itself. The power of the priesthood to control the eternal doctrines of men, is perceived to be an impudent fiction, and our individual exertions, with the aid of the Lord, to subdue our own evils, is alone acknowledged to be the

\* Vie III. P. xiii. 6.

essence of religious practice. No wonder, then, that this notion of Madame Guyon was so bitterly opposed by the magnates of the Romish Church, or that those who believe in the saving influence of faith alone should refuse to give to it more than a mere theoretical assent.

By a natural deduction from this principle, she held, in the second place, that the state of union produced between us and God by this pure love of Him, and the happiness thence derived, was the great end of our existence, and that we need but to will to attain it, and to remove in ourselves that which prevents this union, in order that it may be effected, as it were, spontaneously. "God being our original, He has created us with a nature such that it can be united and transformed so as to make one with Himself."\* "As soon as a soul is touched of God, and its return to Him is true and sincere, He gives to it, after the first cleansing, effected by confession and contrition, a certain instinct to return to Him more perfectly, so that it may be [entirely] united to Him."† Speaking of the raptures of this state, which she claims to have experienced, in common with many persons whose names have come down to us, such as St. Catharine of Genoa, and others, she says, "It is a state, and not a praying, of which I can say nothing, because it passes all expression; a state, where the creature is so lost and destroyed, that, although it is free outwardly, it has within nothing in the world. Therefore, its happiness is unalterable. Everything is God, and the soul perceives nothing besides God."‡ "This desire in God has no longer the activity of an amorous desire which does not enjoy what it wishes for, but it has the repose of a desire full and satisfied. For God being infinitely perfect and happy, and the happiness of this soul being in the perfection and happiness of God, its desire cannot have the activity of an ordinary one which expects what it longs for, but it has the repose of him who possesses what he desires. This is the source of this condition of the soul, and which makes it no longer sensible of the good desires of those who love God with reference to self, nor of those who love and seek themselves, in the love which they have for God."§ In these words we might almost fancy we heard Swedenborg himself, so well do they describe the peaceful happiness of those who are ruled by the love of the Lord alone, and are therefore of the celestial class, and though it does not follow that Madame Guyon was permanently in this state, we must admit that she had a most extraordinary illumination in regard to its nature and phenomena.

Further, Madame Guyon distinctly teaches that these obstacles which prevent the soul from attaining its destined felicity, are nothing more than its own sins and evils, and that if it but ceased to sin, it could not fail of its desires. "The soul having its source, as was said, in God, has a continual inclination to return to Him, because, as He is its first principle, He is also its last end. Its course would be boundless, were it not interrupted, or checked, or altogether stopped by continual sin and unfaithfulness."|| "These hindrances are their sins and faults, which put obstacles in the way of their return to God, in proportion as they are

\* Spir. Tor. p. 200.

† Id. p. 1.

‡ Vie II. Part xvi. 8.

§ Vie III. Part xiii. 6.

|| Spir. Tor. p. 43.



strong and enduring, so that if they are sinning incessantly, they are arrested without ever reaching the goal."\* In entire agreement with the New Church, she traces the source of all these evils to man's own self-hood, which she calls by a term almost peculiar to Swedenborg, Propriety or Proprium. Thus she says: "It is a great fault which persons of the best intentions commit, who having obtained the extinction of sensual desires by this continual and incessant death, remain there all their lives, without abandoning this work, with a perfect indifference, taking equally the good and the bad, the bitter and the sweet, to enter upon a more useful labor, which is the mortification of one's proper intellect and proper will, commencing with the activities proceeding from self; which is never effected without profound prayer, besides, that the death of the sensual can never take place without deep interior meditation, united with mortifications, because otherwise the mind being continually occupied with the senses, keeps them strongly alive; instead of that, by interior meditation, it is separated from them, and so aids, although indirectly, more to their death than in any other way."† These quotations will serve to give the reader a pretty fair idea of what has been so much abused under the name of Quietism. It has been said that Madame Guyon recommended a sort of passive inactivity, or rather a silent waiting for Divine Grace, coupled with bodily austerities, which had for their object to weaken and destroy the natural life. It seems to us, on the contrary, that her teachings coincide very nearly with those of the New Church in this matter, that is, our efforts should be not to make ourselves good, but to make ourselves not evil, by denying every gratification to our wicked and selfish propensities, and thus open the way to the Lord's purifying influx. Perhaps her education as a Romanist led her to attach too much importance to mortifying the outward senses, but we must remember that these senses, more so, too, in her time than in our own, have always been among the chief occasions of sin, and that it is much more difficult for most of us to moderate their cravings within bounds, than to utterly deny them any enjoyments whatever. It is, however, perfectly evident that Madame Guyon had not the faintest intention of inculcating the Romish notion that this self-affliction purchases, in some way, admission into Heaven, by being credited as an offset to the sufferer's sins. Her error, if any, lay in not clearly perceiving what has never been distinctly taught, before the time of the New Church, that man's evil self-hood or proprium is not to be destroyed, but regenerated, that is, reformed and subjugated to the higher and heavenly principles of the soul. Swedenborg frequently speaks of the wicked as being topsyturvy, as it were, so as to seem with their feet toward Heaven, and their head toward Hell, and they are righted, not by cutting off all but the head, but by putting their feet under it. It is a slow and difficult process, but when it is accomplished, the result is a perfect and beautiful being, not a maimed and useless trunk. Whatever Madame Guyon's theory may have been, she notoriously lived according to the New Church idea, using and cultivating the powers of the natural

\* Spir. Tor. p. 45.

† Vie I. Part xi. 2.

mind and body as the proper efficient means of the spirit. Her life was not one of cloistered monastic seclusion, but a continual labor of love, and if she needlessly denied herself the pleasures of the senses, she did so, only that she might be more perfectly ruled by the delights of Heaven, without at all considering this self-denial the end of religion. She also recognizes the truth, so constantly insisted on by Swedenborg, that this work of self-conquering is progressive in its very nature, and varies with the character of each individual. She even makes the New Church distinction between spiritual and celestial regeneration, calling the one regeneration by the way of light (*lumières*), or intellectually, and the other regeneration by the way of naked faith (*foi nue*), that is, by love.\* This matter is treated at length in the work translated by Mr. Ford, where the course of different classes of souls is typified by that of torrents seeking to join themselves to the ocean whence their waters originally arose, and the various states through which they pass, the alternations of hope and fear, of joy, and sorrow, terminating with their final rest in the bosom of the Lord, are minutely portrayed. It is not of course to be expected that every one can judge of the truthfulness of her statements from experience, but any one at all acquainted with the New Church doctrine of temptations will find abundant corroboration and explanation of her views, in Mr. Ford's annotations, to which we would refer those who desire to examine into the subject more deeply. They will find that the Mystic Death, of which she speaks so often, and which has commonly been regarded as one of her most absurd extravagances, means simply the utter abandonment by man of the notion that what he has is from himself, and the attainment of a practical conscious belief that every thing is from the Lord, and the Silent Prayer which she so constantly recommends, will be seen to be only that interior communion with Heaven which is daily practised by every sincere Christian. Those, too, who have suffered temptations to any degree, will scarcely fail of obtaining from the perusal of Madame Guyon's experience much to comfort and enlighten them in their own personal struggles.

These few points serve as a key to the whole mystery which the common idea has attributed to Madame Guyon's opinions, and the reader will have no difficulty in perceiving the striking similarity between them and those of the New Church. Besides these, there are many little details which are absolutely intelligible to those only who are conversant with the writings of Swedenborg, such as her communication with absent friends through the sphere of the spirit; her perception, in the same way, of the state of those around her; her clear understanding of the nature and operations of the Divine Providence, and her unshaken reliance upon it; her illustration of the regenerate life, by comparison with the states of the Lord during the glorification and exinanition of the Humanity, and the conscious sense of His presence, of which she so often speaks; all of which tend to prove her actual enjoyment of a high spiritual development. The tone of unaffected humility which prevails in her writings, forbid us to suppose her guilty of vain-glorious boasting, even if the experience of many

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\* Vie. II Part vii. 9, viii. Torrents, *passim*.

Newchurchmen did not confirm the truth of her narration by its intrinsic fidelity to the unchangeable laws of spiritual life. Resting here, we might fully coincide with the very favorable opinion of her expressed by Mr. Ford.

There is, however, much in her works that conflicts with this conclusion. She seems never to have abandoned many of the errors of the church of her birth, and to have taught and observed practices utterly incompatible with an advanced state of regeneration. But, keeping steadily in view the leading principles we have given above, as the groundwork of her system, these faults will lose much of their grossness, and appear quite different from what they seem to be on a first impression.

For instance: she speaks occasionally of the Father, Son, and Holy Ghost, in the same manner as those who hold the dogma of three distinct Persons in the Godhead; but it is perfectly evident from what she says of the soul's union with God, that the idea of one Being with whom alone such a union is possible, was ever present to her mind. Her language, in regard to the Holy Spirit, shows still more clearly that her ideas were far from being the same as those of ordinary tri-personalists. In one place, she says, "Our Lord, in expiring, committed his spirit into the hands of his Father, as if to teach us that after this spirit (which is, and was, and shall be, *the Will and Love of God communicated to men*) had gone forth from God to come upon earth, it would afterward return to God, withdrawn almost entirely from earth, and remaining for a time immovable."\* And she frequently mentions Jesus Christ in a manner that shows her to have looked upon him simply as a medium of conjunction between God and man, never once alluding to the popular notion of the atonement, but, on the contrary, insisting, again and again, that we are to imitate His life, and follow in His footsteps, as the Divine Model of Perfection. She seems even to have had a clear perception of the fact that it is only through His humanity that we can conceive of the Divinity; for she says, "We must not form any image of the Deity, though we may of Jesus Christ, beholding him in his birth or his crucifixion, or in some other state or mystery, provided the soul always seeks Him in its own centre."†

It would be too much to expect that she alone of all those who lived prior to the Second Advent, should have formulated her ideas on this point in the exact words of Swedenborg; and even if they were clogged with the remains of the creed imposed on her in childhood, there is enough in her writings to show that they were never perverted to evil, and could still be the means of conjunction with the Lord.

She is accused also of worshipping the Virgin Mary and the saints; and we have heard serious animadversions made upon Mr. Ford, for translating the Spiritual Torrents, because it begins with the words "Hail Jesus, Mary, Joseph," as if the two latter personages were equal in dignity and honor with the first. That she did at one time entertain quite erroneous opinions as to the true position of those whom the Romish Church has elevated to the celestial hierarchy, is quite

\* Vie III. P. vii. 10. † Method of Prayer, Chap. III., found in Metcalf's Spiritual Progress, p. 238.

apparent, but that she ever for a moment paid them the homage and reverence due to the Lord alone, is equally untrue. It was but natural for her to be influenced by her education and the habitual thoughts and expressions of those around her in regard to the matter; and, it may be observed, these erroneous ideas are not without some show of reasonable foundation. We are taught in the New Church that angels influence us for good, as the channels by which the Divine Mercy flows more particularly into our thoughts and affections, and it does not certainly seem very irrational to suppose that one who, during her life on earth, was accounted worthy to be the mother of that Humanity which the universe is to adore through eternity, should be endowed with a more than common share of this beneficial power. Then, since the presence of spirits is induced by thought concerning them, it would be very natural to invoke her by name, whenever her saving presence was especially desired, and so gradually the whole system of Mariolatry and Saint-worship grew up. Not that this is any excuse for the thing as we see it in many of its phases, but it is evident that there is a point of view from which it fails to be potent for evil, and becomes simply a harmless error. There is reason to believe that Madame Guyon, however, toward the close of her life, acquired a tolerably correct notion of this subject, for she says, in a part of her autobiography, written five years after the "Torrents," "One day, as I was thinking how it was that the soul, which begins to be united to God, although it finds itself united to the saints in God, has, nevertheless, hardly any instinctive desire to invoke them. It came to my mind immediately, that servants have need of credit and intercessors, but that a spouse obtains every thing from her husband without asking; he anticipates her with an infinite lovingness. My devotions are watched; it is reported that I do not say my beads; that I have no love for the Holy Virgin. O Divine Mary! you know how much my heart is yours in God, and the union God makes between us in Himself. Nevertheless, I can only do what his love makes me do. I am utterly given up to Him and His will."\*

We have already spoken of her idea of bodily austerities as being quite different from that taught in the Romish Church; and, in like manner, her notion of a Purgatory, when examined into, is perfectly in accordance with the truth, although necessarily imperfect and ill-defined. Her own words, in regard to this matter, are these: "If the sinner dies in a state of repentance, that is, if the cause of sin, which is the will of sinning, be removed, and there remains nothing but the effect, which is the impurity caused by sin, however horrible and filthy the sinner may be, he ceases to be a sinner, although he is none the less filthy. He is then in a state to be purified. God in his infinite charity, has ordained a bath of love and justice, but a painful one, for the purification of this soul; and this bath is Purgatory, which is not in itself painful, but is the cause of pain, which is impurity. Were this cause, which is nothing but sin in its effect, removed, the soul, being quite purified, would suffer nothing in that abode of love."†

Her other errors might be explained in a similar way, but we have

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\* Vie III. Part cviii. 7. † Vie II. Part xix. 8.

scarcely the necessary space at our command. In view, however, of all the facts we have mentioned, it is yet not easy to decide positively upon the degree of estimation to which Madame Guyon is entitled. From what has been unfolded of her life and opinions, it is quite evident that there is but little ground for Prof. Upham's claim to regard her as a shining monument of Solifidianism and its efficacy in purifying and exalting the soul; but whether Mr. Ford's supposition that she had attained, by regeneration, to the celestial state, be altogether the true one, is a matter about which opinions may very easily differ. For our own part, we can say no more than that we regard her as an exceedingly good woman, after the New Church pattern, but we can readily imagine how others should refuse her even this praise, and class her with the deluded spiritualists of more modern times.

We would, however, beg our brethren, before they pass a harsh sentence upon her, to remember, that doctrinal instruction is not the only way of arriving at truth, nor correct doctrinal statement the only way of expressing it. There is a baptism by fire as well as by water; one regeneration of the spiritual man, and another of the celestial; a love superior to the love of the neighbor, which is the love to the Lord (and we have seen the latter to have been the distinguishing feature of Madame Guyon's whole system); that while the spiritual angels dwell in splendid cities, in houses shining in all the glitter of precious stones, those of the celestial heavens live in simple wooden cabins, remarkable for nothing but their perfect purity. Those of one class may be quick in searching out the truth, and skillful in finding apt words to set it forth plainly to view, while the others may use, as the exponents of their thoughts, only the terms with which they are familiar, and may thus be easily misunderstood, especially in endeavoring to communicate profound interior ideas. Although these distinctions are often mentioned by Swedenborg, yet we are apt to overlook them, not only in our habitual thinking, but also in our reading of his works, because there being, as he says, but few on earth of the celestial class, the details which he gives of the way of regeneration, are intended mainly for the spiritual, and since, with them, in this work, doctrine is the great means (of course, connected with a good life), we are apt to think it the only one. As a proof of this, we need only to ask ourselves whether we do not almost invariably esteem more highly the man who is versed in the doctrinal learning of the church, who can reason skillfully, explain difficulties, meet objections, and be our champion in dogmatic warfare, than the quiet, earnest soul, who abhors all wordy contentions, and seeks only to draw men into a nearer union with the Lord, cultivating the interior and hidden pleasures of communion with Him, in preference to dazzling men by the treasures in his keeping. Now, we have seen that Madame Guyon made but little account of doctrine as the means of regeneration, and, consequently, modified, without rejecting, many of the more venial errors of the Romish Church; but while she was loyal to the hereditary formulas, she renounced all allegiance to the spirit in which her contemporaries received them. We should, therefore, look leniently upon her mistakes and imperfections, regarding them as we do the clouds which sully the clear azure of the

sky above us. In the loving light of the sun, they appear bright and not unbeautiful, and, finally, his heat makes them vanish quite away.

Even if we cannot consider her as having attained to the celestial state, her experience in struggling toward it, cannot materially differ from our own, should we undertake the same task; and while, of course, we are fully convinced that in the writings of Swedenborg alone are the heavenly mysteries fully explained, it would be denying the divine goodness of Him who is ever ready to give good gifts unto them that ask him, to suppose that this loving soul, who so perseveringly labored for a fuller union with Him, should have been left without some fruit of her toil and sufferings. When her errors are corrected, and her deficiencies supplied by our more certain information, we can find, in the record of her spiritual progress, much to explain and illustrate our own difficulties, with a precision that our necessarily general and abstract teachings cannot give. Whatever may be the difference of our formal creeds, we have quite as much evil to combat and extirpate in our own natures, and if we are really earnest in the performance of this work, the details of what she felt, and endured, and rejoiced in, will be interesting to us, just as the narratives of the early navigators are to those whom commerce leads to visit the same regions, albeit, these voyages were made without the aids furnished by modern science. They will not blindly follow their course indeed, but they will carefully watch for the shoals and reefs they discovered, and otherwise be benefited and instructed by the information they give; and, if nothing else, they will find pleasure in recognizing the truthfulness of these descriptions, and be readily convinced that theirs was no imaginary tale, but a history of things really seen.

There is a still deeper moral in the life of Madame Guyon, which, to some, may seem of little importance, but to others, we hope, will speak in a manner not to be resisted. Those who have received the doctrines of the New Jerusalem, have all the light upon the way of salvation that they need, and more too. Every difficulty of a theoretical nature is removed, and the path that leads to righteousness made so plain, as to leave no excuse for backwardness in following it. But let us ask ourselves, how do we profit by all these advantages? The life and character of too many of us gives a sad and mournful response. It cannot be denied, that there is among us a serious lack of earnest interior piety, of that rising above the pleasures of this world into spiritual delights, which so clear an instruction of their relative value ought to produce, and there is no one who can honestly say that he is not in some measure in fault together with the rest. But here we have a feeble woman, educated in a false creed, in an age when spiritual things were almost universally trampled under foot, making her way, with tears, and groans, and midnight watchings, through mists and clouds, into a heavenly state of mind, compared with which, our own is Egyptian darkness. She loved the Lord, and He was consciously present with her, while scarce one of us knows what it is to see and feel His holy presence. She ate of the crumbs that fell from the table; and it is terrible to think, that many of us

may be in the situation of the rich man who awoke to everlasting torment. We are not indeed called upon to become idle, dreaming ascetics; nor need we long for an enthusiastic sense of spiritual exaltation; but let us not forget, that our doctrines are emphatically doctrines of life, and that the first and chief thing they require, is the subjugation of that love of self and the world which, ever changing in form, and continually seeking the more and more hidden recesses of the soul, is the moth and rust that will corrupt what we too fondly imagine to be heavenly treasures. The New Church in man cannot rightly become a balm of consolation till it has first been a purifying fire; and to those who are willing to undergo its wholesome, though painful influence in this way, we would recommend the perusal of Madame Guyon's works, as containing much that will confirm and encourage them in striving for the great end which she, like them, kept constantly in view.

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## ARTICLE II.

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### LIFE.

LIFE has a deeper significance than mere animal existence, and yet the mass of mankind consider the gratification of the external senses as the great incentive to happiness. The externals are given to man for use rather than for mere pleasure. We are slow to believe that the highest and internal faculties are designed for our real happiness. With a little reflection, any one can perceive that true enjoyment is through the practice of doing right. Goodness is a very familiar word, but few recognize any life or soul in it. We do not believe that the simple practice of goodness solves the great problem of a pleasant life. We have so reversed the order of our being, that what should be the subordinate has become the predominant.

Our external senses are of no higher use than to adapt them to animal existence and corresponding circumstances, notwithstanding we fret our lives away for the sake of their gratification.

Our reliance upon the external senses causes a blindness in regard to the times we live under. The spiritual of this age is not recognized. We do not open our higher senses; but judge all phenomena from appearances.

With many minds the Divine Word is venerated only by the hallowing influences of time. The sacredness of their beliefs is governed by the lapse of ages. The external churches of the present day, placed in any of the spiritual ages recorded in the Word, would manifest full as much infidelity as any of their predecessors. If the external life of the church is the criterion of their belief in the Word, they manifest a sorry position compared with the higher predications derived from a spiritual life.

When viewed from the higher light of the New Jerusalem, life is perceived in two forms, the external and internal; the former is prevalent, at this time, in the world.



This external life manifests a quality of goodness which is not confined to the churches, but permeates the masses at the present day more than at any previous time. And thus disfranchises itself from dogmatic sects, and forms a basis upon which internal life is to build. External life, with a pure conscience and sound reason divorced from unexplainable theology, will be born into this spiritual life. And the signs of the times indicate the incipient steps of it.

J. P. L.,  
Holliston, Mass.

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### ARTICLE III.

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#### LIGHT FROM THE EAST;

OR, NEW CONFIRMATIONS OF SWEDENBORG'S TEACHINGS FROM THE ASIATIC LANGUAGES  
AND RELIGIONS.

No. V.

HAVING now sufficiently treated the *forms* of words, we come to the consideration of their *meanings*. And here the first remark I would make is, that the meanings or various significations of words may be viewed as existing either in one and the same language, or in kindred languages. Thus, the meanings of a word may resemble each other as so many successive modifications of its primitive and fundamental sense. They may be also different from each other by presenting mere analogies; or they may be even sometimes opposite the one to the other, as is the case in *antiphrasis*, a figure of speech illustrated by the Heb. word *barak*, to *bless*, which signifies also to *curse*. So also *yarash*, to *inherit*, and also to *disinherit*, to *dispossess*. But most frequently we meet with metaphorical or figurative meanings, which in several instances seem to abandon even entirely the fundamental idea. Often, also, it happens that we find it utterly impossible to account for such diversified significations of one and the same word; and here is especially the important field where the New Church disciple ought to hope for an ingathered harvest of inestimable confirmations of the principle of correspondences—a principle according to which the Divine Word has been written for the use of man and the benefit and happiness of spirits and angels.

The languages of the inner parts of Asia, or those of Great Tartary, have been not only of a great relative antiquity, but have also, like the civilization of those remote nations, remained in an almost unaltered state, and (excluding foreign influences) have been preserved in their primitive condition down to the present day. I feel myself, therefore, by preference, driven to push my inquiries especially in this direction, in order to find out genuine and primitive facts, which may serve our present purpose until the day shall arrive that will likewise unlock to us the central parts of Africa, from whence, as we hope, still more light will be thrown upon linguistic investigations as related to our present theme.

The languages of Inner or Middle Asia, offer a *primitive* state or condition of language, and the first thing which here strikes the observer is a certain sort of duplicate nature, and a harmony which pervades the whole, and seems to us to have been a *primitive* and *universal* law for human language generally, as even in various other languages, some scattered, and often scarcely recognizable traces of it can still be detected. Some of our hearers might possibly be astonished to see such laws impressed on a class of languages spoken by a variety of wholly uncivilized and barbarous nations. But however barbarous they may be, their languages may nevertheless be so constituted as to bear a most emphatic witness to the grand fact of a primitive pure and symbolic mode of expression. Thus we may call in mind what is said in Nicephorus, "*never change barbarous names, for there are names in every nation given from God, having unspeakable efficacy in the mysteries*" (Psel. 7). There are, in the languages of Central Asia, or in the above mentioned Tartar-Finnish type, to which belong Mantchoo, Uigurish, Djaghataïan, Kypchak, and Osmanly, or the commonly so-called Turkish, moreover, Hungarian, or Madjarish, and Finnish; there are, we say, in all those languages, *two most distinct* classes of vowels, which *fully and in every point* coincide with those that Swedenborg assigns to the two classes of the superior angels: the *celestial*, to which belong the vowels, *a, o, u, y*, the very first vowel-class in the languages of Upper Asia; and the *spiritual*, to whose speech are ascribed the vowels *e, i*, the very second class of sounds in those tongues.

The *guttural* consonants are the peculiar touch-stones by which those two vowel-classes (according to their action and reaction on these letters) are decided and manifested. Let us, then, for our easier understanding, designate the first class of vowels, viz: *a, o, u, y* (which letter *y* stands to express, as we already have observed, a special sound in the languages under consideration), by the name of sounds belonging exclusively to the angels of the *celestial* heavens, or call them shortly, *celestial vowels*; and let us call the second class, viz. *e, i*, the *spiritual vowels*, thus scrupulously following the notice which Swedenborg has given us especially on the subject.

The *guttural* consonants (*h, k, kh, gh*), and their various gradations, are produced in the *inmost depth* of the organs of voice, thus they correspond, as it were, to the *inmost* heaven, or generally to the *celestial*. There is no doubt that their very primitive sound was not a sound harsh, explosive and grating on the ear, but a sweetly flowing, continuous, and harmonious one; moreover, like *all* things in this degenerate natural world, so likewise the nature of those heavenly utterances of the *gutturals* became inverted, as we duly may suppose by the analogy with the rest; and thus their true and genuine pronunciation and character have not been preserved.

A great affinity exists between the *guttural* consonants and the *vowels* generally. In their first state of gradual evolution, viz: in the breathing letter *h*, *gutturals* and *vowels* are both a mere sounding respiration, and the difference between them is a mere *gradual*, but not *essential* one, becoming, in the guttural letters (starting from

the aspirate *h*), a progression in the effort of the emission of the air from the lungs, *representing* to us a *real aspiration* from the inmost soul towards the happy regions beyond this dark and lifeless valley of tears. An illustration of the homogeneous nature and common origin of *guttural* consonants and the *vowels* is discoverable, in *these*, among many other facts, viz: that in French and Italian, *h* is often dropped; that in German it is, in many cases, not sounded; that the modern Greeks neglect, in their pronunciation, the so-called *spiritus asper*, which expresses *h*; that in Arabic and Persian, it is not heard at the end of words; that in English, the guttural letter *k* disappears before *n* in the beginning of words, as (*k*)nife, (*k*)night, (*k*)now, etc.; that the guttural *gh* in the middle and at the end is generally not uttered, as in si(*gh*)t, hi(*gh*), etc.; that the guttural letter *c*, in French words like *respect*, is not pronounced; that in the words *conflict*, *delit*, etc., it is neither written nor pronounced; that it likewise disappears in *droit* (instead of the formerly used *droict*), also in *fruit*, *huit*, *anjourd'hui* (instead of *fruiet*, *huit*, *anjourd'hui*), etc.; that the guttural *g* disappears in *loi*, *roi* (instead of *loigs*, *roigs*, from *lex*, *rex*—*legs*, *regs*; *legis*, *regis*), etc.; that by an inherent tendency, *guttural* letters are often lost in a language, while they still remain in one or several of its kindred tongues; thus, the English termination of adjectives and adverbs *ly* is, in German, *lich*, the termination of the numerals *ty* (as *twenty*, etc.), is, in German, *zig* (with *g*). The English pronoun *I* is, in German, *Ich* (with *ch*), etc.

Those *guttural* letters, according to their relationship with the *vowels*, which latter are mere *sounds*, and are expressive of *affection*, serve often to express the ideas of *love*, *goodness*, *life*, and the *feminine principle*. This is especially the case with the letter  $\eta$  (*h*), in Hebrew (and *h* in Arabic), which  $\eta$  was added to the names of *Abraham* and *Sarah*, as we read in the Divine Word; *h* is the most essential part of the name *Jehovah*, and of *Allah*, which latter is the mere *h* preceded by the Arabic article *al*, thus meaning *the*  $\eta$ , or *the h*. The Jews write the name of the Lord by a simple  $\eta$  (*h*). The Arabs, Turks, and Persians place at the beginning of all what they write of importance, the letter *h* on the top of the page, at a great distance from the lines. The word *life* in the Shemitish tongues has for its most essential radical letter a guttural sound nearest to  $\eta$  ( $\eta$ ), a strengthened *h*—life being, like the *h*—the very *breathing*, the  $\piνευμα$ , as the Greek called this letter, the *spirit-us*, the *respiring-lungs*, and the *aspiring heart*; and in Hebrew as well as in Arabic, the letter *h* is the distinctive mark of the personified concrete *love principle*, the *female sex* and *feminine gender*, in substantives, as well as adjectives and verbs. The *h* in the Hebrew Grammar brings modifying motion and variegation into the *actions* or *states* of man, thus representing *life* and vivid evolution generally. This is the case in the verbal forms *hiphil*, *hophal*, *hitpaël*, etc. The *h* added, in other instances, expresses also *duration* of the ordinary state. In substantives, the *h* ( $\eta\eta$ ) denotes also *motion towards*. In the Aorist, in verbs, *h* indicates (in an *optative* form) that the action expressed by the verb, is *wished* or *desired*. Thus, translated into spiritual ideas,

*h*, expressing *duration*, refers to ETERNITY, expressing *motion towards*, to sympathy and HEAVENLY ASPIRATION, and expressing *optation, desire*, it refers to WILL, INTENTION, END, etc. The letter *h* (ה), which signifies *breath*, was expressed by the act of *breathing* (issuing from the mouth), in the ancient symbolic writing and hieratic language of Egypt. It is thus found in its *first* sense in Job xxxvii. 2, in the word *hegeh* (two *h*'s with interposed homogeneous sound, the guttural *g*). Then we read, "Hear, hear (hear attentively) the voice and the sound that goeth out of his mouth (*hegeh*)." The letter *h* (ה) is likewise found as radical in *hāiah*, which means *to be, to exist*, intimately related to *hāiah*, to *live*, because of the above mentioned interchangeableness of ה, *h*, and ח, *hh*, the great similarity of which sounds is even indicated by that of the external form of those two letters. The letter *h* was represented in hieroglyphics by a picture of the *nostrils*, and through the *nostrils*, we read in the Divine Word, has the Lord blown His eternal spirit into the lifeless, earth-shaped body of man. It was the *h* which constituted the difference between "Shibboleth" and "Sibboleth," in which latter it was not implied; and *privation* of this *celestial life from the Lord's* insufflation, *privation of goodness and love from Him through His heavenly influx*, was it that was signified by this want. And, moreover, this very letter, when prefixed to the Hebrew *negative* particule, *lo*, takes away its *negative* meaning, just as the Lord, when entering, as guide and leader, into the fallen and sinful nature of man (the very *negation* of His good and truth), takes off from him, by His divine redeeming and regenerating power, the *evil* and all *negative* influences of Hell.

These gutturals, as the *inmost* or *celestial* letters, have, in the Central Asiatic languages, a constant and unexceptional attraction for the *celestial* vowels, which, as Swedenborg states, from experience, more than a century before our researches on this ground, are *a, o, u, y*. This remarkable affinity, with *precisely these* vowels, is an unquestionable fact, which no one of you will fail to recognize in consequence of these lectures. Gutturals can *never* stand with the vowels of the *spiritual* angels. This is again an unshakable fact, and easily to be proved with the most rigorous evidence. Accordingly, the *guttural* sound, as that which proceeds from the *inmost* organs of man, as that which corresponds to the *inmost* organs of his immaterial macrocosmic prototype, or the Grand Man of Heaven,—the *guttural* sound, we say, which is essentially *celestial*, must needs disappear by the very fact of its *incompatibility* with the *spiritual* discrete degree, whenever *e* or *i* (the vowels of the *spiritual* angels) meet together, or stand grammatically combined with the guttural letters. Then a sound indicated in different languages by *i, j, or g*, etc., or even a sibilant, like *s, sh, ch*, etc., must be (either verbally or graphically, or in both ways at once) substituted. And this is not a mere theory or supposition, *a priori*, but it is an undeniable reality. Thus we see, in Italian or French, for instance, that as soon as the gutturals *c* or *g* are followed by the *spiritual* vowels, *e, i*, their otherwise *guttural* sound uttered from the *inmost* depth of the organs of voice, becomes immediately *lost*, and a sibilant (*s, sh, ch*, etc.) is produced: thus representing a sort of first step

of alteration of genuine good when it begins to descend into lower regions from its celestial abode, till it becomes gradually inverted into its opposite in Hell.

Before *a*, *o*, *u*, or the celestial vowel-class (for *y*, as a vowel, has been blotted out from existence, as a peculiar sound in our degenerated modern languages), we say, before these *celestial* vowels, the letters *c* and *g* preserve their *guttural* sound; as in the French words, *cas*, *corde*, *cure*, *gâter*, *gosier*, etc., while *c* and *g* are sibilant when they are followed by *e* or *i*, as in *cedre*, *cil*, *germe*, *gîte*, etc. And it goes so far that in French words like *mangeons*, *partageons* (words where *g* is sibilant in the infinitive form), the spiritual *e* must, on purpose, be inserted, not to be pronounced as such, but merely to prevent any *guttural* utterance which, when *g* came to stand immediately before the *celestial* *o* (that in the words quoted would follow in such grammatical forms), would infallibly take place, as every one knows. Thus *mangons* would, in such a case, sound like *mankons*, *partagons* like *partakons*; to avoid this the *spiritual* *e* was inserted as just before observed.

On the other hand, we see that the *celestial* vowel *u* is often inserted after *g*, when it ought to preserve its *guttural* sound, in cases where it would, by etymological or other reasons, be followed by *e* or *i*. Thus, in the words *guere* (for *gere*, which, without that not uttered, but merely warning *celestial* vowel *u*), would be pronounced as it were *shere*); in *guide* (for *gide*, which, without the interposed *u* would sound like *shide*). And in Italian that above-mentioned *heaven-natured*, not to say, *divine*, guttural *h* itself must be put to prevent *c* or *g* from having its proper *guttural* utterance preserved before the *spiritual* vowels *e* and *i*. Thus *chi* sounds *ki* instead of *tchi*; *che* sounds *ke* instead of *tche* in accordance with the above explained principle.

Even in our English of the present day where, by a variety of reasons, nearly all conformity between sounds and signs has ceased, we still may mention instances of the case alluded to: as *curtain* (which sounds *gutturally*, *kurtain*); but *certain* (which sounds as if it were *sertain*); *case* sounds like *kase*; *cold* like *kold*; *cunning* like *kunning*; *gate*, approximately, like *kate*; *gold* rather like *kold*; *gulf* somewhat like *kulf*, while, on the other hand, there is *cider*, *cipher*, *cellar*, etc., where *c* is uttered as a sibilant; then *gest*, *gipsy*, *engine*, etc., where *g* is pronounced, as also a sibilant.

I think you will excuse me from exhibiting you here all the numerous other proofs of the same fact, which, in some measure, exist in almost all languages of the earth, as a full living witness of their primitive constitution in strict accordance with the principles of genuine truth.

On the other hand, we see, that where a real deep-sounding, inmost, breast-born guttural is a radical in a word, as for instance, in the Shemish type of languages, a vowel of the *celestial* class becomes attracted, and that where a mere slight, superficial, lessened or external letter of this sort is a radical letter, a *spiritual* vowel (especially *e*) is attracted, although the *written* sign remains as it is. Thus in Arabic, *makhbool*, discloses the *celestial* *a*, while *mekbool* exhibits the *spiritual* *e*. And, moreover, all this is embodied and typically, as it were, im-

pressed into the very anatomical structure of our organs of the voice, and the very nature of their physiological functions in speech, thus referring in its last *natural* foundation to the acoustic and organical laws themselves, as the primary corresponding forms of higher truth of Heaven.

(*To be continued.*)

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ARTICLE IV.

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EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(*Continued from p. 34.*)

*The Existence and Subsistence of Human Bodies from the Lord by [or through] the Grand Man. How Life from the Lord is infused even into the Evil.*

1708. (Spirits often upbraided me, as it were, as having no life, because I said to them—what is the fact—that neither men, spirits, nor angels live from themselves, but from the Lord, and that they are only organs of life. This prompted them to say that I was possessed of no life at all ; and moreover when I stated that whatever evil was excited with me pertained to them, and whatever of good, to the Lord, this they were unwilling to comprehend, still insisting that [on this ground] I must be destitute of life. They have in fact a decided aversion to hearing such assertions, for they wish to live from themselves, and for this reason they often complained, and were indignant that I thus spake.

1709. On thinking the matter over with myself, how the life of the evil is infused into them from the Lord, I sometimes remarked that inasmuch as they are organs, therefore that life is according to the forms, which for their better understanding was compared to the light of the sun. This, although white in color and one in nature, yet as it passes through forms, or flows into them, is so varied as to give rise to different hues, temperatures (*tepores*), and the like ; to which they could offer nothing in reply.

1710. But now [it is to be affirmed] that the life of the Lord flows in into all in the universe, for they constitute the Grand Body (*corpus maximum*) and heaven, with the heaven of spirits, which is His body, because it lives from Him, as a man lives from his soul ; *i. e.* from the Lord through the soul, wherefore all the members, and the parts of the members cannot but live from Him ; just as in man, the members and parts of members depend exclusively upon his soul ; and according to the forms of the members and the forms of the parts, so they live, and so do they perform their functions, however diverse, in the universal body ; and yet in such a way that they are led to uses and ends, like each single organ in the body, for there is a consent of all

to uses and to one end, which is the Lord; whence life [flows] into all and each, from one mediately into another, through a society of forms.

1711. Those, however, in that Grand Body, who are evil, sustain to it the same relation as do the vicious parts in the body, which by various methods are brought to act in conjunction, wherefore they are [first] exterminated, dissolved, and made to pass into the blood, the noxious parts being rejected, and made to serve uses in the way to the blood, and thus are purified by innumerable methods. And because things are thus in the body, they cannot but have life also. 1748, March 26.

1712. Whatever inflows from the Lord flows into the Grand Man, but with variety according to functions, so that there shall be no spirit or angel wholly free from the effect thence produced, just as in the human body there is nothing operated by the soul but it flows into its universal body. The case, however, is not the same in regard to what proceeds from men, spirits and angels, for as they are external to each other, all influx from them is comparatively outward; it subsists within certain limits, for it does not go to interiors; interiors are without to it, nor does it reach to intimates, and so on; otherwise than with that which comes from the Lord, as this passes through intimates and inmosts.—1748, March 26.

1713. Nor could the soul thus flow into the forms of its body according to all varieties, and operate so diversely in each single part, were there not a Grand Man, of which the Lord is the life, and which corresponds in all its minute details with human bodies. From hence exist the varieties of common forms in human bodies, or of viscera; hence the varieties of the distinct forms in the viscera; hence the ordination of every thing to uses and ends; hence the functions of all things, of all and singular things from the Lord.—1748, March 26.

1714. Hence now also is the existence of bodies and of their operations; hence subsistence, which is perpetual existence; hence conservation, which is perpetual creation; hence the existence and subsistence of all animal bodies, even of the minutest animalculæ; hence the existence and subsistence of all vegetables with their varieties, which in their own mode typically represent the bodies of living things; hence, for the sake of correspondencies, the representation of spiritual and celestial things by corporeal and material; hence the adaptation of organs to spiritual and celestial things, organs corresponding to their active potencies, to their uses of life, and apart from which no effect takes place.—1748, March 26.)

#### *Concerning the effect of Phantasy.*

1715. Let it not seem wonderful that such things, which are merely corporeal, exist also in the world of spirits, namely, that the inhabitants appear to themselves to be bodies, yea, to be clothed with garments, that they should perceive pains, consequently that they should possess the sense of touch, besides other things which are merely corporeal, and such as it would seem could never fall to the lot of spirit-



ual essences, or spirits; whereas that such is the fact is so true, that all heaven is in the affirmation of it.

1716. Hence are their tortures in hell; hence their many pains, and terrors, as also their cupidities, and other things which are corporeal.

1717. As it respects the causes whence such things exist [there], it is because spirits take with them phantasies from the life of the body, which because they are of the mind, and are such as are operative therefore thence are their affections.

1718. ((Nor, supposing one to be possessed of any degree of sound judgment, has he reason to wonder at the fact now stated, for life, whether corporeal or spiritual, is not given without sense, and all sense refers itself to touch, even the intimate and inmost senses, as may be known to any one from the sense of seeing and hearing. Since therefore there can no life be given without sense, it follows that those who think themselves to be corporeal, or who are in corporeal phantasies, and as long as they are in them, as is the case with many recently departed souls [carry those phantasies with them]; hence the effect above mentioned, or a kind of sense of corporeal things, for they imagine themselves to be living altogether in their bodies, nor can they be dispossessed of that phantasy, unless by living demonstrations, of which see in abundance elsewhere.

1719. For these reasons let men beware of giving heed to those opinions which some persons would fain publish and inculcate, that spirits are altogether devoid of sense, or that spiritual essences lack all that kind of affection which they enjoyed while living in their bodies. I know the contrary, which has been demonstrated to me by a thousand and a thousand most sensible proofs of experience, as I can solemnly declare and attest; and if men are unwilling to believe from the weight which they attach to their suppositions and opinions in respect to spiritual essences, let them take heed to themselves when they come into the other life, where experience will compel them to believe what they do not credit in this world. In ancient times there were no men of such a faith in regard to spirits, but [they exist] at this day, when from the ratiocination of their own brain, and not from the Word of the Lord, they would explain the nature of spirits whom they deprive, by their definitions and conjectures, of all sensual properties, denying every thing of the kind to their interior and intimate principles, when yet these are the things which merely manifest themselves in externals and which are perceived, and although they appear in externals, yet it is no otherwise than as they believe the eye sees, the ear hears, when at the same time they may know that the eye is merely an organ which transmits visibilities, while the interior minds [of men] are what see and hear, the sensorial power being utterly dead without things interior, as may be abundantly shown.))

(((Hence now it may appear, that there are senses in spirits or the spiritual essences of man, and moreover that they survive in souls after death, and that as long as a man is not in the truth of faith, he is made up of phantasies, which produce the effects before mentioned.)))

1720. Yea, I can assert that their torments, terrors, and the like, are to them well nigh as sensible as in the body, which they have oftentimes confessed to me; and unless the Lord should take away their phantasies, their corporeal things thus remaining in their minds, they would be tormented with much severer anguish than in their bodies, for evil spirits and the diabolic crew not only have such phantasies, but they inflict the like upon the minds of those whom they torment, which unless the Lord took away and moderated, they would have a hell vastly more excruciating than would ever be possible from their bodies being held in the suffering of the most intense anguish.

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## CORRESPONDENCE.

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### LETTER FROM PROF. LOOMIS.

LONDON, Nov. 2d, 1853.

DEAR BROTHER:—I cannot leave England without a fulfilment of my promise to write you. I reached here on Saturday, 31st of Oct. Next day attended morning service at the New Church in Argyle Square, where I heard an excellent practical discourse by Rev. Mr. Shaw. It was communion service, and a large number were present, and partook of the sacrament. This edifice is probably the largest and most elegant belonging to the New Church. As Dr. Bateman says, "it is quite good enough for the Queen to worship in."

In the evening attended service at the Cross-street Church, Hatton Garden. Heard a most learned and instructive discourse by Rev. W. Bruce, on the Unity of God, the Trinity, and the Divinity of Christ. Heard him again in a beautiful sermon on the Miracle of the Sun-dial of Ahaz, and a third time at Islington Green, upon the relations and dependencies of various orders of intelligences both in this and the spiritual world.

Mr. Bruce, as you know, is the successor of Mr. Noble, and the charge could not well have been committed to abler hands. His discourses are characterized by great research, and deep thought, and imbued with the true spirit of our Heavenly Doctrines. His style of composition is elegant, chaste, and beautiful, yet strong and impressive. His delivery, however, is defective. Some of his discourses, delivered in the oratorical style of our Mr. Chapin, would produce all the brilliant effects of his sparkling oratory.

I had the pleasure also of listening to a sermon by the Rev. Augustus Clissold, at Islington Green; I believe the second sermon he has ever preached in the New Church, though he is so powerful and talented a writer. His subject was the Vision of Moses on Mount Sinai. A more noble and sublime discourse I have never heard, nor shall I ever lose its ennobling and elevating effect upon my feelings. It could but exalt our conceptions of the grandeur and sublimity of the Word of God, and raise us to the realization of a higher and a better life.

I received an invitation to take tea and spend the evening with him. This I gladly accepted, and seldom have a few hours of my life passed more agreeably or profitably. After giving him a sketch of the condition and progress of the New Church in America, our conversation turned upon a variety of topics, slavery, the state of the N. C. in England, &c. Upon the subject of slavery his views are very mild and liberal, I was more particularly interested, however, in his account of many of the English clergy, and the changes their views have been undergoing, and through which they are still passing in reference to the N. C. doctrines. Some are already receivers, and others are reading with manifest interest. Amongst the

latter are Dr. Pusey and Father Newman. Although there is less apparent progress in England than in America, yet there is here a deep under-current; and a permanent change is transpiring very encouraging to the Newchurchman.

Mr. Clissold desired me to state to his friends in America that ill health is the cause of his not paying more attention to their letters of introduction, and to their various communications. He says it would be exceedingly gratifying to his feelings could he devote more time to them and their kind letters, but that he has only a limited amount of health and strength, and he feels it his duty to husband these for the best application of them to the interests of the New Church. Every moment, when he is sufficiently well, is devoted to writing. The sphere of such a man brings one nearer Heaven, and in consociation with angelic societies. He lives in a princely mansion, but in a simple, though elegant style. Mrs. C. is a most agreeable lady, of superior intelligence, and a heart entirely devoted to the doctrines of our Church.

At the kind invitation of Dr. Bateman I had the pleasure of delivering three lectures in their Church at Islington Green; the first on the subject of Geology and its relations to the N. C. view of the Creation, and the Cosmogony of Moses; the second upon the history and progress of the N. C. in America; the third upon the general outlines of Natural History, and the relations of natural objects and laws to those of the spiritual world.

Dr. Bateman and his excellent family deserve the highest praise for their efforts and self-sacrifice in rearing the Church, and collecting the society at Islington Green. He has also in contemplation the establishment of a N. C. College on the same grounds. A part of the building is already completed, and contains an elegant chapel for worship, and a commodious room for Sabbath-school. I learned from Dr. Bateman a very interesting fact in relation to the position of the three New Churches in London, one at Cross-st., Hatton Garden, one at Argyle Square, and the other at Islington Green. They stand in a triangular position, and directly in the centre of the triangle thus formed stands the house in which Swedenborg died, and this without any previous arrangement, for attention has been but recently called to the circumstance.

Not long since a meeting of the members of Cross-street Society was held, and a Committee appointed "to make arrangements for the erection of a Monument to the memory of their late revered pastor, the Rev. Samuel Noble." They propose that the entire New Church participate in its erection, and measures have been taken to secure subscriptions in America. I am well aware of the sentiment entertained on this subject by most Newchurchmen in our country, that they are opposed to rearing monuments to the memory of the departed, that he who has done anything worthy of being remembered, will have in his works the best and most fitting monument. Nor is this sentiment peculiar to our own country. In the language of the Circular of the Committee, "Most true it is that Mr. NOBLE's literary works will be his great monument to commemorate his intellectual endowments, and their consecration to the service of the Lord, and his neighbor. Most true it is that their fruits will constitute an eternal monument in the hearts and lives of those who have been introduced by his labors to a knowledge of the 'Day-spring from on high,' or whose elevation into Heaven he has produced so many mediums to promote." But this feeling may lead to error in the opposite extreme. Some deference, doubtless, is due to public opinion, so far as our acts may influence others for good or evil. We quote again from the Circular, "But it will be at once agreeable to order, and a laudable exercise of the hallowed natural affections, to raise a material and intelligible record which shall make known to society and posterity at large, the character and labors of our deceased friend and leader. We shall thus evince, in a manner conformable to ordinary practice, how sincere is our gratitude for the blessings received through his means, and how desirous we are to commend to the acceptance of all, the Divine Truths of the Second Advent which he labored to promulgate, and to celebrate him as an example of the purity and devotion of the life they are vouchsafed to form."

In a letter from a member of the Committee, dated Nov. 1st, I am requested to act in concert with yourself in procuring subscriptions in the United States, and forwarding the same to the Committee here. This arrangement has also received the approval of the Chairman of the Committee.

The tender and affectionate regard of the members of the N. C. here for the memory of this great and good man is beautiful and touching. One of the best ladies I have ever known, who was with him constantly during the last week of his life, gave me a very affecting account of his last moments. I have from the same lady the manuscript of one of his letters, and locks of his hair for several of his ardent admirers in America.

The gentleman appointed his literary executor is, in every respect, fully competent to discharge, in the ablest manner, the duties of that position. He is the first Newchurchman I have ever met occupying his high position as a man of science, and who is so thoroughly conversant with the relations of spiritual goods and truths, to the objects and phenomena of the natural world. I have met in England some of the most beautiful exemplifications of the elevating, hallowing, and sanctifying effects of the Heavenly Doctrines in cases of great domestic misfortunes and afflictions; and those Doctrines seem to have thrown a charm around all their social and domestic relations.

But I am reminded that I must close. I leave to-night for France. You have been anxiously inquired after in every N. C. circle I have entered, and you may be assured that should you ever visit England, you will find many warm hearts and open hands ready to welcome you. Hoping that ere long we may meet again,

I remain yours, most sincerely,

I. N. LOOMIS.

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#### SWEDENBORG AND GENESIS.

[The candid tone of the following communication bespeaks for it a most respectful attention, and the appended remarks, for which we are indebted to the kindness of our able correspondent, "W. B. H.," will be seen to lay both our readers and ourselves under special obligations.]

B—, Nov. 20th, 1853.

PROF. BUSH:

DEAR SIR,—I intended long since to have acknowledged my obligations, and thanked you for the disinterested interest you have evinced for my spiritual welfare, as well as for the publications you have sent me. They have been perused with a great deal of interest. You are aware that my experience in spiritual phenomena had prepared me to admit, fully, the fact, that Swedenborg held intercourse with the spirit world; but that experience had also taught me the fallacy, of admitting, as a consequence, the truth of the statements made to him by spirits.

The idea, that the revealed word of God had a secondary or spiritual interpretation did not seem to me incredible, but harmonized with what I could conceive of his divine perfections, in all the works of nature. That the same Word, which teaches us our duties to him here, should hereafter teach to us, and even to angels, his glorious perfections, may surely be esteemed not unworthy of an infinite economy. I was also surprised as well as gratified, to find so many of his doctrines harmonize so nearly with my own belief and understanding of the Word of God. But I cannot close my mind to the important fact, that many of his statements must depend, solely, for their truth, upon the veracity of the spirits from whom they came.

The aim of my reading, therefore, has been mainly to convince myself, positively, whether he was really inspired by the Lord, and in immediate communication with him, as he supposed, and, consequently, all of his statements absolute truths; or, whether he may not have been deceived himself, in the character of the spirits with whom he was permitted to commune. His followers seem to think, that the extraordinary character of his writings ought to be taken as sufficient evidence to settle this point. In my mind they only prove that he had supernatural assistance. The writings of Andrew Jackson Davis, and some others, I think, even in our own day, prove

the same thing in respect to them ; but even the Swedenborgians, I am pleased to perceive, do not, therefore, attach to them any such Divine authority.

I have not, of course, read enough of Swedenborg's writings, to venture any judgment founded upon them ; but not long since, a little book was put into my hands, purporting to be written by one of his followers (*Des Guays' Letters*), and which I presume represents truly his teachings, which goes far to settle my mind on this point. In that work we are told, that "finally, the historical narrations, being written in the prophetic style, were factitious, for the most part ; like those in *Genesis*, from the 1st to the 11th chapter." See page 234 ; and again, page 232, "The historical relations anterior to Heber, or the father of the Hebrews, are fictitious, like most of those of the ancient Word." Now, although I can readily conceive, that there might be a secondary or spiritual meaning attached to this history of the creation, given to us by the Lord through the hand of Moses, yet I cannot conceive how I could continue to believe the Almighty to be a God of truth, were I to admit this history, given with so much minuteness, to be a mere fiction, in that sense alone in which it could have been understood, from the language used, by those to whom it was delivered by Moses. But suppose the thing possible, what amount, and what kind of evidence ought we to require, to disprove the literal historical truth of these ten chapters ? They were given to the Jews by Moses, in a language evidently well understood at the time, and their veracity supported by a long series of the most wonderful miracles on record ; with the exception, perhaps, of some of those performed by our Saviour himself. They were of such a nature, that not only the Jews, but all nations of the then known world must have recognised in him the immediate agent of Almighty God. Ought we, therefore, to set this portion of history aside, as a fiction, on any authority of a less convincing nature ? Our Lord himself did not see fit to ask his creatures to believe his own account of himself, supported as that account was, by a long series of prophetic predictions, on any less authority. In fact, every portion of the Bible, which relates facts too wonderful to be grasped by the human intellect, seems to have been, designedly, proved by the Almighty to his creatures, by the working of some miracle still more wonderful. Is it credible, therefore, if the Almighty had intended to repudiate this account of the creation, that he should make the announcement through a human being, authenticated merely by the solemn asseveration of a fallible man ?

But is there not other evidence, which must have a strong bearing on this question ? Swedenborg admits that the Epistles in the New Testament were divinely inspired. He also denies to them the secondary or spiritual meaning which he claims for the Books of Moses. Now, it must follow, from these premises, that where the apostles allude to this part of the sacred history, they do so in its literal sense. In the 11th ch. *Hebrews*, reference is made to the history of Abel, Cain, Enoch, and Noah, in just the same manner and apparent confidence, as to that of Abraham, Sarah, and other characters of unquestioned history. Various other passages might be referred to, both in the writings of Paul and some of the other apostles, which would seem hardly pertinent, on the supposition that they were quoting or referring to fiction.

May it not be regarded as a singular coincidence, that the very first transgression recorded, was urged by Satan, on the ground that God had taught a fiction. "Ye shall not surely die." When Eve believed the Almighty capable of an untruth, his great work was done. She was no longer innocent. Would it not be in character, and well worthy his satanic reputation, were he, in this nineteenth century of the christian era, by assuming the garb of an angel of light, to attempt again this same deception, and set aside the history of the whole transaction ? Could not he well afford to teach all the admitted truths and doctrines of the Christian religion, if, by so doing, he could discredit the act which rendered that religion necessary ? What need of pulling down the edifice, if the foundation itself could be thus removed ?

I need make no apology, I am sure, for expressing to you the doubts which have gathered form and strength in my mind. The more I ponder on these subjects, the more dreadful seems the darkness we should be groping in, were it not for the Bible revelations. It seems to me, therefore, that we cannot be too cautious in admitting any interpretations which cannot be sustained by the legitimate rules of criticism,

aided by the wonderful and literal fulfilment of prophesies, which have become admitted history.

With much esteem and respect,  
Your obedient servant,

G. E. H.

#### REMARKS.

We can, we think, partially, if not entirely, understand and appreciate the difficulties which bear upon our brother's mind, as expressed in the above; and which stand in the way, as he says, of his reception of the doctrines taught in Swedenborg's writings as having been divinely communicated. They are such, we apprehend, as are naturally incident to that stage of the inquiry at which his mind seems to have arrived. The first question with him is, did Swedenborg really receive these doctrines from the Lord, as he himself declares, or was he deceived, and did they come from lying spirits? Not a few—perhaps most—of the professed receivers of the doctrines have, at some step of their progress, been led to ask themselves the same or an analogous question. And it seems to us, that the reply, which in the above letter is attributed to the followers of Swedenborg, is the true answer to that question. Namely; that *the character and quality of the Doctrines and Disclosures themselves* are sufficient to decide that point, and refer them infallibly to a Divine origin. This is the way in which that question has always been answered to the minds of receivers. It is the conclusion to which their minds have been gradually and irresistibly brought by a continued investigation and more thorough perusal of the writings. And as there is a general concordance and harmony in this respect among those minds who have thus pursued the investigation, the presumption becomes strong, that if others, who are making the same inquiries, and starting similar objections, will likewise follow out the same path, they will be led to view the matter in a similar light, and to adopt the same conclusion. And it would seem that all we, the receivers, can do, is to earnestly invite others to the same course we have pursued.

Our brother remarks that he has not read enough of the writings to form a complete judgment in this respect. Then we can only affectionately beseech him not to *enter up* that judgment, so as to make it a final resting place for his mind, until he has given them such a perusal. We do not see how any mind is to come to an intelligent perception and acknowledgment of the general doctrines of geology, until he has fairly investigated the subject, and his mind has for itself gone over the facts, the inferences, the different principles and grounds, upon which that science is built, out of which its conclusions have grown, and which have served to lead by similar steps, to similar conclusions all minds that have candidly applied themselves to the process. A similar remark will be true of astronomy, of physiology, of moral science, of any subject whatever, in short, that the human mind can investigate. It is as true of that most sublime science of all, and that most complete and truthful system of all, as it is of the others, and as true of them as of it. No more so, no less. It is a venerable, and, perhaps rather a homely saying, that the *proof of the pudding is in the eating*. Now we do not see how the real grounds and quality of the New Church system are to be at all adequately perceived, understood, and appreciated, until that system has been rationally and spiritually *eaten*. It *then* conveys to the mind the highest kind of rational proof that it is possible for the intellect to have accorded to it.

In regard to the other grave objection which stands before our brother's mind, namely;—that Swedenborg says, that the first eleven chapters of Genesis are *historically fictitious*—we have neither space or time to discuss it, as it might, and perhaps ought to be discussed. There are two points, however, which may be considered. The first is, our friend's idea of what Swedenborg really does teach in respect to this. We think he misapprehends it somewhat. Indeed we conceive that some degree of injustice is done, by applying to them the term here employed. Neither Swedenborg nor his espousers call this portion of the Word

*fiction*; inasmuch as that epithet conveys an absolute negation of the substantial truth of the narrative, or history to which it is applied. Thus we say of a novel, of which the personages and events have no existence, except in the imagination of the writer, that it is a *fiction*; as, for instance, the "Tom Jones" of Fielding, or "The Bleak House" of Dickens. But we do not call even a parable a *fiction*; for, although, the characters and the incidents are feigned, yet an important moral truth is involved in it, which is at once felt to be inconsistent with the idea of a *fiction*. So likewise in regard to such a work as Bunyan's "Pilgrim's Progress;" it does not properly come into the category of *fiction*, because it is seen to embody a momentous verity under an allegorical veil.

But what is still more to the point in this connexion, the epithet employed by Des Guays, in the passages referred to, is not *fiction*, but *factitious*; although by a typographical error he is made, in the English version, to say that "the historical relations anterior to Heber are *fiction*." But in the original we find, upon reference, that the term is in both places the same—"factices," *factitious*. Now our correspondent has only to consult his Webster or Worcester, to ascertain the difference in the meaning of these two terms. The one implies that which is absolutely the opposite of truth, the other that which is only hypothetically so.

We could hope, therefore, that our friend would not be repulsed by a feature of the New Church, to which he has erroneously assigned an offensive designation. It is possible indeed, that New Church writers may, sometimes, through inadvertence, speak in strongly *negative* terms of the literal sense of the first few chapters of Genesis. But when their genuine drift is understood, it will be found that they do not intend to deny that there is a *véritable element* in the narrative of Moses, which they would if they admitted it to be a *fiction*. Swedenborg's position in this matter is not so much that of negation, as of *superior affirmation*. He says very little about what they do *not* mean; but, from a higher point, explains what they *do* mean. The idea, which our friend has gathered, that we suppose them to be *historically fiction*, is incorrect. Swedenborg does not so teach. They are not written after the same style with *modern* historical writing, but they are nevertheless genuine histories; histories of the Church and of mankind in those early ages. They record the fall of man, the histories of Adam, Cain, Abel, &c., and the destruction of the inhabitants of the earth by a deluge, &c., &c. Cain, Abel, Enoch, Noah, were real, though not personal, existences, and had an historical place and development in space and time; so that they might in all propriety be referred to in an historical sense by the apostle. The real question is, how are those histories to be understood? What is their real meaning?

Here Swedenborg comes in and explains them; and explains them rationally, as we conceive. The expositions seem to us at first as far-fetched and improbable. But this appearance *disappears*, as soon as we learn that such was the style of writing and composition current in those most ancient ages—a teaching which is strongly confirmed by all the fragments which come down to us from those earliest times. We discover that *all* their histories were in those days *allegories*, or, as the German critics call them, *myths*. They were, in fact, nothing else than hieroglyphics, *written down in phonetic character*, without any explanations accompanying them, because no explanations were then needed, as all understood their meaning. Now, we *know*, from sources entirely independent of Swedenborg, that such *was* the most ancient style of writing.

Our brother seems unable to see why Moses should have been allowed to communicate to the Jews a writing that should so mislead them by its apparent meaning, and appears to think that it ought to have been such as that they *would* have understood it correctly. But let him reflect a moment, and ask himself the question, how much of their Scriptures did the Jews *ever* understand in their highest and best sense. How much of the prophetic books did they, or do they now correctly understand? Does the Swedenborgian interpretation of the first eleven chapters of Genesis differ from the Jewish understanding of them, a whit more than



the modern Christian interpretation of the prophecies, relating to the coming of the Messiah, differs from the Jewish understanding of those same prophecies? We believe not. Considerations might be multiplied to an unlimited extent; but it is not now requisite.

Again, it is said in the letter above, that the apostle refers to the events recorded in those chapters, as though they were real historical events. From what we have already said, it will be seen that he might do so in perfect good faith, without implying anything as to how the histories were to be understood or interpreted. Besides, where the apostle refers to the histories of the Old Testament *once* in their *literal* sense, he refers *twice, thrice, or five times* as often to them in their *spiritual* or *allegorical* sense, as will be at once remembered without citations.

The other point to which we refer is, that we are not all dependent upon Swedenborg to prove the non-literal character of those primitive narratives. That point is sufficiently—may we not say, *overwhelmingly*—proved by the facts of modern science. Geology shows us that the account of the creation in Genesis, is not an account of the physical creation of the globe and its inhabitants. It also shows us that no general deluge of material waters covered the earth at the period literally stated; and other sciences furnish us with arrays of facts, which go to contravene the letter of other portions of the antediluvian and postdiluvian history, down to the time of Heber. The point, or objection, therefore, which our friend here raises, does not lie immediately or primarily against the system of Swedenborg, but against the accumulated results and developments of modern science. The system of Swedenborg does not join in with the merely natural idea of these developments, assisting to overturn the Scriptures, but it joins in with the Church, in its more rational forms, and shows it a way of genuine escape from the literal conclusions of science.

We do not know that we have succeeded in meeting or removing any of these objections as they lie in our brother's mind; and we candidly believe that they will not fully disappear until he carefully surveys the entire ground covered by this momentous inquiry, both as it is contained in the writings of Swedenborg, and as it spreads out over surrounding and correlated subjects. As his mind emerges more and more into clear rational light, we entertain not the least doubt that the clouds, shades, and mists, will successively take their flight from over his vision, and that he will come to stand at length upon the rock of New Church truth, being able to affirm for himself every inch of ground over which he has trodden.

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LETTER FROM OUR CORRESPONDENT WHO HAS OCCASIONALLY SIGNED HIMSELF "A NEEDY ONE."

MY DEAR BROTHER :—I wish the New Church Repository sent to me till I order its discontinuance, which I hope may never be. I owe a debt of gratitude to you, as the chosen providential instrument of good to my soul, indescribably great. If the New Church had not come, in the writings of Swedenborg, to my rescue, I see not how I could have avoided becoming an infidel. And it has been a hard struggle as it is. I am, *in feeling*, often rather eccentric, and enthusiastic; but, *in thought*, most sober; but, when guided by evidence, exceedingly daring. I had formed, from many years exercise, a rigid natural mode of interpretation of the Word, and to adopt Swedenborg's method seemed nearly impossible, and I have yielded to it only as an alternative—that, or infidelity. I am now studying Swedenborg with much care and attention. I wish to know, from himself, what is that good and truth which he has been charged from the Lord to teach. I am an incipient receiver, believer, and doer of the Word, as taught by him. I find, among his professed disciples, a variety of judgment as to the Divine designs in relation to whether a distinct and *separate body* of Christians were to be the only or principal form in which the New Church was to be existent on earth, or the gradual leavening of the Old Church into a new one. I wish to form an independent judgment of this, by personally reading Swedenborg for myself, and looking to the Lord for direction.

Yours, with much love,

I'M COMING.

## MISCELLANY.

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It will be seen from what follows that our devoted brother, "the Lutheran Clergyman," whose letters have hitherto afforded such unfeigned satisfaction to our readers, is likely to be called sooner to "witness a good confession" on the score of his N. C. faith than he anticipated. The spirit of sect, with blatant zeal, is beginning to move its minions onward in the way of all hierarchical flesh, that is, to condemn a man for his honest convictions of truth whenever such convictions chance to vary from the standard which the sect has seen good to adopt. This bigoted policy comes with a very ill grace from a church which bears the name of LUTHER on its front, for that church originated in dissent from the acknowledged formulas of sound doctrine, and it is impossible, in fairness, to justify Luther for pushing beyond the orthodoxy of his day, on the plea of having discovered higher light, and yet to condemn Bro. Brickman for doing, in similar circumstances, the same thing; for the circumstances are similar in all cases where free minds are resolved, by the help of God, to be faithful to their views of truth and duty. What can be more obvious than that no church on earth has any right to found itself upon principles which shall throw the least impediment in the way of the freest exercise of thought, or withhold one of its members from going beyond its own measure of truth, if so be he shall find himself impelled to do so. To his own master he stands or falls, and provided his moral character is above reproach, he is not a subject of reproach for acting uprightly according to the dictates of his own conscience before God. Such a man is, in fact, entitled to profound respect, instead of being followed with contumely and "held up to reprobation," although this is what he may usually calculate upon with most safety. How blind the spirit of sect to the spirit of truth! How incapable to see that what is gained for God is never lost to us, if we ourselves are God's.

In the present case, the prospective embarrassments of our brother come home with a stronger appeal to our sympathies from the fact, that the publication of his letters in the Repository has been the procuring cause, or rather occasion, of bringing the trouble upon him. But then we have the consolation of knowing that we published nothing from his pen, in the first instance, without previously obtaining his consent, and that even then all compromising of the author was attempted to be avoided by a studious suppression of names and places. But heresy-hunters are always keen on the scent, and somebody's sagacity has Champollionized the signals. We apprehend, however, that no disastrous issue will accrue to our brother. It is in our knowledge that his letters have awakened a deep interest in the writer among many N. C. brethren, and that overtures were actually made to him relative to a transfer of the sphere of his labors some weeks before the recent outbreak of Lutheran intolerance. He may be assured, therefore, of being sustained in whatever trials he may encounter for truth's sake by the fervent sympathies of N. C. friends, who will spiritually rally to his support in greater numbers than he dreams of. The frank, and bold, and manly avowal which he makes in the appended declaration, published also in the "Lutheran Observer," from which the ensuing insidious paragraph is taken, will be very far from weakening the hold he has upon the fraternal affections of the Church. The following is a communication addressed anonymously to Dr. Kurtz, editor of the "Lutheran Observer," published at Baltimore, Md.:

"DEAR DOCTOR,—\* \* \* About two months since I read in the 'New Church Repository,' edited by George Bush, of New-York, a letter purporting to be from a Lutheran minister, in which he states that he has found the light after which his soul longed, in the doctrines of Emanuel Swedenborg. Since that time several other letters have followed, much of the same purport. The last article, however, is of such a character as to demand notice. In it he states that he is preaching to

a Lutheran congregation, but that he preaches the doctrines of the New Church; but his people know it and ignorantly receive it as true Lutheran orthodoxy. That his object is to continue thus to do for about two years, and by that time he thinks he can lead his congregation with him over to the New Jerusalem Church. Here his hypocrisy is evidently justified by the end he wishes to attain,—the old jesuitical principle over again. He also makes an allusion to you by name, or at least by initial; so that no one can mistake, and he quotes your language in reply to some of his doctrines, which he mentioned to you, as follows: 'Brother, I love you, though you are not orthodox; I wish I could convince you of your errors regarding the atonement, but I confess I am too weak to meet your philosophy.' Many other things he says of a disparaging character to our church. I think he is a German clergyman of Chambersburg or vicinity. He makes also a reference to Bro. F. (Focht, I think), in which he says he believes in some of Swedenborg's precepts. He alludes also to Bro. S., of B. (Baltimore?) Seiss?—and says he also is a secret convert to the same doctrines. He speaks indefinitely, as if a number of others also were on the same track. Such a man ought to be held up to reprobation."

"REMARK BY THE EDITOR.—We know not who this crypto-Swedenborgian is, nor have we any recollection of having ever made any such concession to him or any one else as that which is imputed to us. Perhaps the Chambersburg folks could tell us all about him. If it be the person we suspect, his conversion to Swedenborgianism will be a sorry accession, and that of his congregation will be no better."

The mean insinuation or fling which winds up the editor's remark will be noticed—an insinuation bearing alike upon Mr. B. and his congregation. Now, if this Christian editor had previously known any thing to the discredit of pastor or people, why had he not, as an honest man, and in spirit of charity, made an effort towards rectifying what he had seen to be amiss? Why did he lock up their misdemeanors in his own bosom, and only first think of proclaiming them to the world when the parties had given him some offence? Is this acting according to the royal law of neighborly love? Again, he says he "has no recollection of ever having made any such concession to him or to any one else, as that which is imputed." Very possibly; and yet he may have done it. The memory pertaining to such a spirit is apt to be exceedingly treacherous in reference to any thing that tends to the advantage of an adversary. Moreover, Mr. B. informs us that he is ready to swear to the substance, if not to the precise form, of the expression. But we subjoin the Reply to the above paragraph, addressed to the editor of the "Observer."

*Rev. Benj. Kurtz, Editor of the Lutheran Observer, Baltimore, Md.,*

MR. EDITOR:—The writer of certain letters in the New Church Repository, to which your correspondent in Vol. II., No. 22, of the Lutheran Observer refers, is myself. The brother must have read those letters hastily, and is, for this reason, excusable for what is wrong in his statements. I owe, however, an honest defence to the brethren, Focht and Seiss, whose names are mentioned in the letter of your correspondent. Neither of these brethren is presented or hinted at, as endorsing or favoring any of Swedenborg's views. Brother Focht and brother Eyster were at my house, read those letters in the Repository, and are perfectly satisfied that there is no intimation of that kind. Brother Focht, to whom I always, *freely and openly*, stated my views in regard to Swedenborg's philosophy, is honestly opposed to them. This dear brother has, on the contrary, often, in a meek and kind manner, and, as I believe, most conscientiously, cautioned me against reading any books of Swedenborg, or works of that tendency. Rev. Mr. S., mentioned in one of my letters, is by no means brother Seiss, but an independent minister in Baltimore, whom I thought to have been once connected with the Lutheran Church, and whose name will, perhaps, by this time, be known to you. What regards myself, suffice it to know, that I read Swedenborg's works, as I read those of any scientific man, and without hesitation, I confess that those doctrines of the Bible, which dogmatists of all ages have either rendered more obscure in their attempted explanations, or which have been held up to ridicule and scorn (doctrines in which most all Christian denominations,

only with different individual interpretation, have believed, and which the spirit of modern speculative philosophy has endeavored, and still endeavors, to sweep from the hearts of millions of Christians), even by some of our own Lutheran clergymen and professors of theology in Europe, are most ably defended and explained by that honest and good man, Emanuel Swedenborg. The time, I hope, will come, when Swedenborg will be more appreciated than heretofore, and when all Christians, with one accord, will not fail to acknowledge him as the Messenger of the Lord Jesus Christ. We German clergymen occupy a different position from our American brethren in the ministry. We have to contend with infidelity of the grossest and most intelligent character; and as our own party of English and German clergymen has not yet come to a true and right understanding of the symbolical books, and as some of them are even going as far as to condemn Temperance, Tract, Secret, and Missionary Societies, as contrary to the Bible, then, Mr. Editor, it is high time, at least in philosophy, to take a *decided* stand. And I do most honestly believe that Swedenborg's philosophy is the only one which can serve as a total destruction to all infidelity. My congregation is independent of any Synod, and it is, by no means, my intention to carry them over to the New Jerusalem Church. I have told them what my views are, and they know in which points I differ from the Augsburg Confession. I have further recommended to them, as they are but few, to unite with the other German Lutheran congregation in town. They wish no union with the other party, and have most kindly requested me not to forsake them, though my income is no more than Two Hundred Dollars, which could not by any possibility support me, if I would not teach in an English Free-school. My views are honest, and I do not retain or hide them from any body. It is for a conscientious Protestant, I believe, the greatest honor to be a member of the Lutheran Church—not merely because she is the largest of all Protestant denominations, forming nearly two-thirds of the whole Protestant world, but because she has had, at all times, the most learned, pious, and godly men in her. And I believe she possesses, of all the Protestant denominations, the purest and most venerable symbols. I love the Lutheran Church, because, though she has historically and scientifically the advantage over all her sister denominations, of which she can justly be termed, as the Church of the Reformation, the Mother,—she still is the most humble.\* Others have misrepresented the Lutheran Church, from the unclean source of proselytism, whilst they have almost all the good German hymns, etc., taken from her. A few days ago I looked into some of my English Commentaries for advice about certain passages, and I met, as frequently is the case, with long quotations from "Bengel's Gnomon," "Fetier's Reden Jesu," etc., without the least credit to the authors. And yet the Lutheran Church endures all this, and many more things, with patience. Other denominations almost live on her scientific productions. She is, in my estimation, if any of the Protestant Churches could justly claim that title, *the Church*. But I am at variance with her. Much more, however, am I differing from all other Protestant denominations. And yet, Mr. Editor, I wish I could unite with Lutheran symbols in all doctrinal points; but, conscientiously, I cannot; especially not since I read the works of Emanuel Swedenborg. And yet, whilst I believe that her symbols contain errors, I believe that the symbols of all other denominations contain, by far, more. I believe, also, the Lutheran Church to be the most liberal of all churches, notwithstanding that uncharitable party spirit which presently agitates some of her members. I believe, also, from all my heart, that a new era will come soon; when a better union of all denominations will be effected, and the Lord Jesus Christ, God blessed for ever, will be acknowledged as the Lord of all. The object of all my present labors is, to save poor, perishing souls from an eternal and never ceasing condemnation, and I make it a main point, in all my sermons, to bring sinners to repentance, the happy experience of a change of heart, and closer walk with God. And thank the Lord, my humble labors are sometimes crowned with success. All praise, however, is due to Him; for I know that I have no power of my own to do good, but that all, even my physical existence, is entirely dependent on Him. That new era I spoke of, I believe is fast approaching, and it is this what I understand by the New Jerusalem, mentioned in the Bible, as descending from Heaven. May

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\* I refer here to the "United Brethren" and "Albrights."

the love of our Lord Jesus Christ fill our souls, and may it please the Lord to unite us all in those sweet mansions, where Love and Truth endure forever.

With high esteem, I remain humbly yours,

ARTHUR O. BRICKMAN.

P. S. Since the setting up of the above, we have received from Mr. B. the ensuing documents, which we insert in this connexion, in order to keep our readers advised of the course of proceedings instituted against our erring brother, with the design, no doubt, to reclaim him from his wicked ways of belief, if practicable, or if not, to deliver him over to the power of a reprobate mind.

CHAMBERSBURG, Jan. 21st, 1854.

DEAR BROTHER :—After handing my other letter and pamphlet to the Postmaster, I received a notice from the Rev. Mr. Ulrich, informing me of what you can read yourself in the enclosure. This gives me a *happy* opportunity to confess the Lord's true doctrines. My heart beats for joy, because I know whom I serve, and in whose hands I am. May the Lord strengthen me! For this purpose unite your prayers with mine. Please send me your book which gives the reasons for embracing the N. C. doctrines by return of mail. I will have to prepare a written defence, and for this reason I will not be able to write you a long letter, but you shall hear soon of me again. Write—soon!!

Yours in the Lord Jesus Christ,

ARTHUR O. BRICKMAN.

The following is the citation above alluded to, from the President of the West Pennsylvania Synod:

REV. A. O. BRICKMAN,

DEAR SIR :—You are hereby notified to attend the meeting of your Conference to be held in Chambersburg on Wednesday, the 8th of February, in the English Lutheran Church, to answer to certain charges of a heretical character, which have been preferred against you, to me, as the President of the West Pennsylvania Synod, of which you are a member. The specific nature of these charges will be stated to you before Conference. The members of Conference from abroad are requested to meet on Tuesday evening, the 7th of said month, and, on their arrival, to call at the house of Rev. W. F. Eyster, when and where you will be notified of the hour and place of meeting.

Yours fraternally,

JOHN ULRICH,

President of the West Pennsylvania Synod.

To this Mr. B. has returned the following answer:

CHAMBERSBURG, Jan. 21st, 1854.

Rev. John Ulrich, Pres. of the W. Pa. Synod,

DEAR SIR :—Your letter of the 19th inst. has been received. I willingly submit to appear before you and Conference when and wherever you wish it, provided the Lord spareth my life and health. In the latter case, I wish the investigation to be postponed. But as I enjoy good health at present, we have no reason to anticipate such a case. You will, dear sir, however, kindly excuse me, if I take the liberty to remind you that it is a legal right of this country and our Lutheran Church all over the world, that if charges are preferred against a minister (or any man), he should be informed of the charges specifically, and in due time, in order that he may be enabled to prepare, if necessary, for an honorable defence. The plaintiff should also be named to the defendant. I ask, as a minister of the Lutheran Church, and, as a citizen of the U. S. of America, not to be deprived of these privileges, and kindly entreat you, to give me the necessary information by return of mail, and at least fourteen days before the meeting of Conference. It is likely that there are charges brought against me, which I would not admit, especially as the words "*heretical character*" are a term which says very much indeed. A man of a heretical charac-

ter is, as a matter, *per se*, a heretic. A heretic, derived of *ἀίρεσις*, is one who believes not in the fundamental doctrines of the Church, and who makes a split or schism in the Church. According to this definition, there would be many heretics in the Lutheran Church, as there are four or six different parties in the Lutheran Church in America, and I can prove from their papers, that many charge each other with not believing the fundamental doctrines of the Church, to which the Lord's Supper and Baptism, I hope you will admit, necessarily belong. Thus, for example, Dr. S. Smucker would be a heretic, because he denies the Lutheran doctrines of the Lord's Supper and Baptism; and there are many, whom you and I know, who fully endorse Dr. Smucker's views. Gerhard says: "*Hæresis est privata aliqua opinio, quam quis præ dogmate Christiano et fide Catholica sibi amplectendam eligit, eamque pertinaciter defendit*" (*I. vi. p. 228*).

For these reasons, my brother, you see, it will be but fair, to give me the charges preferred against me, specifically, by return of mail,

Waiting for them, I remain yours, truly,

ARTHUR O. BRICKMAN, V. D. M.

We complete our instalment of this kind of material for the present month by inserting the following editorial comment on the case of Mr. B., from the "Observer" of Jan. 10th. It will be seen that Dr. Kurtz attempts to explain away the insinuation quoted on a previous page, in which he speaks of the "sorry accession" that the New Church will be likely to find in the convert in question. We take his word for what it is worth. Mr. B. says he is not aware of there being any clergyman in Chambersburg whose initial is "M." But it is of much less consequence what Dr. K. *did* or *did not* say on the subject, than what he *does* say, and that shows, at least, how much he does not know respecting the system taught by Swedenborg.

"SWEDENBORGIANISM.—One of our ministers was recently represented, in a communication in the Lutheran Observer, as having written several letters for the 'New Church Repository,' edited by George Bush, in New-York, in which letters said minister professed to have found the true light in the doctrines of Swedenborg, and states that he is preaching those doctrines to his people, and that it is his object to continue thus to do for about two years, and by that time he thinks he can lead his congregation with him over to the New Jerusalem Church, &c.

"A full *eclaircissement* of this affair will be found in several communications in our original department, to which we refer our readers. The Rev. Arthur Otto Brickman, pastor of a German Lutheran Church in Chambersburg, Pa., avows himself to be the author of said letters, and his explanation will be found in one of the communications just alluded to. The Rev. Mr. Focht and the Rev. Mr. S—— (supposed to mean the Rev. Mr. Seiss, of Baltimore), were implicated in this matter, as sympathizing with Swedenborgianism. Mr. F.'s disclaimer will be found among our original matter, and the Mr. S——, referred to, was not at all intended to mean Mr. Seiss, but a Mr. Schwartz, pastor of an independent German church in Baltimore. Thus both these gentlemen are fully vindicated.

"As for ourselves, who have been represented as regretting Mr. Brickman's tendency to Swedenborgianism, and acknowledging our inability to refute his philosophy, we must repeat our entire disremembrance of any and everything of the kind. We did not even know that Mr. B. had the *slightest* tendency in that direction, and his own letter in this week's Observer, was the first intimation we ever had *from any quarter*, of his unfortunate infection with that strangest and most puerile of all deviations from the plain, unsophisticated import of God's revealed truth. We indeed regret, and painfully regret to learn, that a man possessing an amount of scholastic learning, and presenting in his character sufficient energetic and amiable points to qualify him for great usefulness in the church, should be carried away by embracing or even favoring a system so fanatical and unscriptural; but that he ever marshaled his philosophy before us, and we confessed our utter incompetency to refute it, is a matter which has been utterly obliterated from the most vigorous exertion of our *mnemonic faculty*. It is very possible we might be incapable to resist said philosophy, as we make no great pretension to philosophic lore, but what

we mean is, that we cannot recollect any thing 'at all, at all' about the matter.

"When we said that the person we suspected, if he should turn over to Swedenborgianism, and carry his congregation with him, would constitute a "sorry accession" to the New Church, we did not dream that Mr. B. was the man, but had a certain *Rev. Mr. M.* in our mind's eye. *But we have since heard that he is no longer a pastor, perhaps not a resident in Chambersburg.*"

#### DISTRIBUTION OF NEW CHURCH BOOKS BY H. M. SAXTON.

The following duplicate report, taken from "The Age," covers the operations of Mr. Saxton from June to December, 1853. It will be read with interest :

Since my last report in the *The Age*, I have distributed 307 books, for which I have received \$140 58. The books distributed are as follows: 105 copies of Heaven and Hell; 19 Divine Providence; 30 Divine Love and Wisdom; 10 Heavenly Doctrines and Doctrine of the Lord, bound together; 7 Arcana Cœlestia, vol. 1, Publishing Society's Edition; 16 Life of Swedenborg, by Hobart; 2 Life of Swedenborg, by Wilkinson; 1 Life of Swedenborg, by Rich; 4 Documents concerning Swedenborg; 24 Barrett's Lectures; 8 Nineteenth Century, or the New Dispensation; 5 Antediluvian History; 1 Corner Stone; 1 Clowes's Dialogues; 2 numbers of the Swedenborg Library; 10 Bush's Reasons; 1 Doctrine of the Lord; 1 Doctrine of the Sacred Scriptures; 1 Parable of the Unjust Steward; 2 Religious Philosophy, by Des Guays; 10 Heat and Light for the Nineteenth Century; 4 Bruce on Marriage; 7 Golden Wedding Ring; 1 Gems of Swedenborg; 1 Last Judgment; 2 Earths in the Universe; 3 Doctrines of the New Jerusalem, including 7 of Swedenborg's small works; 2 Plenary Inspiration, by Noble; 2 Apocalypse Revealed; 2 Conjugal Love; 1 volume of the Spiritual Diary; 1 Dictionary of Correspondence; 5 Cosmogonia; 2 Immortal Fountain; 3 Miniature of the New Jerusalem; 1 Character and Work of Christ, by Hayden; 3 Physiology, by Dr. Rice; 1 Canons, by Swedenborg; 1 Index to True Christian Religion; and 2 Books for Children.

I have also obtained \$3 for the American Swedenborg Printing and Publishing Society, which was given by Mr. Alexander Henderson, of Toledo, Ohio.

I went as far west as Toledo, visiting Sandusky and smaller places on the way. Toledo is 113 miles from Cleveland by railroad.

I left Cleveland, on the railroad, and sold five books in the cars. In Sandusky I sold about \$30 worth. One man, who bought a copy of Heaven and Hell, said his wife belonged to the "orthodox" Church, but that he belonged to none, and was disposed to see what Swedenborg had written. Another man, who has been a reader of the writings for some time, but had not supplied himself with books, heard that some one was in the place with New Church books, and requested several persons, if they should see me, to send me to him, for he wanted some books. He bought twelve or fifteen books. He is an engine-builder, and lives in Springfield, Ohio. I was quite interested in conversation with him in regard to machinery, railroads, &c. He is about to make some important improvements in the construction of the steam-engine, and thinks they may be made to run a hundred miles an hour as easily as they now run thirty or forty, and that they may be so simplified, and the labor of building so much reduced, that they may be made for about one half what they now cost. He thinks he has derived much benefit from reading the Heavenly Writings. They have caused him to analyse and look more deeply into the minutiae of things than he would otherwise have done. There are many things of importance which are usually overlooked by machinists.

I met a young man walking on the bank of the lake one day, who had lost his right arm. I asked him if he was conscious of having an arm there still. He said he was, and that it seemed to him that he could move his fingers. I told him that he had a real arm there still, and that when his body should die, he would find that he had a real substantial body remaining, which could not be destroyed, and that he would find that his right arm was not really gone, but that he had one more perfect than the one he lost. He said that if he could believe that, he should be perfectly happy. He had often thought about those things, and wondered how it would



be. He had never heard of Swedenborg's writings, and was much interested in conversing upon the New Church doctrines. He would have bought a copy of *Heaven and Hell*, and perhaps other books, but was out of money, and although he was expecting some, he would not receive it until I should be gone. I gave him a copy of *Bush's Reasons*, for which he seemed as thankful as if it were a piece of gold. He lives in Pittsburgh.

From Sandusky I took the railroad to Bellevue, where the Cincinnati road is intersected by the Toledo road. Stopped a few hours there, and sold eight or ten books. Met with a man from Dayton, who bought a book. He had never bought one before. Said he had felt some prejudice against them, but that he thought the time was not far off when Swedenborg's writings would be highly esteemed.

Took the cars in the afternoon for Toledo. The conductor would not allow me to offer books in the cars, for the reason that another person had the privilege of selling books on that route. In Elnore, a small village near Toledo, the cars stopped a few minutes and backed off on a side track for another train to pass. I noticed a number of the villagers standing around with both eyes open, ready for any thing that might be presented. I stepped off and showed them some copies of *Heaven and Hell*, with which they seemed very much interested. They saw that if they bought at all, they must buy soon, for the other train was in sight. They began to pull out their money, and I sold five copies as fast as I could make change. One or two persons borrowed money of their neighbors to buy with. These persons were not mere loafers who are frequently found about a railroad station, but citizens of the place who had not become accustomed to the novelty of a railroad. In about five minutes the cars were off, and they were going home looking at their books.

I have seldom been more successful in selling books than in Toledo. I sold about \$67 worth. I visited nearly every store, shop, and office in the place, and met with very little opposition. I also visited some of the dwelling houses; but there is usually little accomplished by visiting the ladies with *New Church Books*, for the men carry the purse in a majority of cases, and as the books must be sold or not distributed, I go to those who have means to buy with.

I visited some of the canal boats which were floating about the wharf, and sold a number of books; and, in this way, some have been carried far into the interior of the country.

I had an interesting conversation with a young lawyer, who was educated in Yale College, New-Haven. He said he was regarded by some as an infidel. But it seemed to be only for the reason that he required a foundation to rest his faith on, instead of believing in absurdities. He was very much interested with the *Heavenly Doctrines*, and thought them very reasonable. He asked many questions, and said that the answers given were the "most sensible" of any he had ever received for the same questions, and that if Swedenborg's writings taught such doctrines, he thought they ought to be read. He bought *Heaven and Hell*, and *Barrett's Lectures*. Said he wished I would stay there and lecture. Two or three days after, I saw him, and he said he had read one book about half through.

There is one warm-hearted Newchurchman in Toledo, Mr. Alexander Henderson, whose name will be seen above as a contributor of \$3 for the Publishing Society. He seems to have exerted a happy influence there, and is considerably known, being, if I mistake not, a member of the City Council. He thinks that after the people have read a while in the books distributed, he will have some work to do in answering questions. They need some lectures there, and also in Cleveland, Sandusky, and throughout all Northern Ohio. And there is scarcely a better field to be found for *New Church* labor. Why should not a minister be sent here to spend his whole time in this part of the State? Will not the Ohio Conference do something for Northern Ohio? It may be that half enough could be raised here to sustain a competent man. Here are Cleveland and Ohio City, separated only by a small river, and containing an aggregate population of forty or fifty thousands, second only to Cincinnati. Let the right kind of labor be performed here by a competent *New Church* minister, and it would not be long before a flourishing society might be formed here.

I am out of money. Have not received any since my last report, and unless I receive some soon, shall be obliged to stop. At the time of my last report I had

received enough to lift me out of debt, but am now sinking back into the old perplexity of debt. It takes money to do this work; and if there are those who take pleasure in seeing the work go on, perhaps they will also take pleasure in contributing the necessary aid. I am now receiving a fresh supply of books, and shall venture to go on a short time longer, hoping in the meantime to get help. Letters may be directed to the care of M. Carson, Cleveland, Ohio.

To those who are interested in the dissemination of the Heavenly Doctrines of the New Jerusalem, the above is respectfully submitted by their co-operator,  
 CLEVELAND, O., June 1, 1853. H. M. SAXTON.

It seems to be in accordance with the DIVINE ORDER that the New Jerusalem shall descend from God out of heaven by means of BOOKS. And we learn from the Heavenly Arcana, that "The principal reason why it pleased the LORD to assume the HUMANITY and be born in our earth and not in another, is for the sake of the WORD; that it might be written in our earth, and when written, be published throughout the the whole earth; and when once published, be preserved to all posterity; and thus that it might be made manifest that God was made MAN, even to all in another life. That the WORD might be written in our earth, is because the art of writing has existed here from the most ancient time; first on bark, or tablets of wood, next on parchment, afterward on paper, and lastly BY TYPES, AS IN PRINTING.—A. C. 9350.

It is a well known fact that the first book ever printed was the WORD. The first edition was printed in Latin, in 1462. The printer became a BOOK DISTRIBUTER, and carried a large number of his Latin edition to Paris, where he retailed them for sixty crowns. The scribes sold theirs for five hundred. When it was found that he could supply them as fast as they were wanted at such a low price, the people began to suspect him of magic. His rooms were searched, and finding a large number so nearly alike, some thought him to be in league with the devil, and were about to condemn him to death for witchcraft. But when they were informed of the WONDERFUL ART by which they were made, the Parliament released him from all persecution in consideration of the USEFUL INVENTION.

During the last fifty years, the numerous Bible Societies throughout the world have published about 40,000,000 of Bibles and Testaments in 150 languages and dialects. And probably not less than a hundred millions have been printed during the PRINTING ERA.

It would be impossible to estimate the influence of the tens of millions of Bibles and the hundreds of millions of other books which have been printed and distributed the world over during the last four centuries. By means of books Columbus was qualified to launch out on the unexplored ocean and discover a New World. And by means of books, it was possible to establish and perpetuate a free republican government in this New World. And of a Republic, Swedenborg says it is "better pleasing in the sight of God than an absolute monarchy, for in a Republic, no undue veneration is paid to any man, but the highest and the lowest deems himself equal to a king or an emperor. The only being whom they venerate is God. For which reason they do not lower their elevation of soul, but with a free spirit and a correct air commit themselves and their concerns to God, WHO alone claims to govern all things."—*N. C. Repos.* 1,376, Biog. by Wilkinson, p. 36.

The Consummation of the Age and the Destruction of Babylon have been accomplished by means of BOOKS. The Reformation could never have been accomplished except by the influence of BOOKS.

BOOKS made a philosopher of Swedenborg, and prepared him to receive the Heavenly Arcana of the DIVINE WORD, and the Wisdom of the angels concerning the Divine Love and the Divine Wisdom. But he would not have performed his mission if he had not made BOOKS. He not only wrote, but he published and distributed, gratuitously, and at very low prices, and at his own expense. He was the first New Church BOOK DISTRIBUTER.

Goods and Truths from the LORD ultimate themselves in BOOKS. And "all power is in ultimates."—*A. R.* 148. The LORD has all power by means of His HUMANITY.—*Matt.* xxviii. 18. And as we approach the LORD, and worship HIM by means of His HUMANITY, so we obtain a knowledge of HIM by means of BOOKS. "The

end of creation, which is that all things may return to the CREATOR, and that there may be conjunction, exists in ultimates." The LORD enlightens and regenerates man by means of BOOKS. Where is the man who knows any thing of the Heavenly Doctrines of the New Jerusalem who has not obtained his knowledge from books ?

John "saw another angel flying in the midst of heaven, having the Everlasting Gospel to proclaim to them who dwell on the earth, and to every nation, and tribe, and language, and people; saying with a loud voice, Fear GOD! And give glory to HIM! For the hour of HIS Judgment is come. And worship HIM, WHO made heaven and earth, and the sea, and the fountains of waters." "By another angel is signified something new; and by the Everlasting Gospel is signified the annunciation of the coming of the LORD and of HIS Kingdom." The command of the LORD once was, "Go ye into all the world and proclaim the Glad Tidings to every creature." His command now seems to be, Go ye into all the world, and declare the Everlasting Gospel by means of BOOKS.

Since my last report I have distributed 621 books, for which I have received \$240 97. The books distributed are as follows: 151 copies of Heaven and Hell; 11 True Christian Religion; 21 Divine Providence; 24 Divine Love and Wisdom; 6 volumes of the Arcana Coelestia; 6 Heavenly Doctrines and Doctrine of the Lord, bound together; 2 Earths in the Universe; 6 Congugal Love; 7 Marriage, extracted from the Apocalypse Explained; 1 Heavenly Doctrines; 1 Canons; 1 Charity; 1 Faith; 1 White Horse; 1 Influx; 1 Doctrines of the New Jerusalem, including 7 minor works; 3 Posthumous Physiological Tracts; 100 copies of Lectures by Barrett; 13 Biographical Documents; 3 Biography by Hobart; 17 Biographical Sketch by Rich; 35 Biographical Sketch by O. Prescott Hiller, containing also a descriptive Catalogue of Books; 35 Reasons for embracing the Doctrines by Bush; 40 Cosmogonia, or Philosophy of the World; 17 Heat and Light for the Nineteenth Century; 9 Pseudo-Spiritualism; 14 Miscellaneous Pamphlets; 8 Nineteenth Century, or the New Dispensation; 3 Peculiarities of the Bible; 4 Antediluvian History; 2 Religious Philosophy by Des Guays; 1 Noble's Appeal; 1 Domestic Education by Mason; 3 Rays of Light; 1 Gems of Swedenborg; 6 Gold for Brass and Silver for Iron; 1 Interior Sense of the Divine Word; 1 Parable of the Unjust Steward; 1 Immortal Fountain; 1 Illustrations of Physiology, by Rice; 6 Wedding Ring; 2 Marriage by Bruce; 22 Book for Children; 4 volumes of the Age; and 9 volumes of the Dew Drop.

Besides the preceding, I have sold 21 books in the German Language, as follows: 2 volumes of the Heavenly Arcana; 1 volume of the Apocalypse Revealed; 1 Heaven and Hell; 1 Divine Providence; 1 Divine Love and Wisdom; 1 Heavenly Doctrines; 1 Doctrine of the Lord; 1 Triune God, extracted from A. E.; 1 Influx; 1 White Horse; 1 Fundamental Philosophy by Tafel; 4 volumes of the Biographical Documents, edited by Tafel; 1 Fundamental Doctrines of the N. C.; 2 Instructions of Eternal Life; 2 First Religious Instructions for Children. These were all bought by one man, a German, who has recently become an affectionate receiver of the Heavenly Doctrines. He bought his first books from me, and from that time to the present he has been growing strong from the wine and bread, the butter and honey, and fruits from the Eden of the Lord. He reads both English and German, and seems quite earnest in communicating his newly found treasures to others. Perhaps he will excuse me if I copy a part of his letter just received:

N———, C——— Co., Ohio, Nov. 13, 1853.

DEAR SIR:—I received your first letter on the 5th day of this month. \* \* \* I am very much obliged to you for your kindness. Yesterday I took all the books with me to C——, to get them bound. Some of them, I hope, will do very well to make people acquainted with the Heavenly Doctrine, if they read them; and especially some more of that small pamphlet I should like to have, the Fundamental Doctrine. \* \* \* I wish you could send me four more of them, and two more of the First Religious Instruction for Children. I want to send them to my friends. Please to tell me how to send the money. The first volume of the Heavenly Arcana I gave to our minister of the Evangelical Church; but he won't believe in Swedenborg's illumination and receiving the revelation by the Lord; he thinks it to be his own work like other men's books. I always hope, that before many years will pass, I shall

get acquainted with the best members of his church, and introduce New Church books, if the Lord helps me and guides me.

Have you changed your abode? Will you come to Cleveland some time, to stay there? I feel myself very much attached to you; and if you can, I wish you would give me some information about those questions.

Respectfully, Yours in Charity,

F. K——.

We hope the time is not far off when the American Swedenborg Printing and Publishing Society will have means to publish German Editions of the Heavenly Writings. There is an important work to be done among the numerous German population of our country.

In Ravenna, the county town of Portage County, I sold fifteen or twenty dollars worth of books, and had sundry conversations with various individuals; among others, a Congregational minister bought a copy of Barrett's Lectures. He is a young man, and seems to be less pharisaical than most of the "orthodox" priesthood.

At the hotel in the village of Cuyahoga Falls, I met with a man who had received some information concerning the Heavenly Doctrines from Mrs. Adams, of Cazenovia, N. Y. He bought a copy of the True Christian Religion, Heaven and Hell, Biographical Documents, and one or two other books. He said he had never before had an opportunity of buying any.

I also had a conversation with the superintendent of a Methodist Sabbath-School, and he became sufficiently interested to buy a copy of Heaven and Hell, and Barrett's Lectures. These two books I sell together for \$1. And at that price there are many buyers.

In Akron I sold five volumes to a man who was formerly a Campbellite preacher, having renounced that ism. He said he joined that denomination because he thought they were less sectarian than others; but they became as pharisaical as others, and he left them. Whether he will be benefited by the writings of Swedenborg is uncertain. He seems to be somewhat in the love of the world.

I was in a book-store about fifteen minutes, and during that time sold four volumes—two copies of Heaven and Hell, and two copies of Barrett's Lectures—to persons who came in while I was there. New Church books are kept for sale at that store, but the bookseller would probably not sell more than four volumes in four weeks, for the reason that he is not particular to interest people in them. One of the principal things to be aimed at in selling these books, is to interest persons in the contents of them. They must be made to see that it is for their present and future welfare to examine them; and that the subjects are more copious and more luminous than are to be found in other books.

Mr. Noble, of Akron, a receiver of the doctrines, has introduced the books into this store, and some are sold there. How many I do not know.

Mr. Storry, of Ohio City, bought eight or ten volumes. Mr. Storry and his wife may be regarded as receivers of the doctrines, although he had never before bought any books. He learned something of the doctrines while living in Chicago, and assents to all he knows of them. He was glad of an opportunity to get some books.

Mr. Storry informed me of a Mr. C. who he thought would buy some books. I called on Mr. C. and inquired if he would like some books. He said he would; but he had "not before had an opportunity to buy, borrow, or beg." Mr. C. learned a little concerning the doctrines from Mr. Ralph Phelps, of Detroit. He bought nine volumes for six dollars.

A man in Cleveland, to whom I sold New Church books, for the first time, about a year and a half since, has become very much interested. I saw him a short time since, and he said he had been reading the first volume of the Arcana. He liked it much; and seemed well pleased with the solution of the problem concerning the Creation; and also that of the Deluge. Said he, "You needn't offer me any but New Church books after this." He wanted one book very much, of which I had none at that time. He requested me to send him one by mail, and I have since done so, although it was a bound volume, weighing twenty-seven ounces.

One evening, while passing down Superior-street, in Cleveland, I met a young man with whom I had frequently conversed about the truths of the New Dispensation. Said he, "I was just thinking about you." By invitation he went to my room, and we had a pleasant conversation. He has been trying for some time to reject the Bible. In conversation with him I have always defended the Word, and endeavored to refute some of the fallacies which he seemed disposed to imbibe from "The Great Harmonia." On this occasion he seemed to be in a better state of mind than I had ever seen him. Said he, "I have been reading the Bible; and it never seemed so interesting to me." In fact, he seemed inclined to think it might be at least half true after all. I had never seen him so humble and assentive to truth before. And when I offered to lend him a copy of the new work on the "Peculiarities of the Bible," he thanked me kindly, and seemed really disposed to examine it with candid attention. The first step which some persons take towards the truth, is out of "orthodoxy" into no faith, or into chaos. And from that they step out upon the broad platform of truth and order. The minds of many individuals, and of many communities, are in a state of chaos; and over this chaotic state an east wind is blowing. "An east wind signifies the dispersion of false and evils, and a disposal afterward to order. Before any thing is reduced to order, it is most commonly provided that there shall be a reduction thereof into a kind of confused mass or chaos, by which the things that do not well cohere are disunited, and when they are disjoined, then the Lord disposes them into order."—*A. C.* 842. This man has had a religious education, has been a professor of religion, and seems to have sufficient remains by which the Lord may work his redemption.

In Madison, Ashtabula, and Jefferson, I sold a considerable number of books. In every place there are some persons desirous to read. "Orthodoxy" is in bad repute. A young man, in conversation with me a few days since, remarked that "D. D." signifies Damaged Divinity. And we think "Rev." is not much less bad. In the city of Babylon, the Babylonians use the self-glorifying titles of Rev., Very Rev., Right Rev., Most Rev., His Reverence, His Holiness, etc., etc.; all of which have grown out of the love of self-worship and the love of domination. They all exhale an odor which is the opposite of heaven, and, if it is right or desirable to use one, why not all? Why not elevate a man to the highest degree, and then bow down and worship him? Is it possible to assume or use one of these titles without partaking of the quality expressed by them? "There is not an archangel in the heavens," says Swedenborg; and when he saw his own father in the other world, he did not "acknowledge his father for a father," because the LORD alone is our FATHER.—*A. E.* 735.—*A. C.* 6492. We read in the WORD, of those who love the "uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in markets, and to be called of men, 'Rabi, Rabi.'" But the Lord says to us, "Be not ye called Rabbi; for one is your Teacher, Christ; and all ye are brethren."—*Matt.* xxiii. The "Rev." of the present time seems to answer to the Rabbi of the Jewish Babel. Do the Rabbi, the "Rev.," and the Pope belong to the Holy City of God?

In Kingsville, I sold some books also, and met with a man who had been sick. And during his sickness, he had desired to know, What is the soul? What is life? What is death? What is heaven? What is hell? etc. And although he is poor, he thought he could not spend a dollar for a better purpose than to buy Heaven and Hell, and the Doctrines of the N. C. by Barrett.

In Monroe there is an interesting state of things. About a dozen of the best and most influential members of the Congregational denomination have withdrawn, and there is so little influence left in favor of "orthodoxy," that no "Rev." finds support among them. Nearly all those come-outers manifested a desire to read the Heavenly Writings, and bought books. One of them has been a preacher; but he now says he "was a bigot," and "felt a strong prejudice against Swedenborg's writings." He does not seem to be a bad man, and is desirous to read anything that will give him light. "Spiritualism" is doing its use. It has set thousands of people to thinking, and convinced many of the immortality of man, and of the reality of a life after death. It is adapted to a low state of soul. Some of those who have been "mediums" and had spiritual intercourse, have given it up; it has had its use with them, and they have advanced beyond it. We learn from the Heavenly Writings, that "The Laws of Permission are Laws of the Divine

Providence."—*D. P.* 234. And the LORD never permits any thing except for some good end. When men become sufficiently elevated and purified as to render it safe and useful, they may be permitted to have intercourse with good spirits and angels. But at present man is so bad that he draws around him evil associates. "Spirits that relate things exceedingly fictitious and lie."—*S. D.* 1622.

In Conneaut I sold about sixty books. In visiting towns and villages, I often meet with persons from the country, who live ten, twenty, and even fifty miles out, or who have come in from other towns to do business. These persons often buy books, which are carried home and become the fireside friends of many families. There were three instances of this kind in Conneaut. I was conversing with a man at the hotel, and during the conversation I noticed a stranger sitting by who seemed very much interested in what was said; and after the conversation he seemed disposed to examine for himself, and see whether these things are so. He had a little money which he had brought for another purpose, but concluded to spend a part of it for books. He bought five volumes: Heaven and Hell, Divine Providence, Divine Love and Wisdom, Biographical Documents, and Doctrines by Barrett. In a bookstore I sold two volumes to a man who lives forty or fifty miles off; and at a flour-mill I sold two volumes to a farmer, living about twelve miles distant on the border of Pennsylvania. He also subscribed for the Dew Drop.

In Erie I spent several days, and sold a hundred and fifteen books. Here I met with a lady who has been reading the Writings for some time past, and is deeply interested in them. In answer to my inquiry how she became acquainted with the Writings, she said that she went to the store one day to purchase an article which was wrapped in a piece of newspaper; and, on returning home, she looked over the paper, and found an advertisement of some numbers of the "Swedenborg Library," the subjects of which interested her so much that she sent to New-York and bought some of them. She was so well pleased with them, that she afterward sent for more, and also some other books. She has been quite active in lending her books, and conversing with her neighbors, and seems to have been very useful. She bought twelve or fifteen new books, and another lady of her acquaintance bought nearly the same number. If this meets the eye of either or both these ladies, I trust they will excuse me for having written it, for the reason that it is pleasing to all those who love these doctrines to know something of every one who becomes interested in the Heavenly Writings.

The following sums have been received for the Publishing Society, and forwarded to the Treasurer: In East Rockport, Mrs. A. W. Brown, \$1; Mrs. K. Wagar, \$1; Israel D. Wagar, \$1; James Nicholson, \$3; M. Carson, of Cleveland, \$1.

The following sums have been received since my last report, to assist me in the distributing use: From Messrs. J. T. Martin, J. Geddes, and Samuel Allen, of Cincinnati, \$100. Also, Mr. Henry Allen, \$1; Mr. J. P. Mason, of Waterproof, Louisiana, \$10; Mr. R. Bailey, of Cleveland, \$3; Asa W. Brown, of East Rockport, \$2 38: making in all, \$116 38. These friends have given liberally. Without the assistance which they have rendered, the little which has been done could not have been accomplished. But more is needed. Are there not others who would like to give something for this work? I cannot live on \$300 a year, and the very small profit derived from the sale of books. With more money I could do more work. I cannot pay a dollar a day for board at hotels, besides railroad fare, transportation, and all my other expenses, out of \$300 a year. I have never been above-board in the way of money since I commenced this work. It is very wearing, depressing, and discouraging to live in this way. It is far from being a comfortable life, even if I were to have abundant means to work with; and, were it not that it seems to be a useful employment, I would not continue it another day.

During last winter and spring my health was bad, having suffered a severe attack of intermittent fever. Since then my health has improved, and if I can get money enough to work with, I may continue another year. To the friends of this use I wish to make the following proposal:—On my own part, I propose to distribute not less than 3000 books during the year 1854, and to publish a full report as often as once in three months. And to do this, I shall need \$500 from friends of the work. The small profit which I may receive from sales will, perhaps, enable me to pay a part or the whole of my dues at the close of this year. The sums necessary to make up

this \$500, may be paid quarterly in advance, or at the end of every three months, as may best suit contributors. But I would like to know soon how much I may depend upon from each. The friends in Michigan are disposed to contribute one fourth of this amount, and have signified their intention of doing so. And by the time this shall be in type, it is probable that I shall be in Detroit, ready to make the tour of the two railroads. Let all those who wish to aid in this work, send their letters to the care of Dr. John Ellis, Detroit, Michigan. And as soon as enough shall be pledged to enable me to go on, I will report through THE AGE. The direction of newspapers and magazines need not be changed; send them as before. My home for the present will be in Monroe Village, Kellogsville Post Office, Ashtabula Co., Ohio.

November 25, 1853.

H. M. SAXTON.

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## NOTICES OF BOOKS.

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- 1.—THE HOMES OF THE NEW WORLD; *Impressions of America.* By FREDERICA BREMER. Translated by Mary Howitt. In two Vols. New-York: Harper & Brothers. 1853.

This lady has hitherto won a golden estimate with the reading public by her admirable fictions, and with this prestige in her favor, her "Homes of the New World" will need no additional passport to the high regard of our countrymen. The volumes are to us delightful reading, and though aware that the author has been censured for having somewhat too freely lifted the veil from the sanctuary of the *homes* which she visited, yet we confess we do not share in the extreme sensitiveness which is prone to be evinced on this score. Nor, if the usual routine of domestic life were marked by simplicity, uprightness and brotherly love, do we see why there should be such excessive delicacy in regard to the kindly mention made of the inmates by visitors like Miss Bremer. Evil will be little apt to be spoken of in family circles where evil does not exist, and why may not the good be gently proclaimed? We had hoped to have found in a countrywoman of Swedenborg a distinct appreciation, at least, of his great name and services to humanity, but we find no evidence of this in the few very brief and common-place allusions which she makes to him and to the receivers of his doctrines. The prophet has not yet achieved his destined honor in his own country.

- 2.—A COMPENDIUM OF THE THEOLOGICAL AND SPIRITUAL WRITINGS OF EMANUEL SWEDENBORG, being a Systematic and orderly Epitome of all his Religious Works, selected from more than thirty Volumes, and embracing all his fundamental Principles, with copious Illustrations and Teachings, with an appropriate Introduction, prefaced by a Portrait and a full Life of the Author, with a brief View of all his Works on Science, Philosophy, and Theology. Boston: Otis Clapp. 1853.

With the full recital of the title of this work we have but to repeat the favorable notice already given of it. From the nature of the undertaking, we can speak only of the labors of the Compiler, and from the examination we have been enabled to bestow upon the volume, we are very favorably impressed with the sound judgment displayed in the selections. He only who is called to cull from such an immense field, where, whatever he takes, he is conscious of leaving thousands of



pages of equal value untouched, can appreciate the difficulty and the delicacy of the task assumed in making out such a compend as the one before us. It may be very safely recommended to all those who would wish to gain a general *conspectus* of Swedenborg's writings, while, at the same time, they see not how to command time for a regular perusal of the whole. We think it well deserving the wide circulation which we are happy to learn it is likely to attain.

3.—*HOMILETICS; or, the Theory of Preaching.* By A. VINET, D.D. Translated and Edited by THOMAS H. SKINNER, D.D. New-York: Ivison & Phinney. 1854.

The name of Vinet, of Geneva, is clearly destined to loom up brighter and brighter among the distinguished Old Church theologians of the present century. Of his former work on Pastoral Theology we gave a succinct but laudatory notice several months since, and the present on "Homiletics," or the *science of sermonizing*, is not a whit inferior. Through the very adequate and elegant translation of Dr. Skinner, the English reader will find himself introduced in the volume to a masterly discussion of the whole subject of Eloquence, not that of the pulpit merely, such as he will scarcely find in the same compass, we had almost said in any compass, elsewhere. It is an exhaustive treatise of the theme which it considers. The comprehensive eye of the author seems to have lost sight of nothing that could fairly come within the range of the discussion. There is consequently a certain happy fulness, a skillful rounding off of the topic in all its bearings, which makes the book a model in its line. Its effect in this particular is enhanced by the perpetual easy vivacity of the style, such as none but a French pen could well impart. We see not how the book can avoid becoming a text-book with all candidates of the sacred ministry, nor do we perceive any reasons to question its claims to this distinction.

4.—*HOT CORN; Life Scenes in New-York Illustrated; including the Story of Little Katy, Madalina, the Rag-Picker's Daughter, Wild Maggie, &c. With original Designs.* By SOLON ROBINSON. New-York: Dewitt & Davenport. 1854.

This is a startling revelation of the crimes, vices, and woes which cluster about the dark dens and haunts of iniquity with which all large cities, and especially the city of New-York, abound. The work is written in a popular and effective manner, and though mostly fictitious, yet doubtless it requires but an adequate knowledge of what is daily and nightly transacting in our streets and alleys to convert the whole into fact. We are well aware that the book has been fiercely denounced, both from the pulpit and the press, as of a grossly demoralizing tendency, and calculated to cater to the very mischiefs which it was written with a view to counteract. We do not for ourselves altogether side with this verdict. We admit, indeed, that in some of the pictures the coloring is laid rather thick upon the canvass, and that a softening of the tone would be desirable. But that the work is distinguished by the shocking grossness charged upon it in many quarters, is not at all our impression. And it is worthy of remark, that those who are most earnest in this denunciation of the volume, are those who are most forward in lauding the reforming enterprise of Mr. Pease, while the very drift of "Hot Corn" is to expose the evils which make that enterprise necessary. If such abominations do really exist as are here described; if such appalling dangers do in truth beset the path of the young and inexperienced of both sexes in the population of our great city, why shall not a warning voice be lifted up against them? We have a shrewd suspicion that where such excessive

sensitiveness manifests itself in quarters not usually much disturbed by other manifestations of evil, there is some latent motive at work at the bottom, of which the subjects are not very ready to suspect themselves or to be suspected by others. We are reminded of the words of the great dramatist, "An' wrong thinking wrest not true speaking, my words will offend nobody." In the present case, we have no doubt that thousands of delicate minds have read the work without feeling their instincts in the least outraged, though they were shocked at the idea that such things should exist in a civilized and Christian land. But let it be openly hinted that the pages of the book are stained with loathsome details, and an alarm is at once created. Things that were harmless before are hideous now; all in consequence of the simple fact that somebody has said it was a naughty book, thus awakening impure conceptions which would not otherwise have been excited. In this way the work may be made to be what it is denounced as being, for it will henceforth be read with a special view to the very features ascribed to it, and in the same way the Bible itself may be made to pander to the vilest passions, whereas otherwise its baldest expressions might be read with infantine innocence. Let it not be thought from this that we would hold "Hot Corn" up as a faultless model of a book. We would simply say that, if the evils and abominations described in its pages do really exist, and it is desirable to have them remedied, they must be exposed, and exposed they cannot be without details that are more or less offensive to pure minds. Such minds, *left to themselves*, would grieve over the facts, and feel in regard to them as they would in respect to revolting ulcers which must sometimes be uncovered in order to be cured. It no doubt requires peculiar discretion and tact to exhibit vice in such a way as to inspire aversion without stimulating desire or conciliating favor; but for the most part the sphere of a good intention in the writer will countervail the accidental tendencies that may connect themselves with its positive acts.

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#### EDITORIAL ITEMS.

An original miniature of Swedenborg, once owned by himself, is now in this city, and for sale. A large sum has been offered for it by private individuals, but it has been deemed desirable that it should pass into the possession of some incorporated institution, and several gentlemen of this city are about making an effort to obtain it for the American Swedenborg Printing and Publishing Society.

In order to accomplish this object, they propose issuing three hundred handsome Engravings or Photographs (as may be determined), which shall be, as near as possible, fac-similes of the painting, and to supply them to subscribers *only*, at two dollars each. If the number of subscribers named is obtained, the original picture will be made over to the Printing Society; and being properly framed, and placed in their room in the Bible House, it will become in fact the property of the New Church public.

It is proper to state that there is no doubt of the authenticity of the picture. It was given by Swedenborg to one of his personal friends, well known here and in Boston, and afterwards came into the possession of a lady, for whose benefit all the proceeds of this enterprise will be invested.

Circulars with further particulars will soon be issued, and may be had at the Book Room of the Printing Society, or on application, by letter, to Mr. C. Sullivan, Sixth Avenue, corner

of Waverley Place; who will also receive subscriptions. All applications must be accompanied with the money, and will be filled in the order in which they are received. The subscription list will probably be closed about the 15th of March, so that early applications are desirable.

We have received *twenty-five dollars* by way of contribution to the fund for stereotyping and publishing Dr. Achilli's translation into Italian of the "Doctrine of Life." With fifty dollars in addition we should have the tract put immediately in the process of publication. We have strong hopes that Italy is yet destined to be one of the garden-spots of the New Church. From whom of our friends shall we record the next donation? May we not trust that we shall be enabled in our ensuing No. to announce the sum made up?

Our friend, Le Boys des Guays, writes thus in closing a letter of recent date to Mr. Chauvet, of Annapolis, Md. "I have learned with pleasure that a nephew of Dr. Tafel, residing in Philadelphia, has undertaken the translation into German of my *Letters to a Man of the World*. I had undertaken the continuation of these letters, but the change of Government prevents my publishing it for the present. We have contented ourselves with publishing those letters such as they were in the *Revue*, because they could not hinder a reprint of that work; but we had apprehensions in venturing to publish a new work, when the doctrines of the prevailing religion are opposed. I have not addressed you the copies of our new publications, because *I wish to bring them to you myself*. I have a project of visiting our brethren of the United States in about two years, and of having the pleasure to embrace you, and become acquainted with your family. It is that intention that prevented me from giving my Daguerreotype portrait to your friend, Mr. Coale, that you had asked me for. I thought I would rather present you with the original; and if you then desire to retain my features, I shall consent to it cheerfully, to please you; although I never did allow my portrait to be taken, except once in my youth, to gratify my mother."

*ADDRESS of the Committee appointed for the erection of a Monument to the memory of the late REV. SAMUEL NOBLE.*—The Committee appointed by the Society of the New Jerusalem Church, worshipping in Cross Street, Hatton Garden, London, to make arrangements for the erection of a Monument to the memory of their late revered pastor, the REV. SAMUEL NOBLE, invite the co-operation, in this work of gratitude, of their brethren throughout the Church.

Although it of right devolves upon the members of the Cross Street Society,—as having been for upwards of thirty years the immediate recipients of the benefits derived from his ministrations in the pastoral office, (to say nothing of his exertions in the acquisition of their place of worship, or of the intellectual and material benefits which he has bequeathed to them),—to take the initiative in every thing that can tend to preserve the grateful and affectionate remembrance of Mr. NOBLE; yet, as he is the distinguished author of works in which every receiver of the Heavenly Doctrines is deeply interested, it devolves, also of right, on the members of the New Church Universal, to unite with the Cross Street Society in thus expressing their admiration of his talents and their appreciation of his worth. From him as "a scribe instructed unto the kingdom of Heaven," the zealous servant of His Divine Master, whose Sole Divinity, and whose love and mercy to mankind it was ever his delightful labor to display, they have received inestimable benefits. To his accurate and comprehensive knowledge and his profound discernment of the contents of the New Church Writings, to his varied learning and critical acumen, the Church is indebted for the lucid manner in which, throughout his works, he has presented the most recondite truths of the New Dispensation, so as to make them clearly apprehensible to the simplest mind; while those works contain the most triumphant vindications of the pretensions and character of the Heavenly Doctrines, the most profound and masterly expositions of their meaning, and the most truthful applications of them to that life which is to endure for ever.

With these claims to the gratitude of every one who has been brought to the knowledge of the Lord in His New Dispensation, there is a peculiar propriety in the Cross Street Society inviting the co-operation, in this good work, of all the Members of the New Church in our own country and its dependencies, and in that second beloved country, indissolubly connected with our own by the ties of birth and the community of laws and language, with which the progress of civilization and arts, of literature and science,—being a part of the fulfilment in ultimates of the Divine declaration at the descent of the New Jerusalem “Behold, I make all things new,”—is every day bringing us into closer union, a union which the waves that roll between even now scarcely impede.

Most true it is that Mr. NOBLE's literary works will be his great monument to commemorate his intellectual endowments and their consecration to the service of the Lord,—Most true it is that their fruits will constitute an eternal monument in the hearts and lives of those who have been introduced by his labors to a knowledge of the “Dayspring from on high,” or whose elevation into heaven he has produced so many mediums to promote;—but it will be at once agreeable to order, and a laudable exercise of the hallowed natural affections, to raise a material and intelligible record of the character and labors of our deceased friend and leader. We shall thus evince, in a manner conformable to ordinary practice, how sincere is our gratitude for the blessings received through his means, and how desirous we are to commend to the acceptance of all, the Divine Truths of the Second Advent which he has labored to promulgate, as well as to honor him as an example of the purity and devotion of the life they are vouchsafed to form.

For this purpose, then, the Committee solicit the Subscriptions of the Members of the New Church, in sums not exceeding One Guinea from each; the object contemplated being, not so much to obtain a large sum, as the contributions of many, in order that the proposed Monument may be in effect the collective testimony of the Church. By the care of the Executors of the deceased a sufficient area has been reserved for it over the place of his interment in the Cemetery at Highgate, near London; but the particular description and magnitude of the Memorial to be raised must depend mainly on the amount that may be subscribed. *By order of the Committee,* WM. BRUCE, *Minister of the Cross Street Society, Chairman.*

We perceive by a circular recently issued that the Rev. Sabin Hough, now of this city, proposes to commence the publication of a weekly N. C. paper to be called, “The Herald of the New Jerusalem.” The design which Mr. Hough has in view in this enterprise, is thus stated in his prospectus:

“The object of this paper will be to extend a knowledge of the internal truths, and the external order of the New Church, called in the Revelation the New Jerusalem. Also, to be a medium of general information in regard to the progress and dissemination of the Heavenly Doctrines; to keep its readers informed in regard to every event that can interest them in connection with the progress of the Doctrines, the formation of Societies, and the uses performed by the various associations of the New Church. In connection with the proposed paper, I design also to publish a series of Tracts, to be entitled “The New York Series of New Church Tracts.” Each Tract will contain from 8 to 12 8vo. pages. They will first be published in the numbers of the periodical, at which time the matter will be stereotyped, so that they can afterwards be furnished to order, in any quantity that may be desired.

“The price of the periodical will be \$2.00 a year, payable in advance. The cost of the Tracts will be \$1.00 per thousand pages; the money to accompany the order, in all cases.”

We had hardly supposed that the demands of the New Church in our country called, at this time, for the establishment of a new weekly paper, when probably not a single one now existing has a subscription of one thousand. Possibly we are mistaken, and we shall be glad to find that we are. We must, at any rate, presume that our brother has had some assur-

ances on this head with which we have not been favored, to warrant the hazards of the undertaking, which are neither few nor small. But as the editor has had experience in publishing, he probably knows a good deal of what a good many disappointments in similar projects could tell him. The present periodicals of the New Church are the following:—“The New Jerusalem Magazine,” “The New Church Repository,” “The New Church Messenger,” “The Age,” “The Crisis,” “The Dew Drop.”

The Rev. David G. Goyder, of Melbourne, England, has recently issued proposals for publishing in fortnightly numbers, the Gospel according to Matthew, with Notes, Doctrinal, Descriptive, Illustrative and Explanatory. The whole of the Gospels will be published on a similar plan, if the Gospel of Matthew is approved. The translation will be based on that of the late REV. J. CLOWES; where there is any deviation from this, sufficient reasons will be assigned. Greek and Hebrew words may be occasionally introduced, but in such a simplified form as to create little difficulty to Sunday School teachers or scholars. Every subject connected with the History—Natural or Physical—of Palestine, will be carefully described, illustrated and explained, as it occurs in the Sacred Text, according to the present advanced knowledge of the Holy Land: and the doctrines and truths of the New Dispensation, with illustrations of the Science of Correspondence, and the representative signification of persons and places, will form a distinctive feature of the work. The explanations are to be taken from various N. C. authorities, but all confirmed by the testimony of Swedenborg. Prefixed, is to be an Essay, entitled *Swedenborg and his Mission*, embracing about 90 pages. This, however, may be had separate from the work itself at 18 3-4 cts. per copy. This is already published and has sold well in England. It is hoped that the first No. will be ready in February, though it cannot be put to press until 1000 copies are subscribed for. The work may be taken either in Nos., each containing 24 pages, at two-pence (say 6 1-4 cts.), or complete, bound in cloth, containing 576 pages, at 4s. 6d. (say, \$1.25). Subscriptions, we presume, may be forwarded to John Allen, New-York, or to Otis Clapp, Boston. Where quantities are ordered some discount will be made.

The following paragraph, taken from the *Christian Inquirer*, of this city, discloses a vein of sentiment very analogous to that which our readers will recollect in some essays of our own: “It is the essence of Protestantism that every man is a priest. The individual soul may enter into direct communion with God. The veil that hung before the Holy of Holies is rent away; and where the high priest alone could enter—and that but once a year—all the devout may go in daily, and walk at large, and take up their permanent abode. There are no essential functions which some can alone perform, and which the rest must have performed for them. The priestly rights and functions are inherent in every believer. Offices are held in the church, as of pastors, teachers, administrators; not by divine right, but on the principle of divided labor and delegated authority. No imposition of hands, no unbroken line of descent, marks a class of men set apart from their fellows; but the needs, and the free choice of the Church, designate some to impersonate the whole body in acts of worship and communion, and to express in words, and in outward form, the joint and common utterances of faith and piety. The Protestant minister stands in no sense whatever between God and the people, Christ and the people, or the Bible and the people. He can perform no spiritual work in their stead, can impart no vicarious efficacy to his services. He is simply the spokesman of their devotion, the helper of their faith. This was the Constitution of the primitive Church, though early invaded and rapidly undermined by the priestly element, and restored only at the Reformation. Wherever this has been the order of the spiritual administration, the tendency has been toward a like condition in civil affairs. Where priests have been rejected, men have grown intolerant of kings. The principle of the universal priesthood of Christian people was more fully adopted, more lovingly cherished, more literally embodied by the English Puritans,

than anywhere else in Christendom. They were a holy priesthood—not negatively, by the denial of priestly mediation and authority—but positively, by their severe sanctity of life and manners, by their upright walk, as in the immediate presence of the Most High, by their fervent devotion and their unreserved self-sacrifice. They felt and manifested the anointing from the Holy One, which diffused its consecration, not among the ordained elders alone, but among ‘young men and maidens, old men and children.’ But they could not thus take their place as priests, without being aware of their prerogative as kings. They came to this Western wilderness, that they might exercise their universal priesthood, and lay the foundation for their universal kingship. From the first, their provincial institutions made constant aggression upon titled royalty. Their towns became miniature Republics, and schools of self-government. The very principles declared to the world in the memorable Declaration of ’76, were the germs of their municipal organizations, of their free schools, of their successive acts of resistance to arbitrary interference and enactment; and their ultimate independence was less the result of the conflict that marked its date, than the providential development of the spirit that was in the first exiles from European tyranny, the first advocates upon earth of religious liberty.”

It is from the *Louisville Journal*, edited by G. Prentice, that the following notice is inserted. “THE CHINESE CHRISTIANS.—Swedenborg seems to have been the only person to whom the fact was known that a body of people professing Christianity live in any part of Tartary. In the year 1770, he declared that the fact of the existence of such a people was made known to him by the spirits in the spiritual world. He moreover declared what portions of the Scriptural writings were in their possession. As a part of what he says was revealed to him has proved to be true, it will not be very wonderful if his entire revelation should be sustained. We have not seen the volume of Swedenborg’s writings from which the subjoined extract is taken, but we find the extract in the *New-York Day Book*, which paper copied it from a volume entitled ‘The True Christian Religion.’ Here is the extract:— ‘Concerning that ancient Word which had been in Asia before the Israelitish Word, it is permitted to relate this news, that it is still reserved there, among the people who live in Great Tartary. I have conversed with spirits and angels who were thence, in the spiritual world; who informed me that they possess the Word, and that they have possessed it from ancient times, and that they perform their divine worship according to this Word, and that it consists of mere correspondence. They said that in it also is the book of Jasher, which is mentioned in Joshua, x. 13, 12, and in the second book of Samuel, i. 7, 18; and also, that with them are the books called the Wars of Jehovah and the Enunciations, which are mentioned by Moses, Numbers xxi. 14, 15, and 27 to 30; and when I read to them the words which Moses had taken thence, they looked to see if they were there, and found them; hence it was manifest to me, that the ancient Word is still with them. In conversing with them they said that they worship Jehovah, some as an invisible God, and some as visible. They further told me that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace; because the Chinese emperor is from their country; and also that they are so populous, that they do not believe any country in the whole world to be more populous; which also is credible, from the wall of so many miles, which the Chinese formerly built for their protection against invasion from them. Moreover, I heard from the angels, that the first chapters of Genesis, which treat concerning the creation, concerning Adam and Eve, concerning their sons and posterity till the flood, and likewise concerning Noah and his sons, are also in that Word; and thus that they were copied thence by Moses.’ Swedenborg was one of the most extraordinary men that ever lived. He seems to have had almost universal knowledge, and wrote immensely on a large number of religious and scientific subjects. He had the singular good fortune to predict and to describe discoveries that have since taken place.

Many very remarkable circumstances are narrated of him on what appears to be sufficient authority, which go to show that he had more insight into all kinds of subjects than any other man. His disciples are not very numerous, but they cling to their belief in all that he has written with the most unrelaxing tenacity. Among his followers in this country are several men of eminence who receive his teachings without question."

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#### OBITUARY.

It devolves upon us to chronicle the recent departure into the spiritual world, of Mr. JAMES CHESTERMAN, of this city, aged 76. He ceased to be a tenant of the flesh on Sunday, Jan. the 22d, after an illness of only three or four days, during the latter part of which time, from extreme prostration of the nervous system, he remained speechless and apparently insensible. In the removal of this much esteemed and respected brother, although he had more than completed the round of three-score years and ten, yet the circle in which he moved has experienced a loss that they find it difficult to realize. So recently was his animated and ever pleasant countenance, his vigorous frame, his elastic step, seen in the walks of business, in the sanctuary, and by the domestic fireside, that his family and friends can scarce bring themselves to believe that he is no more numbered among the living on earth,—of his enrolment among the living in a better world they have abundant reason to be assured.

The name of Mr. Chesterman has long been familiar to the members of the New Church in every part of the United States. He has been known as one of the oldest and most prominent receivers of the Heavenly Doctrines in our country, and as one of the very few now remaining of the little band that formed the commencement of the New Church in this city. With the history of the first society of the New Jerusalem in New York, from its incipency to the present moment, the name of Mr. C. has been all along associated. Though ever of a modest, quiet, unobtrusive temperament, yet, he shrunk from no duty or use which a conscientious adherence to his religious principles imposed upon him, and, at one period of his life he assumed almost the entire burden of the pecuniary responsibilities of the "Halcyon Luminary," a periodical which, for a time, had a rapid and immense circulation, but one which fell off with equal rapidity when the fact of its being a vehicle of N. C. sentiments became known. Of the large outlay to which he became liable on this account he never spoke with regret, and never with boasting. There probably has never been a publication in the New Church in this country more signally blessed as an instrument of good than the one now spoken of, and Mr. C.'s subsequent course of successful accumulation made it manifest that the Divine Providence became his surety against any loss on the score of what was generously bestowed upon the advancement of the Divine Truth in the world. In his later years, in the capacity of President of the American Swedenborg Printing and Publishing Society, he evinced a continuance of his former devoted zeal in behalf of the same good cause, although his advancing years and multiplied cares, together with a residence part of the year out of the city, prevented his meeting so often with his associates as he would otherwise have done.

To our departed friend nothing would have been more abhorrent than the language of eulogy in regard to his character or services. But the example of a life so upright, so pure, so amiable, so replete with civil, social, and domestic virtues, claims at least an honorable mention, for, while he leaves to his family, in an ample estate, the fruits of the sagacious industry of a long life, he bequeaths to the Church and the community the legacy of the lessons conveyed by a consistent Christian walk, maintained without reproach in the midst of the temptations to which riches expose their possessors. Endowed by nature with a happy temperament, blessed for the greater part of his life with sound and vigorous health, and firmly rooted and grounded in the faith of the New Church, a cheerful, equable, and genial exterior was but the natural index to the peace and serenity which reigned within. Possessed of every thing which is usually considered as rendering the world attractive, he was yet in a habitual readiness to depart whenever the summons should arrive, and his most intimate acquaintances can recollect no instance in which he ever expressed the least dread of death. The nature of his disease precluded, indeed, that dying testimony to the truth which he would otherwise undoubtedly have given, but the tenor of his previous life rendered it the less necessary to those who knew him, for *they* cannot doubt that as his life had been exemplary, so his end was peace.



THE  
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Vol. VII.

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No. 3.

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ORIGINAL PAPERS.

ARTICLE I.

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LIGHT FROM THE EAST;

OR, NEW CONFIRMATIONS OF SWEDENBORG'S TEACHINGS FROM THE ASIATIC LANGUAGES  
AND RELIGIONS.

No. VI.

THE CELESTIAL AND SPIRITUAL VOWELS.

BEFORE proceeding to consider somewhat more in detail the peculiar properties of these two classes of vowels, we shall here insert the remarks of Swedenborg upon this subject.

"The angels of the Lord's celestial kingdom converse in the same manner as those of the Lord's spiritual kingdom, but they speak from more interior thought than the spiritual angels; for the celestial angels are in the good of love to the Lord, and therefore they speak from wisdom; but the spiritual angels are in the good of charity towards the neighbor, which in its essence is truth, and therefore they speak from intelligence, for wisdom is from good, and intelligence from truth. On this account the speech of the celestial angels is like a gentle stream, soft, and, as it were, continuous; but the speech of the spiritual angels is rather vibratory and discrete. The speech of the celestial angels partakes greatly of the sound of the vowels *u* and *o*, but the speech of the spiritual angels, of the vowels *e* and *i*; for vowels are signs of sounds, and affection dwells in sound. . . . The speech of the celestial angels contains no hard consonants, and few transitions from one consonant to another without the interposition of a word which begins with a vowel, and therefore, in the Word, the particle 'and' so often occurs, as is evident to those who read the Word in the Hebrew, in which that particle has a soft expression, and always takes a vowel sound before and after it. The expressions themselves in the Hebrew Word point out in some measure whether they belong to the celestial or the spiritual class; that is, whether they involve good or truth; those which involve good abound with the vowels *u* and *o*, and use the *a* but sparingly, while those which involve truth abound with the vowels *e* and *i*. Since affections are expressed in an especial manner by sounds, therefore when

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great subjects are treated of in human language, such as heaven and God, those expressions are preferred which are characterized by the vowels *u* and *o*."—*H. & H.* n. 241.

The division of vowel letters here given by our illustrious author we have already attempted to justify as being not an arbitrary or unfounded one, but as being firmly established on the solid and undeniable basis of those acoustic and physiological laws by which human language itself is universally governed; and then, we demonstrated that certain peculiar qualities or properties belong to the celestial vowel-class, and others to the spiritual. And, on this occasion, we were led to speak of the *guttural* letters and their sounds being differently modified by contact with the one or the other vowel-class. We, moreover, endeavored to show that the *real gutturals* correspond to the *celestial*, and we thus obtained, by this very fact, an additional confirmation of the *celestial* nature of that class of vowels which *alone* is related with such *guttural* sounds. And this class of vowels is precisely *a, o, u, y*, while *e, i* were found incompatible with and repulsive of all guttural utterances.

In continuing our remarks upon these vowel-classes, it is proper to observe, in the outset, that the signs *a, o, u, y*, and *e, i*, must, by no means, be thought of according to their English sounds;—but as they are sounded in the primitive languages, and as they are represented in Latin (the language in which Swedenborg has written his works). The general pronunciation of the European continent agrees with those genuine utterances, *a* having the sound of *a* in *father*, *e* that of *a* in *fate*, and *i* like that of double *ee* in *seen*, or of *i* in *pique*, while *y*, as already has been adverted to, is a *peculiar* sound, still existing in the Upper Asiatic and several other languages, and is similar to the English *i* in *weird*, etc. The two classes of vowels in question are representative of the DISCRETE DEGREES, and can no more than those degrees communicate with each other. Thus, in all the languages of Upper Asia, or the Tartar-Finnish type, especially in its purely Tartar branch, those two vowel-classes cannot possibly meet in *one and the same word*. For, in the same way as there is no direct and immediate connexion or flowing together of things *celestial* and things *spiritual*, there can be only vowels of *one class or degree in one and the same word*. A few examples will place that into a clearer light.\*

\* It is necessary, before adducing those examples, to say that the *spiritual* vowel-class *e, i*, gives, by its very nature, rise to an evolution of certain various sounds, but which can *all* be reduced to *e* and *i*, as to their common source from which they originated, as mere slight modifications. Thus, in the Eastern Asiatic tongues, *e* might often sound like the French *è*, or the German *ä* (*æ*), also, in other cases, like the French *eu* or the German *ö* (*œ*). That it remains *substantially* the same as it was, is clear by the simultaneous use, for instance, in Latin of *cælum*, (with *æ*), and the English *celestial*, the French *celeste* (with *e*). In the same way *i* gets the sound of the French *u*, or the Greek *v*, or the German *ü* (*ue*), and we see, indeed, that the Modern Greeks pronounce constantly *v* like *i*, as for instance, in *κύριος*, *kurios*, which sounds like *κύριος*, *kirios*, etc.; and that many languages place those sounds (*ü* and *i*) the one for another. Thus for the purpose of transcribing the Oriental sounds with their slight modifications, we will the best, as the most explicit mode of rendering those sounds, make use of the German very expressive signs *ä, ö, ü*, for these signs remind us of *a, o, u* (which their external form resembles), but are uttered, however, as sounds of the *spiritual* class or degree, and flow from *e* and *i* as their general substance. Thus *e* itself as well as *ä* becomes the *more exactly correlative spiritual* sound of the *celestial* vowel *a*,—*ö*

We here give an example of the incompatibility of the two classes or degrees of vowels in *one and the same word* in the Tartar tongues. Thus, for instance, in the Turco-Tartar dialects, the singular *av* forms its plural *avlar*, ablative case, *avlardan*; while the word *ev* forms in its plural, *euler*, ablative, *eulerden*; where the distinction of the classes is accurately preserved. So also in the grammatical forms *turmaghachaklara*, and *turmeüedcheklere*. These are the same words as to their exterior form, only with vowels of *different discrete degrees*; while as to their meaning, they are exactly corresponding and correlative to each other, as will soon be shown hereafter.

Thus, only vowels of *the same class or degree* can possibly stand in *one and the same word* in the Tartar languages, so that, if *one* vowel could *become changed* into a vowel of the other class, all other vowels would needs also be changed in conformity with the class of the first syllable of the word, and be transposed into the same degree as that of the root or principal syllable. And we might suppose that this peculiarity of homogenization or harmonization as to the degree (which prevails also in music and acoustics; in the former with regard to the corresponding and correlative modulations called *maggiore* and *minore*, the former or *maggiore* representing the *male* or *wisdom* principle, and *minore* representing the *female* or *affective* principle), we may suppose, I say, that they had in remote times a more general, if not a universal existence in the human languages. Vestiges of it may indeed be discovered here and there, in ancient and modern tongues. Thus, in Latin, for instance, we see evidence of the operation of the principle, where the perfect tenses of the verbs, *cano*, *ago*, *cado tango*, *frango*, etc., are, *cecini*, *egi*, *cecidi*, *tetigi*, *fregi*, etc., which is, without any doubt, a remainder of the important phenomenon alluded to.

Besides this, we see that the vowels of the *celestial* class express the *principal* idea, and stand in the *primitive* words, while the grammatical changes and etymological transformations or derivations are made by a substitution of these vowels for those of the *spiritual* class or degree of sounds, viz., *e*, *i*. And together with this, we also remark, in Latin, for instance, in many of such cases, only *one* class of vowels in

becomes the *more exactly corresponding spiritual* sound of *o*; and *u* becomes that of *u*; while *i* remains as the correlative vowel of the celestial *y*. The parallelism becomes now complete, and manifest at first sight in the following diagram:

$$\left\{ \begin{array}{l} \text{Celestial vowel-class: } \begin{array}{|c|c|c|c|} \hline a & o & u & y \\ \hline \end{array} \\ \text{Spiritual class: } \left\{ \begin{array}{|c|c|c|c|} \hline \ddot{a} & \ddot{o} & \ddot{u} & \ddot{i} \\ \hline \end{array} \right. \\ \text{and } e \end{array} \right.$$

Correlativeness or mutual relationship is here even graphically, as by an image, expressed, by the *identity of the sign*, while the *two superposed dots* refer to their *opposite tendency only*, which latter precisely constitutes the difference of degree. But, after all, *ä* is nothing but the *e sound* approached in its utterance to *a*; *ö* is nothing but the same *e sound* brought nearer to *o*; *ü* is nothing but this *e sound* in its more peculiar relationship and correspondence to *u*; while *y* and *i* (even when considered as mere signs) are, by their mutual interchange and similar, if not identical, utterance, generally acknowledged in all languages as most homogeneous and *directly* related or kindred to each other. Thus the Germans write *bey* (with *y*) as well as *bei* (with *i*), *seyn* as well as *sein*; in English, there is the pronoun *my* and its derivate *mine*; *thy* and *thine*; *holy* and *holiness*; *twenty* and *twentieth*; *copy* and (plur.) *copies*; *I* *carry*, *thou* *carriest*, *he* *carries*, etc., etc.

the *same* word. Examples are, *baculus*, which gives rise to *imbecillis*; *barba* to *imberbis*; *arma* to *inermis*, etc. In the Celtic languages we likewise observe that when in a syllable there is a vowel of the *celestial* class or degree followed by a vowel of the *spiritual* class, there must be inserted between them an intermedium (like the intermediate societies in heaven which connect the celestial with the spiritual degree, and are represented in the Grand-Man by the neck, the intermedium between the head and the breast), there must be an intermedium, I say, that consists in a celestial vowel, which, however, in this case, is never sounded; and on the other hand, we see that, when a spiritual vowel in Celtic is followed in the same word by a celestial, another not uttered but quiescent spiritual vowel must be placed as an intermedium between them. Thus, for instance, the word *bard* ought to form its dative of the plural, according to the grammar, *bardibh*, but (in virtue of the principle that the vowel of the additional syllable be homogeneous with or of the same degree as that of the first, if no longer for the ear, at least still for the eyes), *bard(a)ibh* is written. The transitory leveling *a* being not uttered, *bardibh* will be pronounced as if no other vowel had been inserted. Another example is *bagh*, dative of the plural: *baghaibh*, which is read *baghibh*. So again, in adding the diminutive termination *og* to a word like *fill*, we should at first be induced to write *fillog*: but as *o* belongs to the *celestial* class, it cannot immediately stand after the *i* of the word *fill*, which is a spiritual vowel; and thus, another spiritual vowel, viz., *e*, must, before, be inserted, in order to satisfy the principle of the discreteness, and consequently, *filleog* is written, but only *fillog* is pronounced; so that *e* stands here merely to prevent the mixture of those two degrees. Another example: the suffix of the first person in the singular, in Celtic is *im*. If we will add this suffix to *dagh*, for instance, which signifies *to burn*, then again, we must insert another celestial, but soundless, and merely intermediate vowel, writing *dagh(a)im*, which is pronounced *daghim*.

This phenomenon or tendency to preserve intact the *unity of degree*, is, as has already been observed, in the languages of Central Asia a *general rule*, yea, it is the very basis and foundation of the whole grammatical and lexicological system. No one of the learned has hitherto directed to it his particular attention. But a deep and significant mystery lies evidently concealed behind it. A great many other examples of this kind might still be exhibited, but we think this will be sufficient for our purpose to give you a general insight into the essential characteristics of the Central Asiatic type of languages, and the important part that is played in them by the two classes or degrees of vowels which *Swedenborg* has mentioned as constituting the celestial and spiritual language of Heaven.

In the tongues especially of the Tartar branch the *unity of degree* in *one and the same* word is the regular and ordinary case, with very few and merely apparent exceptions. This gives rise to *two* distinct classes or degrees of *words*, and *two* distinct classes of *grammatical changes* in a perfect conformity with the degree of the *vowels*, and this (we cannot often enough repeat it), **PRECISELY** so as our enlightened au-

thor has revealed to us, is the case with those vowels in the speech of the celestial and the spiritual angels. Two words of different degrees corresponding to each other, that is to say, two words with the *same* consonants, but with *correlative* vowels of a different class or degree, manifest often a correlation with each other as to their exterior form as well as to their meanings. They are to each other like *sexes*, who have in their *mind* as well as in *their body*, their mutual correlative principle, so that the latter (the body) in both is nothing else but the result of natural-corporeal forms corresponding to the spiritual forms of the male and female mind. It is exactly the same with our *two sorts* of vowels, of words and grammatical forms, as it is with the *sexes* with regard to that two-fold, viz. *natural* as well as *spiritual*, relationship; and, indeed, in many cases the two corresponding words serve to indicate the *two sexes* in the type of languages alluded to; as, for instance, in Mandchoo: *khakha*, *male*, *keke*, *female*; (by the different class of vowels, different utterances of the gutturals are determined; in the former case, the inmost gutturals, expressed by *kh*, and in the latter by the slight and superficial *k*) *amkha*, *father-in-law*, *emke*, *mother-in-law*; *kharuday*, *male phoenix*, *kerudei*, *female phoenix*; *ama*, *father*, *eme*, *mother*, etc.

Some remainders of this we find scattered here and there also in languages of other types; thus for instance, in Hebrew אהו (*hu*), *he*, and איה (*hi*), *she*; in Arabic — (*hu*), *he*, — (*hi*), *she*; in the properly so-called Germanic tongues Hân (Hahn) *cock* [Scandinavian *han*, *he*], Hen (hen-ne), *hen* (English). In Greek: ἄρης (*ares*), the God of *war and discord*, Ἔρις (*eris*), the Goddess of *discord*. In Latin also, *ille* and *illa*, and in the derived Romanic tongues, in French for instance, *le* (masc.) *la* feminine gender. In Greek we see the Article, Dative masc. τῷ (*to*), fem. τῇ (*te*), Accus. τόν (*ton*), fem. τήν (*ten*), the relative Dative: masc. ᾧ (*ho*), fem. ἧ (*he*), Accus. masc. ὄν (*hon*), fem. ἦν (*hen*) — where the *two classes of vowels* are likewise distinctive of the *male* and *female*. In Irish and in Celtic generally, the celestial vowel-class indicates commonly the masculine gender, while the addition or rather incorporation of a spiritual vowel (especially *i*) into a word, of the masculine gender, renders it *feminine*, yea, even without changing its meaning. Thus, for instance, *lot* (a wound) is masculine; *loit* (with the same meaning), has by the very insertion of *i*, become feminine; *mod* (*court, tribunal*), is masculine; *moid* (*court, tribunal*), is feminine; *dul* (*desire*), masc. *duil* (*desire*), feminine; *fath* (*heat*), masc. *faith* (*heat*), fem.; *mung*, masc., *muing*, fem.; *faisg* (*ribbon, lace*), *faisg* (*ribbon, lace*), fem., etc. Even in the Latin: *homin* (the genuine form of *homo*, such as it appears in all cases of the declension) means *man* (*male*), and its correlative word, *femin* (*femin-a*), means *woman*. (Something similar is here manifest, as in the cases above, when we only consider that *h* and *f* are frequently placed for each other in languages, as, for instance: Latin *faba*, Spanish *haba*; Latin *facere*, Spanish *hacer*; Latin *filius*, Greek *υἱος* (*hijos*), Spanish *hijo*; Latin *formosus*, Spanish *hermoso*; Latin *foris*, old French *fors*, modern French *hors*. And does not even the *celestial* vowels characterize the *male voice* generally, while *e* and *i* prevail in the sound of the female vocal organs?

Besides this relationship of the *sexes*, those *duplicate words*, representing the two eternal principles of the celestial and spiritual, will also often be found to express various other kinds of mutual correlativeness. And it seems that in remote times, both this law of relationship, as well as that of the vowel-discreteness, had a *universal existence* throughout all languages. Some examples might be here adduced in regard to those mutual affinities expressed (like the sexes) by interior as well as exterior mutual relation, or by an *inward sense or meaning* of the words producing (in its ultimatum) a corresponding *outward form*, and this always in a strict conformity exactly with *the two vowel classes*, the spiritual sense of which Swedenborg has unlocked to us in Heaven and Hell, and others of his numerous theological works. Thus, in Tunghoose: *ganggan* (with the celestial vowel *a*) and *genggen* (with the corresponding spiritual vowel, viz. *e*), are to each other, as *will* is to *intellect*, or *understanding*, or as *goodness* is to *truth*; *ganggan* (a celestial word), means *strong spirit, will, intention*, and its corresponding spiritual form (viz. *genggen*), means *obedient and subdued spirit, the derivation*, so to speak, or the *reflexion* of the former, the *reflective thought*, or the *intellect* derived from the *will* so as to be suitably compared, they expressly say, to the *moonlight* which is *derived* or *reflected* from the *sun*.

This constant conception of duality in sounds, in words, and in things, according to the standard-image of the magnet which represents, indeed, a unity, but can, nevertheless, not possibly be thought of without its *two poles* or *opposite tendencies*,—this peculiarly truthful turn of mental intuition and, as it were, instinctive universal perception of the all-pervading discrete degrees and their mutual relationship, extends with the nations of Upper Asia, to the highest spheres of thought and spiritual contemplation. And the philosophical and ontological views and doctrines of the Mandchoo-Tartars, Mongols, etc., present us a great many instances of this fact. There, we see, that the uncreated principle of all real and possible existence, viz., the *Dergi edchen* (which, in some respects, may be compared to the Zervanè Akherenè of the Zend, and which we might consider as the Divine *ipseitas*, so to say, or the abstract Deity, the ἀγνωστος θεός, the unknown, unrevealed Divine Essence)—that the *Dergi edchen*, I say, produced the *A* and the *E* the fundamental conditions of all things, the primitive agencies of the whole creation of the spiritual as well as natural world.

“The *A* and *E*,” the Mandchoos expressly say, “represent the *Sun* and *Moon*, *Warmth and Light*, and between which two eternal principles there is a constant *marriage*” (the very words of the Tartar Cosmogonies), the former, viz. the *A*,) representing the whole celestial vowel-class *a, o, u, y*, which *A* contains involved in germ, as linguistical science can easily demonstrate),—*A* is the *husband*, the *father*, the masculine gender generally speaking; and *E* (representing the spiritual vowel-class) is the *wife*, the *mother*, the *feminine gender*. To the significations of the two universal principles (representing the two classes or degrees of vowels of the celestial and the spiritual angels), viz. of *A* and *E*, such as the significations of *Sun* and *Moon*,

*Warmth and Light*, we may, without any hesitation, add (acquainted as we are with the strong tendency of those nations to sublimate and spiritualize whatever surrounds them or comes into the field of their consideration)—add, I say, *Affection and Intellect, Good and Truth, Divine Love and Divine Wisdom* or spiritual *heat and light* united as in their eternal source, the spiritual *Sun*, the Lord's first proceeding manifestation.

(To be continued.)

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## ARTICLE II.

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### REJOINDER OF "N. F. C." TO MR. MASON.

1. "It is said in the Revelation, 'A new heaven and a new earth;' and afterwards, 'Behold, I make *all things new*;' by which **NOTHING ELSE IS MEANT**, than that *in the Church now to be established* by the Lord, there will be **NEW DOCTRINE**, which was not in the former church. The reason why it was not, is, because, if it had been, it would not have been received. This same doctrine was indeed given before in the Word; but because the church, not long after its first establishment, was turned into Babylon, and with others, afterwards, into Philistia, therefore it could not be seen from the Word; for the church does not see the Word otherwise than from the principle of her religion, and its doctrine."—*Doc. Ld.* 65.

2. "Four churches have existed on this earth, since the day of its creation. . . . In each church there have been four successive changes of state. . . . The second of these was *its Instruction*, and this was its *Day* or *Progression*. . . . The periodical changes which succeeded in the fourth or Christian church, are described in the Word of both Testaments; in particular, its *Rise* or *Morning*, is described in the Evangelists, *in the Acts*, and in the *Writings of the Apostles*; its progression towards *Day*, in the *Ecclesiastical History of the three first centuries*. . . . After these four churches, a new church will arise, . . . *which was expected by the Apostles*. . . . The first Christian church is wholly ignorant of its *Desolation* and *Consummation*, neither can it know any thing of it, until the *Divine Truths*, revealed by the Lord in the work entitled '*True Christian Religion*,' are seen in the light, and acknowledged. The new Christian church will not be established like the former, *by miracles*."—*Coronis Gen. Sum. I., III., XI., XII., LV., LVI.*

3. "The consummation of the age, the coming of the Lord, and a New Church . . . are pointed at in the Prophetic part of the New Testament, called the *Apocalypse*, and also in the *Evangelic and Apostolic Word*."—*Cor. I.*

4. "The Word written by the prophets before the coming of the Lord, is called the *Old Testament and Covenant*; and the Word written by the *Evangelists and Apostles*, after His coming, the *New Testament or Covenant*."—*T. C. R.* 730.

5. "The writings of the Apostles . . . have communication indirectly with heaven . . . and are very good books for the church."—*2d Let. to Beyer.*

6. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. . . . And the saying pleased the whole multitude, and they chose certain, whom they set before the *Apostles*; and when they had prayed, they laid their hands on them; *Acts vi. 3, 5, 6.* 'And when Paul had laid his hands on [certain disciples at Ephesus], the Holy Spirit came on them, and they spake with tongues, and prophesied,' *xix. 6*

'Lay hands suddenly on no man,' 1 Tim. v. 22. 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.'—*Id.* ch. iv. 14.

MR. EDITOR:—I had hoped that the discussion between myself and Mr. Mason was at an end, and that the question would now be judged by our readers on its merits. As he has added nothing to the argument proper on the original topics, I should not now respond, but that he has sought to raise a new question, and that a personal one; as also to perplex by new sophistry a matter which, in its own nature, is quite simple. This answer is also later in point of time, and different in style from what it would have been, lest it should be said, that I had continued to assail one who had pledged himself to make no resistance.

Whatever insight Mr. M. may think he has into my "mental peculiarities," I can assure him that he is again at fault. While I make no assumptions of superior learning, I may say that I have taken some pains to inform myself on this particular subject. I pretend to no "smartness" myself. Whether intentionally or not, it seems that I am occasionally the cause of it in others. And I am not so very young as to have a greater fondness for mere wrangling than himself. For my principles of moral science I choose to go to higher authority than to a Unitarian; and if I were to write a paper "on motives," I hope I should do so without calling in question those of my opponents. "The paper [which appeared in your No. for May last] is not to his mind." Perhaps not. Strictures, however just, are not usually so when somewhat closely drawn. On the spirit in which it was written he has no right to pronounce. And before he condemns the *manners* of the piece, I would beg leave to commend him to a reperusal of his own letter to which that was a reply; as also of certain parts of his book on the Resurrection, addressed to Mr. Noble in 1834. I have yet to learn that a fair, however free, examination of novel opinions, and their consequences, should justly be branded with personality. If I were not conscious of the purity of my motives, I should immediately make amends. But having the judgment of judicious friends—who also know the reluctance with which I have been drawn into this matter—that I have not transcended the limits of legitimate argument, I shall only disclaim all intention of personality, and proceed with the discussion.

We know, however, who is personal. Mr. Mason uses the most unsavory comparisons. He talks of violence, fraud, and stealing, as if the Convention of 1788 were a knot of gamblers or bandits. He gives nick-names to his contemporaries. He speaks of a High Party and a Low Party among us; and would fain assume the position of a champion of the latter against the assumptions of the former, and most gratuitously charges those whom he is pleased to denominate the High Party, with *fabricating a third sacrament!* They don't know it—innocent souls! or are afraid to say so in words. [Which of these is true—the apology or the charge? Both cannot be.] But Mr. M. says it is *so*. And what are his reasons? But more of these presently.

He wonders we were not all convinced by his previous papers. He



thought he was only putting forth "self-evident propositions." It is not uncommon for those who would maintain discoveries of their own, to find their postulates contested, and that their very maxims will not stand the test of reconsideration. Let us then return to first principles for a few moments ourselves.

Matters relating to the general subject of religion, when treated systematically, are usually classed under three heads: Doctrine—Worship, including Rituals—and (Order or Government, which contemplates both the discipline of church-members, and the constitution of the ministry. This division, so natural and proper, as being founded on distinctions which are eternal, is clearly recognized in the works of Swedenborg, and should be carefully observed by his followers. Doctrinals, as relating to charity or faith, are more rarely confounded with either of the other two than they are with each other; although our author has said, "*worship* is prescribed in doctrine and according to it," *D. Ld.* 64. But the two last have been constantly blended in discussions on church Order, both here and in England; and unless the distinction is preserved, we are forever liable to mistake the teachings of our author on these subjects. The separate chapters on Piety and on Ecclesiastical Government in the Tract on the Heavenly Doctrine, may serve to fix the proper boundaries in the mind of the careful reader. We pray him also to examine attentively the series of extracts prefixed to this article, as we shall occasionally refer to them in the sequel.

Sacrifices and offerings, which were the chief part of the Ritual of the Jewish Church, were abolished at the coming of our Lord, and it has been hastily inferred by some that at the same time all outward observances in worship were rendered unnecessary, or optional, at best. Some of the ceremonials observed at the consecrations of the Jewish Priesthood, were omitted in the Christian Church, and it is now said that all outward forms in ordination are matters of indifference, or utterly useless. Many causes have concurred to produce this loose way of thinking and speaking among certain writers in the New Church. Many of these have come from certain branches of the Old, which cherish extreme opinions on this subject. In their hatred of the formality and Pharisaism which are so rife there, they would abolish all fixed forms of worship. Disgusted by the priestly assumption and abuses of clerical power which blacken the pages of history, and clog the wheels of Progress in our own day, they see no other preventive of these evils among us than first stripping the office of its dignity and rightful adjuncts, and then denying that there should be any such class of functionaries. They do not stop to inquire "what saith the Scripture" hereon? or, if they do, they are content to receive the interpretations of their former teachers without revision. Dazzled by Swedenborg's novel expositions of doctrine, they fail to give due consideration to his various notices concerning the general subject of Order; but seize hold of some particular text or expression, and losing sight of numerous others which would limit its sense, extract by torture a meaning it was never intended to convey.

The most conspicuous instance of this is that prediction in the Rev-

elation which says, "Behold, I make *all things new*." It would be impossible to enumerate the vague, revolutionary, Utopian, impracticable ideas and expectations which have arisen in the minds of some of our brethren from the misinterpretation of this passage. "If *all things* are to be made new in this dispensation, then *nothing* which was practised in the Old can be right, but the change must be universal;" and away they soar into the empyrean of Imagination, rioting in the most fantastic notions of what is to come. We may have more to say of this matter hereafter. At present we think it sufficient to clip the wings of these speculators, to refer them to the *first* of the above extracts. If they will read that once a week for three months, they may be led to more sober anticipations of the future. "By this," says Swedenborg, "*nothing else is meant*, than that in the New Church there will be new *doctrine*." Indeed! Then must we look *back* a little as well as forward. And those who will try it may find something worthy of their sober attention. Of all people Newchurchmen should be the last to look for a Fool's Paradise either here or hereafter.

Doctrine, which was pure when first revealed from the source of Truth, has been gradually adulterated, and, at length, utterly falsified. Such has been the history of the first Christian Church, no less than of those which preceded it, and the *restoration* of true doctrine was the peculiar mission of the herald of the New Church.

Our worship of course should be reformed in accordance with that doctrine. But when this is done I do not see that we have a farther right to disturb the primitive government of the church, and mode of ordaining her ministry. This, I take it, is the true reason why Swedenborg has said so little on this head in his writings, and why that little is a repetition in substance of what was said and known long before, and practised in the primitive church.

But where are we to look for "instruction" concerning this matter? "To the Gospels alone," says Mr. Mason. "To the whole new Testament, including the Acts and Epistles, and to the Ecclesiastical History of the first three centuries," says Swedenborg. There cannot be a doubt that he recognized a priesthood in the first Christian Church, and that he anticipated something similar in the New. This was but natural if true doctrine only was to be restored, her worship regulated thereby, and only the abuses of the old government reformed, without tearing it up root and branch, or shaping it to some unheard-of model.

How then were ministers ordained of old? We answer: *By imposition of hands*. Thus did the Apostles ordain the deacons.\* Thus did Paul ordain Timothy. He warns him to be cautious in thus conferring the priestly character on others, and speaks of this significant act as being among the first "principles" of the Gospel. It so happens that the work of Eusebius, the earliest historian of the church, is still extant, and that he has brought down her annals through little more than "the three first centuries"—"the period of Instruction."

\* Mr. M., in Int. Rep. for March, 1849, calls these deacons "the overseers of the poor," as if it were an understood thing that they had no other function in the church. Cool—very!

However ambiguous or defective he may be on other points, there can be no mistake as to his testimony concerning the existence and gradation of the ministry, and the mode of consecration. Both here and in the New Testament we read of this being done by laying on of hands, and *in no other way*. If we inquire farther of our author, he not only confirms the fact, but tells us *why* it was enjoined in the Jewish Church; that, for similar reasons, it was *continued* in the first Christian Church; and must be perpetuated in that church which is destined to be the crown of all others, and to last forever. Mr. M. quotes our extract, and then asks, "Is that all?" No, sir, it is not all; and if you had cited but two sentences farther, your readers would have seen something by which they could judge whether this is among "the representatives which ceased by the coming of the Lord," and whether Swedenborg's reference to it is not something more than incidental, and for other purposes than that of illustration.

Such then, is our authority, and such our reasons for insisting that ordination should be by imposition of hands. We regard it as in the nature of a divine *precept*, which, *now that it is clearly pointed out*, is binding on our conscience. Mr. M. is fond of exhibiting his holy horror of Popery; but when he claims exemption from a divine command, and undertakes to *dispense others* from its observance, is he not taking a hint from Rome himself?

We desire, however, not to be misunderstood. It is not true, as Mr. M. has alleged,—not once only, but five several times,—it is not true that we ever said that the ministerial graces of which Swedenborg speaks in T. C. R. 146, 155, "cannot be obtained without this ceremony." Mr. M. himself had asserted that "it was contrary to every doctrine of the N. C. that our Lord should give *less* ministerial grace, because no holy hands are laid on a teacher." We gave our authority for believing otherwise (Exs. No. 12, 13), adding, "To common readers here are clearly implied a distinction of office between clergy and laity, special qualifications for that office, and a certain mode in which those graces *may be* imparted or *strengthened*." Is there any thing exclusive here? To the farther position, that ordination and laying on of hands, both in the New Testament and in early Ecclesiastical History, were convertible terms, we still adhere as a matter of fact, easily proved.

We did not say—we never thought—that the Almighty was bound to this *sole* method of bestowing those graces. It is, however, the ordinary mode by which he has chosen to convey them; appears to have been prescribed in his Word, and he who knows this when aspiring to the ministerial office, is bound to conform. Some may not know it. Prejudice may have veiled it from their sight. Our Lord, we know, is patient with the ignorant,—long-suffering with the obstinate,—kind to the unthankful. Even such may be made of some use, and on them he may confer his graces in some other way known to his Wisdom. He who yields only a partial obedience to the divine requisition, hurts himself, and not his Maker. If, then, a candidate for the priesthood should, in default of a full compliance, find himself qualified in a less degree for the discharge of his function, on himself, and on the

“maimed rites” he has chosen, be the blame. But let him not suppose that such forbearance will be indefinitely continued or extended at all to such as either neglect opportunities of learning the right way, or who sin against light and knowledge. And why should obedience be withholden here? Is compliance either burdensome or difficult?

Imposition of hands, then, though ordinarily right and proper, may not, in all cases, be indispensable for the conveyance of ministerial grace. Still less are we disposed to elevate it into—*a sacrament!* We can proffer our thanks to Mr. Mason for so kindly instructing us as to what a sacrament is; assuring him, at the same time, that ignorant as he may deem us on this side of the water, we knew it all before, having access to his own source of information. Swedenborg has given his sanction to the position of Protestants generally, that there are but two sacraments. We yield our assent to his statements on this subject, as on all others—*ordination included.* Can Mr. M. say as much?

We repeat then, that we desire to pay proper respect to his office, and wish not to judge harshly the motives of any man. But when he thinks fit to hazard an imputation so odious and groundless, ringing the changes through all the moods and tenses, and backing it up with *ad captandum* appeals to prejudice, we are constrained to tell him that a resort to so stale a trick of controversy is utterly unworthy of him. We in this country have seen too much of this thing not to rate it at its true worth. He has taken an extreme position himself, and pretends that we who occupy a middle ground, to which we would recal the wanderers, are disposed to usurp on his rights. He has referred us to the Decalogue; and has he forgotten that one of those ten words which says, “Thou shalt not bear false witness against thy neighbor.”

We are not so dull of apprehension as not to know the difference between a *precept* and a sacrament. We would only urge upon candidates for the ministry a compliance with a divine ordinance, without pretending to make that ordinance something which it is not. We leave Mr. M. then to fight the shadow he has conjured up, and as we have not added to the number of the sacraments, we may venture to hint that his work is all to do over again.

I suppose I must not wholly omit to notice what Mr. Mason has added on the subject of “The Lot,” although it is not very easy to pick out any thing substantial from the pile of words in the page before us (490). “God has not given to *all* men, and thus to *any* one, the right to ask and expect his guidance by casting a lot,—under any circumstances, whether ordinary or *extraordinary.*” “The grant to the Apostles was an *exceptional* case.” “The liberty to proceed to the lot, and the *inspiration* granting it, in common honesty, *cannot be separated.*” “We may not ask it of the Lord—because it would be *an evil*, and not a good, *in any case.*” “If a man may use the lot *when he pleases*, [who ever said this?] he ought *always* to use it.” “To make the laws of the world of spirits concerning lots—an authority for us . . . is quite out of the question,” &c., &c.

Does Mr. M. call this reasoning? Does he flatter himself that he

can pass such bare assertions, such beggings of the question (for they are nothing more) for genuine metal? And we are the more surprised when we reflect how Mr. M. can write. For this sounds more like the drivel of some mad Quaker of the olden time, or Come-outer of the new, than the vigorous logic of him who once so ably championed the cause of the New Church. If he will condescend to tell us *why* that which was a good in the days of the Apostles, and in all time before, is an evil now; why we may not follow their example when similarly situated; why we must first wait for inspiration, when we are assured that the N. C. is not to be established by miracles; *how* it is that what one man may do, all men must do; how it is that what may be done once under peculiar circumstances, must be done on all occasions, and whether Swedenborg has written *anything* which was not intended for instruction; if he will do all this, we will weigh his reasons, and act according to the result. Until then we must be excused from repeating what we have already offered in our reply to your correspondent "Delta," in vindication of the legality of the lot. And I certainly am not going, at this time of the day, to inquire whether *nothing* may be done by Christians, which is not specifically commanded or allowed in Scripture? It is now well understood that this was a mere party puncto, suggested by concealed Jesuits, who had insinuated themselves among the Puritans who opposed some of the ceremonies of the Church of England, and were bent on separation unless these were changed to suit their fancies. It was met by the ridicule of all sober and rational Christians at that day, and was laid aside by the Puritans themselves when they saw how it was played off on them by Independents, Baptists, Sabbatarians, Quakers, and others. For who now in Old England or *New* England, walks by any such rule? And shall this "obsolete idea" (thank you, Mr. M. for teaching us that word) be revived among us? This were to bind ourselves hand and foot, or to step into a straight-jacket. Then should we have a "sample-shop"\* in each of our societies,—Professors of Casuistry rising up in all our borders, discussing useless cases of conscience, and quieting the qualms of the over-nice; or, which is more probable, finding ingenious apologies for things which a prudent man would shun as dangerous, or of doubtful propriety, although the *letter* of the law might be adhered to while indulging them.

Neither shall we stop to inquire whether certain acts are not *indifferent* in themselves, and become good or bad according to circumstances, and the motives of the actors. This is the dictate of common sense, acknowledged the world around and from pole to pole, and especially recognized in that maxim of the civilians which distinguished between things *mala in se* and *mala prohibita*. For Mr. M.'s other question, it will be time enough to answer it, when he has proved that *any* body's rights were violated by the Convention of 1788.

I had before asked, "Will Mr. Mason point to any law of God which FORBIDS the use of the lot, *when resorted to from proper motives, and in a supposed necessity?*" Mr. M. wishes to strike off the words in

\* See Heber's Life of Jer. Taylor, 292.

*Italics.* I cannot consent, however, that he shall take a proposition of mine, strip it of the conditions that limit its meaning, and then exult over me as if I had said something very absurd or taught something very wicked. We are no advocates for the abuse of any thing, however lawful. (*D. L. & W.* 331.) This method of solemn appeal should not be resorted to on light or frivolous occasions, and never in an irreverent spirit. In the general conduct of life, as well as in the ordinary routine of church duties, there will be no need of its exercise. The exigences which call for it must be extremely rare. We can conceive of very few cases where it would be either necessary or most appropriate. Perhaps it would be lawful in such junctures as the following: Where action is imperatively demanded, and the arguments in favor of two opposite courses seem equally balanced; if all of our present ordaining ministers were to die without a successor's having been inaugurated; if a society of the N. C. were to arise in some place wholly inaccessible, and felt it their duty to appoint a minister, or, if in the choice of a minister among ourselves, voices were equally divided, and no one to give a casting vote, and such like cases. But how different is all this from Mr. Mason's caricature of our words.

Mr. M., after taking breath, returns to the charge in a second article, and essays to prove that the first ordination of ministers in 1798 was "*altogether*" a *popular* one, and founded on popular principles (p. 555). And we are constrained to say, that if he had practised at the Old Bailey as many years as he has preached the doctrines of the N. C. he could hardly have given us a happier specimen of what we once heard called the "cuttle-fish" sophism, viz., an attempt to darken and perplex what in itself is very plain. Did Mr. M. know that his statement of facts in relation to this affair would be repudiated by us as defective, and leading directly to perverse inferences? If he did not, he should have informed himself better; if he did, it was disingenuous to use it as the basis of his reasoning.

We have heretofore maintained that the candidates were ordained by *Robert Hindmarsh*—by the consent and with the *concurrence* of the eleven. Both he and they laid hands on the two, and they had both precedent and authority for so doing; but both the intention and operative effect were different in their respective cases. The Levites were *chosen by the Lord*, and ordained by Aaron, *with* the concurrence of the Elders of Israel, Num. viii. 18, 19, 11, 10. Timothy was chosen "by prophecy," *i. e.*, by the Lord, and ordained by Paul *with* the laying on of the hands of the Presbytery or Elders of the church, 1 Tim. iv. 14; 2 Tim. i. 6. James Hindmarsh and Samuel Smith, believing that they were called to this work, and having been chosen by the people, were ordained by Robert Hindmarsh, *with* the concurrence of the eleven, as the Representatives of the whole church; and by so doing the rights of both clergy and laity were exercised and preserved. By imposition of his hands the clerical character was imparted, and the laying on of theirs indicated the transfer of the right of ministration for them, and was a pledge of their obedience. (See Extract 9.)

But "ordination is by imposition of hands, and no hands were laid on Mr. H." This is *not* a discovery of Mr. Mason's. "Delta" had made it before, and as the objection has been already disposed of, I will simply refer your readers to pp. 135-6 of your Fifth Volume, where I hope they will find a sufficient answer. Mr. Hindmarsh neither pretended to "ordain himself," neither did he believe that "his own reading a form of words would ordain him," as it has pleased Mr. Mason to assert. He was, however, not the less an ordaining minister. He was internally qualified for the office before. His brethren being satisfied of this, chose him—aye, "to perform the ceremony;" and, be it remembered, there are or should be no mere *hollow* ceremonies in the N. C., but all significant of that by which they should be filled. They had authorized him to do so, as far as they might, but that was not enough for him. For, before acceding to their request, he reverently sought to know if their choice was confirmed from above, and not until then would he proceed. "For what is a commission without a *seal*?" (Ex. No. 8.) It is true, no hand was *visibly* laid on him. This could not have been done without a miracle. But as this was not to be expected, he sought that which was equivalent. For, that little word "Ordain," having fallen to him by lot, *was* the seal to his commission. And if Mr. M. insists that it was immoral in him thus to seek the divine sanction for what he was doing, and superstitious in them to credit it, we have only to say, that *he is wiser than Solomon* (Prov. xvi. 33 : xviii. 18), and *more authoritative than Swedenborg*.\* (D. P. 212 ; Inf. 19 ; T. C. R. 696).

That a new ministry was to be appointed, the men of 1788 were all agreed. It is not impossible that some of the Twelve may have verily thought that they, although laymen, had the full right to ordain them. Others of their number may have doubted or disbelieved the legality of such a step, except under their particular circumstances, and yielded their scruples as not knowing how else a ministry could be originated. But Mr. Hindmarsh knew how they could be extricated from their difficulty, and provided accordingly.

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\* When John Wesley, in his old age, was persuaded to consecrate a *bishop*, who should ordain other clergy, to administer the sacraments to his followers in *America*, his brother Charles, who up to that time had been his hearty coadjutor, improvised this couplet:

Thus easily are bishops made, by man or woman's whim ;  
Wesley his hands on Coke hath laid, *but who laid hands on him ?*

And Charles was right. Such a proceeding in a simple Presbyter, who had not renounced his allegiance to the Church of England, was clearly unlawful. For his avowed object through his whole career was simply a *Reformation* of that Church—not in doctrine or order—but in the life and morals of its private members. In undertaking to impart to others a power which he had not himself, he was false to his clerical vows, and all the Methodists of this country who believe Episcopacy to be a Scriptural institution, are thereby placed in a false position.

The case with Mr. Hindmarsh and his associates was wholly different. They believed that the former Christian Church had come to an end, and that it was in vain to attempt to infuse new life into such a body ; that the pure doctrine of truth, which had been revealed anew, should be given in charge to a new ministry,—ordered, indeed, after the model of the former Church,—but acknowledging no connexion therewith, and deriving no authority therefrom, and therefore to be originated anew,—for which there appeared to him to be one only proper mode, which was duly observed.

We may regret that this was not declared beforehand. But the explanation was made immediately afterwards, and was accepted as true and sufficient without protest. This subsequent recognition cures all defects, and ought to silence all cavils. It will not do for Mr. Mason to say that this is a new question, and that no one thought of the injustice of the proceeding until he himself pointed it out. *That cannot be.* Mr. H. believed himself to be an ordaining minister from that hour. *As soon as the pretension was announced, the grounds of it must necessarily have been canvassed,* and surely *some one* would have had insight and moral courage enough to protest against the assumption, if he had supposed there was any thing like fraud or trick in the matter. We hear of nothing of the kind. Mr. H. preached himself; he was placed by the English Conference—that Conference which had recognized no others as full ministers than such as had been inaugurated by laying on of hands—at the head of its list of ordaining ministers, and he exercised the prerogative of the office. The presumption then is, that after due consideration, they could see no sufficient objection to the claim, and the church acquiesced in it thereafter.

Mr. Mason, however, having adopted other views of order, has propagated them with zeal, and, finding this original ordination an obstacle to his purpose, goes about to disturb a settled judgment, not caring if he does thereby stultify the whole early church—*himself included.* Yes—*himself included*—for his attempt to explain his own ordination in accordance with his new theory, is something of the lamest. A theory which is wholly foreign to the genius of the New Church, which would open a door for the entrance of every heresy to lay waste the garden of God, and which, if it were permitted there, would breed confusion worse confounded in Tartarus itself.

Still he insists that it is “*no matter at all* by what ritual or *no ritual* the church had made Mr. H. a minister.” “He advocates the *equal* efficacy of popular and clerical ordination;” and will have it “that the blessing comes not through certain ordaining hands, but *altogether* into and through the devout purpose of the party ordained.” Well, it may be that Ephraim is joined to his idols. Your readers, however, I trust, who are not already committed, will pay sufficient respect to the words of authority which we have placed at the head of this article, to read them with care, and then to say, as in the presence of God, and his vicegerent, their own conscience, whether such a declaration as that of Mr. Mason is not in direct conflict with them.

Mr. M. affects to think that Mr. H., were he now here, would agree with him in his present views. We must be permitted to doubt this. We cannot recall him from his present abode. But forty years long and more did he maintain his original position, and at length died and made no signs of change. What says that “*History of the New Church,*” to which he affixed his seal, as it were, just before his departure?

If it be true, as Mr. M. avers, that our English brethren have suffered this most important event to fall into oblivion, it would only prove how prone men are to forget the channels through which they



receive their choicest blessings. The Church in England have a regular ministry. Whence came it? How was it obtained? Do they derive no benefit from its functions?—benefits which they could not so well enjoy without it.

His over-sanguine correspondents may flatter him with the belief that he has "demolished the lot." Yet may it turn out that his and their self-gratulation is a little too early. Other persons have received letters, and of a very different purport—expressive of their thanks that the mode had been clearly set forth by which, *in spite of the proud hierarchies of the Old Church*, a claim of ministerial succession for the New may be suspended to the throne of the Eternal. **THE PAST IS SAFE.** What is done cannot be undone; and so much the better for us, if it was done rightly. Neither is the memory of such deeds like to be wholly lost. If the hand which now writes were paralyzed, others would resume its task. The Divine Word remains. The works of Swedenborg yet survive. The history of the Old Church is not forgotten. That of the New is destined to be better known. We trust that our brethren will ask themselves anew, why it is, that the doctrines of the New Church have as yet made a progress so little proportioned to their intrinsic merit? *Whether it may not be owing to the tardiness with which they have come up to the primitive model of Church Order*, and their refusal to complete what was so well begun by the men of 1788? Let us cherish what we have; and if innovators would persuade us to view with suspicion and distrust the divinely appointed means of spreading the truths of any and every church, let us "stand upon the ancient ways" and point them to the record.

N. F. C.

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ARTICLE III.

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THE TRUE TRANSLATION OF "LIMBUS" IN T. C. R. 103.

MR. EDITOR,

DEAR SIR:—I write to call your attention, and, if you should think it advisable, that of the readers of your Magazine, to a passage in the "True Christian Religion," as published in England, and reprinted by the A. S. P. & P. Society of this city, which, it seems to me, is mis-translated from the original in such a way as to give an erroneous impression of Swedenborg's real meaning, and one calculated to promote, among New Churchmen, mistaken views on a very important point. The passage I speak of is found at the beginning of section No. 108, and runs as follows:

"I will here subjoin this arcanum. The soul, which is from the father, is the real man, and the body, which is from the mother, is not the man in itself, but by derivation from the soul, and is only the clothing of the real man, composed of such materials as belong to the natural world; whereas the soul is composed of such substances as belong to the spiritual world. Every man, after death, casts off the

natural, which he had from his mother, and retains only the spiritual, which he had from his father, together with a certain *circumambient accretion (limbo)*, derived from the purest parts of nature. But this *circumambient accretion* in such as are admitted to Heaven, is beneath, and the spiritual uppermost; whereas in such as go to Hell, it is uppermost, and the spiritual beneath." (The italics are mine.)

Now the idea I receive from reading these words is this: that man derives his soul, or the spiritual part of him, from his father, but from the mother, only the material flesh and blood of the visible body, and that a sort of crystallization or accretion of the finer particles of this matter is, as it were, deposited upon the enclosed soul, and adheres to it through eternity; thus conflicting, apparently, with what Swedenborg so often says of the complete putting-off or rejection of the gross corporeal body at death, and the consequent freedom of the spiritual being from the laws of space and time. Though, for my own part, I always chose rather to believe in accordance with what I read elsewhere, there are many whose proclivities to materialism have led them to adopt the erroneous construction of the passage quoted, and thus have acquired notions of the other world, not at all warranted by the teachings of our illuminated author.

It seems to me that the difficulty arises in a great measure from the coloring which is given to the passage by the translators of the book, in the addition of certain words and an unfortunate rendering of others. The original, which I copy from the *Vera Christiana Religio*, published at Amsterdam, 1771, by Swedenborg himself, reads as follows:

"103. His adjungam hoc arcanum. Quod anima quæ est ex patre, sit ipse homo, et quod corpus quod est a matre non sit homo in se, sed ex illo, hoc duntaxat est indumentum ejus contextum ex talibus quæ in mundo naturali, at vero anima ex talibus quæ in mundo spirituali. Omnis homo post mortem deponit naturale quod a matre tulit, et retinet spirituale quod a patre, una cum aliquo limbo ex purissimis naturæ circum illud: sed hic limbus apud illos qui in cælum veniunt est supra et spirituale infra, at limbus ille apud illos qui in infernum veniunt est supra et spirituale infra."

Now you will observe that the word "materials," out of which, in the English translation, the body is said to be fashioned, is a gratuitous limitation, in its effect upon some minds at least, of the word "talibus" to the mere *matter* of the natural world, when Swedenborg, in more than one place, speaks of substances in the natural world far purer than the gross material things appreciable to the senses of sight and touch (see *S. D.* 222; *T. C. R.* 583; *Ap. Ex.* 150; *H. & H.* 461-4; *D. L. & W.* 257; *D. P.* 220). And this limitation is made still more stringent by the expression "circumambient accretion," which represents the word "limbus" in the original. "Limbus" literally signifies a "border," "hem," or "selvage," and sometimes a "belt" or "girdle" (see Leverett's or Andrews' Lexicon), and undoubtedly refers to what our author elsewhere calls an "ultimate continent" or "containing ultimate." (*D. L. & W.* 257.) So again, in "the purest parts of nature," there is conveyed an idea of the merely physical and material, when the words "purissimis naturæ" mean simply "the purest things of the natural (degree)."

I should translate the whole text thus:

"To these things I will add this arcanum: that the soul, which is from the father, is the essential man (*ipse homo*), and that the body, which is from the mother, is not in itself the man, but from him, thus only his covering, fashioned out of such things as are from the natural world, but the soul from such things as are in the spiritual world. Every man, after death, lays off the natural which he took from his mother, and retains the spiritual which is from his father, together with a certain containing ultimate (*limbus*) around it from the purest of the natural; but this containing ultimate with those who come into Heaven, is below, and the spiritual above, but with those who come into Hell, it is above, and the spiritual below."

The importance of these otherwise apparently slight changes will be seen, when you consider that Swedenborg, in the chapter which contains the passage in question, is explaining the assumption of the Lord's humanity and the reasons for it, adducing this statement in regard to the birth of the finite man, as an illustration of the great mysteries involved. If, then, we limit the humanity, derived from the mother, to the mere flesh and blood, we are immediately at a loss to see how the assumption of such a humanity could benefit mankind, or how the exaltation of this natural ultimate over the spiritual interior could constitute a distinguishing characteristic of the inhabitants of Hell. But I understand the thing in this wise: Man, being an image of the Lord, has an internal and an external, or an *Esse* and an *Existere* corresponding to the Father and to the Son. (See *N. J. D.* 287.) His internal or spiritual, which we may call his *Esse*, he derives from his father, but his external, or that by which this *Esse* is manifested and produces its effects, that is, not alone the fleshy body with its senses and appetites, but all the knowledges and ideas acquired by means of these, is from his mother. Such a natural or Son, the Lord had not, prior to the Incarnation, but only one corresponding to that of the higher angels, so that when, by the fall of man, this natural, through its disorderly elevation above the spiritual, had become nothing but evil (for all evil is the perversion of good), the Lord could not act directly upon it, but only mediately through heaven, and the representative things of worship; and when man sunk so low, that the Lord's influx by this medium was cut off, then He assumed the outermost humanity itself, and made it a part of Himself, so that His healing influence reaches us directly, no matter how low one may be fallen even into sensual ideas. Thus while the Jews had the idea of God only as a devouring fire, a terribly glorious monarch, we see Him as a living man, walking on earth like one of us, healing the sick, restoring sight to the blind, feeding the hungry, and clothing the naked. He bore all our iniquities, so that by His stripes we are healed; that is, He took upon Himself all our states of evil, and overcame them, and now we receive from Him direct succor when we strive to follow Him in His regeneration, in addition to the good influx from the angels. All this is inexplicable, unless we suppose He took something more from Mary than simply flesh and blood, and therefore I think we must suppose that, in the body which men at the present day acquire through their mothers, there is something more interior than these material elements. It is indeed *natural*, but it is yet not *material*, and this it is that, when the material is removed by death, constitutes the ultimate basis of the spiritual body. With the angels, it \*

in its proper subordination to the spiritual, but with the devils, who are entirely sensual, worldly, and corporeal, it is that which they love the most, and therefore the highest, as it is likewise with those on earth who love it supremely.

How far this natural partakes of the properties of matter and is linked in with it, is another thing. All I wish is, that nothing should appear in our translation of Swedenborg's works to countenance the idea, that it is nothing but matter, and that therefore disembodied spirits are subject to the laws of the visible natural world. In addition to the citations on this point already given, I would refer you to the following: *A. C.* 1072, 1815, 3020, 3570, 4009, 4528, 5114, 5165, 6716; *T. C. R.* 33, 89, 92; *D. L. & W.* 387-8; *D. P.* 220; *Divine Wisdom in Ap. Ev.* Vol. 5, VIII.; *S. D.* 782-90, 3635.

Yours very truly,

T. H.

#### REMARKS.

We are not sure but our correspondent is here putting forth an astuteness which renders him somewhat hypercritical. He appears to fall himself, in some measure, into the fault which he charges upon Swedenborg's translators. He also paraphrases "limbus" instead of simply translating it; only he would render by "ultimate continent" or "containing ultimate" instead of "circumambient accretion," whereas the true mode is undoubtedly to render literally by the word "border," and leave the meaning to be gathered from the context or from parallel passages. The term may be intrinsically obscure, but as Swedenborg does not explain it himself in this connexion, so neither is the translator called to do it. His duty is accomplished by putting the Latin original into the most exact English equivalent which he can command. The province of the versionist is entirely distinct from that of the commentator. In this case it is unquestionable that "border" is the word which answers most nearly to the original "limbus," and if it should not, perchance, convey to the casual reader the full purport of the Latin term as it stood in Swedenborg's mind, still for this the translator is not responsible, as he has to deal with the text which he has, and with nothing else. It may indeed be allowable for him occasionally to interject an explanatory phrase embraced in parenthesis, by way of aiding the conception of the reader, just as italic words are often added by the translators of the English Bible to make that intelligible which the bare rendering of the original would leave obscure. For this reason we give the preference to the manner in which the clause before us is rendered in the Boston edition of the "True Christian Religion:" "Every man, after death, puts off the natural, which he had from the mother, and retains the spiritual, which he had from the father, together with a *kind of border* [or circumambient accretion] from the purest things of nature, around it." This answers every purpose, provided the added phrase be a correct explanation of the term, about which our correspondent seems to doubt. But of this anon. At present we will advert to his remarks upon some other items of the version. He objects to "such materials" as a rendering of "ex talibus," because it carries the implication of *matter* as one of the constituents of the soul. We should ourselves give a decided preference to "such things" over "such materials," as it is rendered in the later English editions, or "such substances," as in the earlier. At the same time it would not have occurred to us that *materials* necessarily implied *matter*; we often find the term employed in connections where it is evident that the subject spoken of is mental, as when we speak of the *materials* of a speech, a sermon, a theory, &c.

Again, our friend objects to rendering "ex purissimis naturæ," by "from the purest parts of nature," and proposes "from the purest things of the natural [degree]." This strikes us

as unwarrantably violent. The simplest version is the most correct ;—"from the purest things of nature." "The purest things of the *natural degree*" has evidently the air of subserving a theory, which even though it were correct ought not to be allowed to warp the native import of language. But the grounds of this exigency, on the part of our correspondent, will appear as we proceed.

"T. H.," it would seem, is fearful that the current rendering of Swedenborg, in the above paragraph, may tend to mislead the common reader by conveying an implication, that when the dissolution of soul and body takes place, there is a portion of the *material substances* of man that pass with him into the spiritual world. This error he deems the more grave, inasmuch as it would necessitate the inference, that our Lord, in becoming incarnate for our redemption, "took nothing more from Mary than simply flesh and blood," whereas our Lord's external man, derived from the mother, did involve an element superior to the material, and yet short of the spiritual. This intermediate element, which perhaps we may call *psychical*, he regards as that which, upon the laying off of the material at death, "constitutes the ultimate basis of the spiritual body," or, in other words, the *limbus* here spoken of.

Now as we are evidently led, by this discussion, into the deeper waters of New Church metaphysics, when we have to deal with substances of too recondite and subtle a nature for our gross apprehension, we cannot do better than to cull from the pages of our illustrious scribe an array of extracts bearing upon this particular topic, and then leave it to the judgment of the reader to determine how far the version in question tends to convey a wrong impression of the matter of fact.

"The natural mind of man consists both of spiritual and material substances ; from its spiritual substances thought is produced, but not from its natural substances ; the latter substances recede when a man dies, but not the spiritual substances ; hence the same mind after death, when a man becomes a spirit or angel, remains in a form like what it had in the world. The natural substances of that mind, which, as has been said, recede by death, constitute the cutaneous covering (*involuturum cutaneum*) of the spiritual body of saints and angels : by means of this covering, which is taken from the natural world, their spiritual bodies subsist ; for the natural is the ultimate continent."—*D. L. & W.* 257.

"The material form, added and superinduced in the world, is not a human form of itself, but from the spiritual form, being added and superinduced, to enable a man to perform uses in the natural world, and to carry along with him, from the purer substances of the world, some fixed continent for spiritual things, and so to continue and perpetuate his life."—*Id.* 388.

"Man first puts on the grosser things of nature ; his body is from them ; but these he puts off by death ; and retains the purer things of nature, which are next to spiritual things, and these are then his continents."—*D. P.* 220.

"The human mind is organized, inwardly, of spiritual substances, and outwardly, of natural substances, and lastly of material substances. The mind, the delights of whose loves are good, consists inwardly, of spiritual substances, such as are in heaven ; but the mind, the delights of whose love are evil, consists inwardly, of such substances as are in hell ; and the evils of the latter are bound into bundles by falses, and the goods of the former are bound into bundles by truths." \* \* \* "Because the extremes and ultimates of nature cannot receive the spiritual and external things to which the human mind is formed, as they are in themselves, and yet man is born that he may become spiritual and live to eternity, therefore man puts them off, and retains only the interior natural things, which are suitable to and accord with spiritual and celestial things, and subserve them for continents."—*D. P.* 220.

"An angel and a spirit, in consequence of being first born a man in the world, derives subsistence ; for he derives from the inmost principles of nature a medium with himself between what is spiritual and what is natural, by which he is bounded to subsistence and permanence, having relation by the latter to those things which are in nature, and having also a principle corresponding to those things ; hereby also spirits and angels can be adjoined and conjoined to the human race ; for there is conjunction, and where conjunction is, there must be a medium ; that there is such a medium the angels know ; but whereas it is from the in-

*most principles of nature, and the expressions of all languages are from its ultimates, it can only be described by things abstracted.*"—*D. L. & W. in A. E. VIII.*

It is thus clear that in addition to the gross material substances which compose the body of man, he also derives from the inmost principles of nature certain substances which go to form the ultimate or envelope of the spiritual body. These substances are probably such as are termed electrical, magnetic, galvanic, odic, &c., of which it is hardly possible to say whether they belong to the category of the material or immaterial, though they may doubtless still be denominated *natural*. They are at any rate very intimately connected with the qualities and operations of the natural mind, and when the higher degrees are not opened, they acquire a certain ascendancy in their subject which, in the next life, makes good the statement of our author, that with those who come into hell this *limbus* or *border* is above, while with those who come into heaven, it is *below*. Pertinent in this connection are the following extracts:

"The natural mind being the tegument and continent of the higher degrees of the human mind, is a re-agent, and if the superior degrees are not opened, it acts against them, but if they are opened, it acts with them." . . . . "Again, the natural mind reacts against the spiritual mind, because the natural mind consists of substances; not only of the spiritual, but also of the natural world. And the substances of the natural, from their nature, react against the substances of the spiritual world: the substances of the natural world in themselves are dead, and are acted on from without by the substances of the spiritual world."—*D. L. & W. 260.*

"But the state of the natural mind is altogether different, when the spiritual mind is opened; in this case the natural mind is disposed to obedience to the spiritual, and held in *subordination*. The spiritual mind acts *from above* and within on the natural mind."—*Id. 263.*

With these various passages arrayed before the mind of the reader, we do not perceive any great likelihood that he will be in danger of being led astray by any one of the several modes of rendering *limbus* to which we have adverted. It is certain, on the one hand, that there is nothing of the gross flesh and blood of the material body that goes with the spirit into the world of spirits. It is equally certain, on the other, that there is a subtle element derived from the interior principles of nature, which the soul takes with it into the other life, and which forms to it a peculiar surrounding that the translators have seen fit to express by the phrase "circumambient accretion." We have already expressed our own preference for a rendering by the simple term "border," but still we see no particular objection to the use of the other phrase as *explanatory of limbus*; for although the term "accretion" conveys somewhat of a material idea, yet as we know the substances are not material, the mind will instinctively give the word its due qualifications in the connection. It is well known how difficult it is, in treating of matters so abstruse as the substances of the spiritual world, to avoid the use of terms drawn from the vocabulary proper to the sensible sphere in which we at present live, move, and have our being. In the case under consideration, we believe no important misunderstanding will be likely to ensue, when the subject is contemplated by the aid of the extracts adduced.

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#### EXTRACT.

"Every one's last judgment is when he dies, and he then appears to himself endowed with a body, as in the world, and to enjoy the exercise of every sense as in the world, but more pure and exquisite. . . . Thus they are in a body, as it were, purified; and after death the body cannot possibly partake of bony and fleshy substances, such as it had in the world, because this would be to be again encompassed with terrestrial dust."—*A. C. 4527.*

## ARTICLE IV.

## "THE CHURCH OF CHRIST NOT AN ECCLESIASTICISM."\*

WE cannot well conceive of any thing more difficult than for Mr. James to write a book or a tract which shall not be superlatively attractive in point of rhetorical traits, of immense vigor in the way of protest against daring assumptions, and at the same time lacking in that rigid logical coherence and power to which he himself would evidently postpone all possible attributes of style and manner. On the score of mere finished, and exquisite, and brilliant writing, there can be but one judgment, and that would award him a rank among the very first names of the age. But this is the only point on which a common verdict could be obtained. In regard to the subject-matter of his lucubrations, so much would depend upon the mental states and attitudes of his readers, that the widest possible diversity would mark their judgment. The most unmeasured laudation on one hand would be met by the rankest depreciation on the other. Mr. James is a man of extremes, and the effect is an estimate in extremes of his merits. No one has more ardent admirers and advocates; no one more staunch and sturdy opponents. Both parties find themselves occasionally at fault by reason of the sudden translocation of the object of their regard, who is now at one of the foci of his ellipse, and now at the other, yet, as his course, however cometary, is always brilliant, they still hold him in their eye amid all the transitions and gyrations through which he passes.

In the present pamphlet we find a great deal that we could heartily admire and approve, were it not marred by the admixture of so much that we unhesitatingly condemn and reject. The tract is entitled on its outer page, "The Church of Christ not an Ecclesiasticism," but on its inner "A Letter of Remonstrance to a Member of the *soi-disant* (i. e. *self-styled*) New Church"—thus negating in the outset, and charging with presumption and usurpation, the claim of the entire body of receivers of the doctrines promulged through Swedenborg to belong to what he so expressly and emphatically denominates the Lord's New Church. Had he transposed the epithet, so as to make it read, "A Letter of Remonstrance to a *soi-disant* Member of the New Church," he would at least have shown himself willing to concede that there might have been such a church existing among those who professed to belong to it, while at the same time maintaining that some of this number were such only in name. But as his address is worded, it makes "one fell swoop" of the whole body as mere empty pretenders to the sacred designation, and judging from the tenor of the tract, finds the New Church any where and every where but where it claims to be. Paul, in view of visible evidence, might say, with just discrimination, that all were "not Israel who were of Israel," but

\* THE CHURCH OF CHRIST NOT AN ECCLESIASTICISM. *A Letter to a Sectarian.* By HENRY JAMES. New-York: Redfield. 1854.

Mr. James would go farther, and say that there were no Israel at all—none among those who bore the appellation, though they could be found plentifully interspersed among the Gentiles.

The reason that Mr. James assigns for giving his pamphlet this form is two-fold: First, "because the controversial form of discussion is always the most favorable to the evolution of truth, truth being essentially combative;" and secondly, "because *this sect*, though now so inconsiderable in point of numbers, may yet be able unwittingly to obscure and degrade symbols of the most universal pith and sacredness in public estimation, *if it be allowed to go on unrebuked in the pertinacious identification of itself with the 'New Jerusalem,' or New Church of the Apocalypse.*" The *underscoring* here is ours, while the *scoring* is Mr. James', and he lays it on with a liking, as the reader will find before he gets far into the body of the work. We have thus far dealt only with the Preface, and we cite these words to show that the key-note of the whole sounds the charge of *sectarianism* against every thing that claims to be identical with the spirit and genius of the "New Jerusalem." Nor do we find, in fact, from beginning to end, the faintest gleam of qualification to this charge—the least hint of any exception—the shadow of a shade of implication that the so-called New Church is any thing, *per se*, but a narrow, contempting, and contemptible *sect*. This is surely the most monstrous injustice, and we are sorely puzzled to reconcile such a sweeping imputation with the dictates of that charity which he would fain make the all-in-all of the Church; and from the obligation of which we hope he does not consider himself exempt, although, indeed, there is something peculiar and problematical in the position of our critic in this respect. He evidently is no stranger to the teachings of the New Church—if he will have the courtesy to allow us the use of the term—and yet he sits in judgment upon those that profess to regard them as authoritative; he apparently occupies a plane above them; he evinces no fellow-feeling with them; shows no signs of pain at exposing them to reproach; nor appears to bear any other relation to the mass of receivers than that of a cold, distant, and stoical monitor. How is this? Can a man *know*, in truth, the character of these doctrines, and yet not feel their constraining power over the actings of his own mind and heart? Can he stand aloof in lofty isolation from the entire brotherhood of the faith? Does he not look for association in the other life with some department of the New Heaven? And are not the societies of that heaven composed of the spirits of those who were formed to fellowship in the present life? For ourselves we confess freely that we cannot understand the position of one who is familiar with the "heavenly city," and yet makes light of its "freedom."

But we have not yet done with the Preface. "The writer would be extremely sorry to pin his unquestioning faith upon Emanuel Swedenborg, or any other man of mortal mould; but no one familiar with the writings of that remarkable person can doubt that they probably furnish the best antidote to the sectarian *virus* of any book extant, *save*, of course, the New Testament, of which overflowing reservoir they are in fact but a very ample and very artless service-pipe." Of



this what shall we say but put the question, "Does it go with thine heart?" Has Mr. James the idea that a requisition is made of any man to pin his unquestioning faith upon Swedenborg? What is Swedenborg but a peculiar and pre-eminent medium of Divine truth? What Newchurchman regards him in any other light than as a telescope which enables him to see what would otherwise be beyond the reach of his vision? It is not what Swedenborg says that we are required to believe, but what the Lord, the Truth Divine, says through him. Does Mr. James believe that the truth of Jehovah has thus imparted itself to the race of men in these latter ages? If so, why has he not unlimited confidence in its averments? Does he admit the existence of a Word instinct with the absolute verities of heaven and the universe, and does he refuse to admit that an exposition of that Word, flowing from the same source, of co-ordinate authority with the original record, may be vouchsafed to men? What has the personality of the writers in either case to do with the essential truth conveyed through them? It is not to "men of mortal mould" that we are required to give credence. We have nothing to do with man's truth, as such, in this matter, but with the Lord's, and his alone. Accordingly, instead of Swedenborg's writings furnishing probably the *best* antidote to the sectarian *virus*, they furnish the *only* antidote, because they are the embodiment of that doctrine of truth and life which alone can countervail the spirit of exclusiveness that forms the essence of sect.

We shall shortly give a series of extracts from the pamphlet; but we may say here that in its professed scope and *animus* it is a powerful and trenchant protest against that special ideal of the church of the New Jerusalem which would make it virtually but a new sect laying claim to new ordinances of richer significance, and to a new ministry of higher and diviner validity than any hitherto existing, and on this account looking down with supercilious contempt upon all other portions of Christendom, as mere pretenders to these high prerogatives, and as having, in fact, merely a set of empty forms and ceremonies completely evacuated of all virtue and efficacy in the sight of heaven. On their part they see nothing but sanctity and dignity; on the other, nothing but spiritual penury, pretence, and usurpation. This proud and Pharisaic spirit Mr. J. evidently feels himself called upon to chastise with a whip of scorpions, which his marvellous rhetorical and satirical tact enables him to do with a vengeance. To all this we do not object, provided he punishes the proper culprit, but we protest against his confounding the innocent with the guilty, and casting down the invidious load at the wrong door. For ourselves, we feel that nothing could be more *mal apropos* than such an imputation, as far as our views are concerned. We need not to dodge in order to avoid the blows with which he would belabor us. We confess to nothing of a sectarian character in our conceptions of the New Jerusalem, because we hold to nothing of the nature of an organization of the church into one great external visible body. At the same time we hold most strenuously to a new and distinctly pronounced dispensation, by which the burden of the ancient prediction shall be spiritually realized, "Lo, the people shall dwell alone; they shall not be reck-

oned among the nations." It is within our positive knowledge that multitudes of Newchurchmen sympathize with us in this view, both in our own and other countries; and it is with us a grave exception which we are compelled to take to the tenor of this tract, that it contains no salvo available to this large and growing class of men in the New Church. We are all included in the sweeping charge of sectarianism, and all exposed to the odium which the very name must carry with it wherever the winds may waft the pages of this reproachful tract.

In the commencement of his letter Mr. J. presents us his ideal of that church which is to be the "crown and consummation of all churches." This he says is not to be a rival or competitor of any other church—not a mere second edition of any existing ecclesiasticism—not a new church organization—not a polity embracing a new and competitive priesthood, baptism, or eucharist—but something which shall be to all past churches what the ripe and perfect fruit is to the antecedent stalk, and leaf, and flower. It is something which shall have a certain identity with what has gone before,—a certain continuity of interior life, while yet it shall have shed all its exuviæ, and eliminated from itself every vicious element, standing forth an *alter idem* to the view of the world as the crown and completion of the Lord's kingdom on the earth. It is a church developed by normal and straight-forward progress from the preceding churches, like the fruit from a tree, and not like a tree from the seed, which supposes a previous process of death. "In looking," he says, "for that new church which is to be the crown and consummation of all past churches, we are to look for *the incorruptible spirit* of which these past churches have been only the preparatory and perishable letter, for the ripe and perfect fruit of which they have been the temporary and unconscious husks." Consummation in Mr. J.'s vocabulary evidently implies nothing of vastation, but simply restauration, elaboration, perfection. How alien is this view of the matter from that taught by Swedenborg, will be very obvious to those conversant with his writings. According to him the true idea of the New Church is not that of *development*, but of *reconstruction*.

In his further draught of the lineaments of this church, our Remonstrant goes on to say, that "being identical with the broadest charity in the life of man, it must always refuse to become identified with particular persons, particular places, and particular rituals of worship." How this differs from saying, that while it is something in general, it is nothing in particular, is not exactly palpable to our perceptions. We see nothing to prevent the New Church being *identified*, or permanently realizing its presence, with particular persons, places, and rites, but we should not say from this that it was *restricted* to these limits. This is probably what the writer intended to convey, and in this we agree with him; but we could wish he would speak less enigmatically.

Having informed us with what the Church of Christ is *not* identical, he proceeds to tell us with what it *is*. "It is a spiritual economy, and is therefore identical with all that is humble, and tender, and easy to be entreated in the soul of man." The sequel shows that this "easiness of being entreated" means simply indifference to truth. In-

deed, that sequel treads close upon the heels of the proposition. We give what immediately follows: "Heaven is not more distant from earth, than is Sectarianism, or *the desire to separate one's self from others*, distant from the mind of the true churchman." This, it will be observed, is Mr. J.'s definition of sectarianism, and he is true to it from the beginning to the end of his letter. The Newchurchman is not to separate himself from others, no matter what internal repugnances may force them asunder. Such a divine mandate as, "Come out of her, my people," is not to be listened to, as it would break the bond of charity, and brand the seceders as schismatics. "Instead of saying to Calvinist or Catholic, to Methodist or Episcopalian, 'Stand aside, we possess a holier priesthood than you, and put forth a more acceptable baptism and eucharist than you,' the true churchman, taking counsel of the divine love in his heart, says, 'Draw near, my brother, and let us worship together. There is but one priesthood known on high, the priesthood of goodness, and one baptism and communion, that which unites instead of dividing the household of faith.'"

It is by no means difficult to perceive that here is an adroit shifting of the true grounds of debate, and the making up of a false issue. The points on which the man of the New Church separates from the Old, are not the priesthood, baptism, or the eucharist. *They are doctrine and life.* Not that there is *no* truth of doctrine, and *no* good of life, in the existing churches; but the presence of these attributes is the exception, and not the rule. The doctrines inculcated in these churches are, in the main, fundamentally false, and what is false naturally begets what is evil, and therefore the mind enlightened by the rays of genuine truth feels under a moral compulsion to renounce such connections, and seek those that are more congenial. In doing this the seceder does not in reality separate from either the good or the truth of the Old Church. He separates merely from their opposites, and even then it is rather as the shore separates from a vast field of ice that floats away from it. Good and truth are immovable and eternal fixtures; it is only their contraries that are mobile and separable. In fact, Mr. J. himself has, in a subsequent page, unconsciously put this matter in its true light. "The true Christian allows others to separate from him as much as they please, as much as their unfortunate narrowness makes it inevitable to them; but he finds it necessary to separate himself from no one." Thus the good angels in heaven do not separate themselves from the novitiate souls of the evil at their introduction into the other life, but it is the latter that recede from the former. The New Church is, in fact, incomparably older than the Old, because its constituent principles are coetaneous with the Divine Being Himself, from whom they originated.

The exceedingly amiable strain which is here made to issue from the lips of the man of Mr. J.'s church of charity is not the language appropriate to the case of the Calvinist or Catholic, Methodist or Episcopalian, *simply as such*, but rather to what may be termed the *High Church party* in each of these communions, which is ever prone to vaunt itself of the superior sanctity of its priesthood and ordinances, and to look with scorn and contempt upon all those who refuse to bow

the knee to the Baal of their ecclesiasticism. But this clearly is not the ground on which the New Church mainly plants itself in its antagonism with the Old. It is not primarily with its ecclesiastical polity that it wages war, but with its dogmatical and ethical teachings. It brings against it, though "more in sorrow than in anger," the charge of having falsified the truth and corrupted the morals which go to form the integrity of the Church, and therefore it is impossible that the man of the New Dispensation, without recreancy to heaven, can propose such a loving concord with the man of the Old, while still holding his theological errors unrenounced. "No, my friend, let us worship together, calling upon one and the same blessed Lord and Redeemer." But will they call upon *one and the same* blessed Lord and Redeemer? This is precisely what they will not do. Here yawns the great gulf that keeps them internally asunder; and if internally separated, what avails it to bring them externally together? The two grand essentials of the New Church, says Swedenborg (*A. R.* 494), are "the acknowledgment of the Lord as being the God of heaven and earth even as to his humanity, and a life according to the commandments of the Decalogue." This acknowledgment, as a general fact, is undeniably wanting in the Old Church, and they do not in truth worship the God of the New, and yet that this lack constitutes no bar in the way of that entire amalgamation of economies for which Mr. J. pleads is evident from what follows:

"You possibly do not know many of the spiritual things contained within the obscurity of the literal scriptures; but all *saving knowledge is amply contained in the letter of sacred scripture, and is to be drawn exclusively from it*; and you doubtless are as sincerely zealous of the honor of the letter as I can claim to be. But even if it were otherwise, even if the common doctrine of the church were not deducible from the letter of scripture, but only from its spiritual contents, I yet know so little of those contents compared with what is to be known, that the difference between my knowledge and your ignorance in this respect sinks into absolute nought. And yet, on the other hand, I know so well the magnanimous and divine spirit of all that truth, thus contained invisibly to natural sight within the literal page,—I know so well the boundless love and charity with which it is all aglow, that I could never think of making any amount of superior information I possessed, a ground of glorying over others, or a warrant for expecting a greater complacency on God's part to my worship than yours. On the contrary, the spirit of all truth is goodness, the substance of all faith is charity, and hence the more I feel the spirit of truth, the less I value all merely external and intellectual differences among men, and the more I value all cordial and vital agreement."

"I yet know so little of these contents compared with what is to be known, that the difference between my knowledge and your ignorance in this respect sinks into absolute nought." If this be not the virtual bartering away of the Newchurchman's birthright for a mess of pottage—the pottage of external fellowship with those from whom he is internally severed—we must confess to a very dull apprehension of the meaning of language. What is the Word to the man of the New Church when once shorn of the glory of the internal sense? Suppose he may not comprehend it in all its infinite fulness, yet what right has he, by any implication, to sink it or slur it in his overtures to its deniers, and to intimate that they may rest at ease in the sense

of the letter for the honor of which they are so "sincerely zealous." We admit, of course, that a man may be saved who is in the knowledge only of the letter, but we do not feel at liberty to tell him that he will fare as well with that modicum of knowledge as with a larger, nor that God regards with equal complacency a worship built upon a false faith, and one built upon a true. The very fact of the existence of the church of the New Jerusalem, as well as its distinguishing principles and attributes, requires to be seen by the light of the internal sense of the Word. The possession of this sense, together with the life appropriate to it, puts a man upon a vantage-ground which he is not called upon to ignore or surrender. As to its constituting a ground of "glorying over others," this may be imputed where one wishes to produce an invidious and sinister impression in regard to the men of the New Church, but nothing can be farther from the spirit breathed by the doctrines which they have imbibed. Why is this imputation even hypothetically made in this connection? Why should the humble claim of having learned and embraced the truths of the New Dispensation subject a man to the charge of a proud elation and inflation of spirit as compared with others? To our mind, there is nothing more grossly and foully uncharitable in the worst effusions of the sectarianism which Mr. J. decries than we read in this ungenerous attribution. But it is part and parcel of the drift of the letter throughout. The writer never admits for a moment that an individual can claim to have received in his understanding and to be endeavoring to ultimate in his life the principles of the Lord's New Church, no matter with whatsoever earnest disclaimers of personal merit, without convicting himself, *ipso facto*, of the most downright and detestable arrogance. We shall have abundant proof of this as we proceed.

Mr. James makes frequent mention of the "Church of Christ," of the "true Christian," the "true Churchman," etc., but as his letter is addressed to a member of the so-called New Church, we are at liberty to suppose that these terms are in his mind equivalent to "New Church," and "Newchurchman." The mission of the man in question, he says, "is one of love, and therefore of fusion and unity, instead of separation or disunity. Hence, although he claims the right to worship on Sundays with whomsoever he pleases, and to employ for that purpose any improved form of worship, he yet takes care to deny all ecclesiastical separation on that account from those around him, professing his steadfast allegiance to the same Lord whom they equally profess to obey." "Hence he remains in ecclesiastical unity with the people around him, being content to enjoy unimpaired his spiritual freedom, and the freedom of external worship with whomsoever and wheresoever he pleases." It would seem a little strange that if the man is so intent upon his "mission of fusion and unity," and is so careful of "denying ecclesiastical separation," that he should have any temptation to go elsewhere on Sundays under the prompting of itching ears, when he would so surely incur the imputation of esteeming very lightly his ecclesiastical orthodoxy. This, however, is of minor consequence. We quote the paragraph mainly to show how foreign are Mr. J.'s ideas to any thing like an entirely new dispensa-

tion for the church of the New Jerusalem. Nothing could be more at variance with that "mission of fusion and unity" which he would assert for it.

With much that is said in the letter before us on the ecclesiastical and sectarian tendencies of portions of the so-styled New Church we have of course no quarrel. We deprecate and deplore those tendencies as truly and as deeply as he does. But what we object to is warring against those tendencies on principles which root up wheat and tares together, and leave the whole field an utter desolation. This course is signally unhappy. Had our friend, the writer, planted himself solely on ecclesiastical ground—had he made the hierarchical claims and assumptions of N. C. conventionists the butt of his attack—had he poured out his scathing vituperations only against those perversions of the church which have made it, in many of its representatives, at once intolerant and sectarian—we should have had little exception to take to his assault. But it is clear that this is not the case. His invective strikes deeper. It aims at the fundamental basis on which the church itself rests. It goes to nullify the grand distinction, in the sight of God, between the man of the true church and the man of no church. Trojan and Tyrian, Greek, Barbarian, and Scythian, Pagan and Mahometan—all stand upon precisely the same footing before God, provided they are only equally sincere in their own way of worship, and equally indifferent to each other's departure from genuine truth. This is all the worse because it comes into the argument under a false guise. It comes in hand in hand with a merited rebuke of the foul spirit of ecclesiasticism. It deals, therefore, with the subject like a reckless dentist with his patient, who pulls out a sound tooth with an aching one, or like a physician who should cut off the head to cure a head-ache.

We shall be by no means lacking in the proofs of our assertions, and one of peculiar pertinence offers itself in the following extract, occurring in a connection in which he is endeavoring to show that Swedenborg made no account whatever of ecclesiastical matters, but placed all the stress of his protestation against the existing order of things upon the sole ground of the want of charity. Indeed, Mr. J. here has chosen as a running caption to his pages, "The existing Churches deficient only in charity." Far more defective than this shall we hope to prove the alleged deficiency. But to the extract:

"Thus he says the existing array of divided churches, as Catholic and Protestant, and the various subdivisions of these again, would be perfectly conformable to the Divine mind, were they only animated by mutual love or charity. 'The things of doctrine,' he says, in his *Celestial Arcana*, 1790, 'do not distinguish churches before the Lord;—that is to say, the Lord knows no difference between a church professing true doctrine, and one professing false!'—P. 15.

We have italicized and exclamationized the closing sentence of this paragraph in order to fix more distinctly upon the reader's mind the impression of its theological enormity. The words come in epexegetically as a help at a dead lift to the reader who is trying to take up the load of Swedenborg's meaning. And this pernicious sentiment he does not scruple to affix to the Lord's messenger to men, utterly ab-

horrent as it is from the whole tenor of his teachings, in which truth is represented as just as essential an element of the church as good or charity. Had Mr. J. charged upon Swedenborg the doctrines of Calvin, or Spinoza, or Voltaire, he would not more grossly have outraged the true character of his instructions. We shall soon adduce evidence of this, but for the present it is important to remark that in the series of citations which Mr. J. gives us from the *Arcana*, and elsewhere, Swedenborg is indeed maintaining the general thesis, that "where charity unites, doctrine does not separate," by which he obviously means to imply that when men are agreed upon the *fundamentals* of religion, the minor points of faith will not avail to keep them asunder, or allow the church to be split up into a multitude of belligerent sects. Thus, for instance, if the due degree of charity prevailed among professedly religious men, such questions as those which separate Baptists and Pedo-Baptists—Methodists and Episcopalians—Presbyterians and Congregationalists, etc., would not operate as a bar to the most kindly and cordial fellowship between the parties. But no where does Swedenborg intimate even by a *Bath Kol*, or *daughter of a voice*, that doctrines, *per se*, are of none or of little value, but directly the reverse. On this, however, and other correlative matters we reserve our remarks to the next number.

G. B.

(To be continued.)

## ARTICLE V.

## THE BORDERS OF CANAAN.

"The sun went forth upon the earth, and Lot came to Zoar."—*Gen.* xix. 23. Here is described the entrance of the man who is being regenerated from the wilderness of *duty and obedience*, where he lives forty years, to Zoar, on the borders of Canaan, or to the beginnings of a life of love. In the wilderness he was constantly sustained and nourished *by the happiness arising from being in duty and obedience*, and has seen but obscurely what true happiness and its origin is, and hence *Mannah* signifies *What is it?* But when the affection of truth is conceived, he comes to Zoar. Thus, "by the expression till thou be come thither, is signified that they are first to be saved who are in the affection of truth, and who are represented by Lot, which is also meant by Lot's coming to Zoar."—*A. C.* 2438. *The affection of truth is the love of right and honesty.* Thus, suppose I owe my neighbor an honest debt of one hundred dollars; I ought, in paying him, as in all acts of my life, to be influenced by the *right reason*. I ought not to pay him out of a regard to my future eternal recompense, or reputation, or to take care of my Christian character, or to secure friendships; but solely because that sum is honestly due him; is his right; because it is right to pay him. Hence to love the rights of my

neighbor, or right, is the love of my neighbor. So far then as my neighbor is in right and honesty, and I love him because he is a right and honest man, I love right and honesty, and promote right and honesty by encouraging and aiding a right and honest man. Hence the love of right and honesty, and of my neighbor, and the affection of truth, and, we might add, *saving faith*, are all identical. When a man has faith and affection enough in and for honesty and right, to be honest and right, he is saved by his faith and affection. And loving the Lord because He is what He is, because He is the Infinite Right and Honesty itself, from which all finites or derivatives subsist, is loving the Lord as our neighbor, which all the spirituals do, without regard to recompense. And when realized by us, we are at Zoar. "For right signifies truth in the internal sense." "That they who are right denote truths in the abstract, is, because, in the internal sense, all things are abstracted from persons."—*A. C.* 5434. "Honesty is the complex of all moral virtues, and decorum is the form thereof."—*A. C.* 2915. "The same appears also from this: that the spiritual man does not know what is evil; he scarce believes any thing to be evil, but what is contrary to the commandments of the decalogue, being ignorant of the evils of affection and thought, which are innumerable, and neither reflecting on them nor calling them evils; moreover he regards the delights of lusts and pleasures no otherwise than as good, and the delights of self-love he both indulges and approves and excuses; not knowing that such things affect his spirit, and determine its quality in another life. Hence, in like manner, it appears, that the spiritual man, although in the whole Word scarce any thing else is treated of but the good of love, and of love towards the neighbor, yet does not know that good is the essential of faith, nor, indeed, what love and charity is in its essence, and what he knows concerning faith, which he makes essential, still he disputes whether it be so or not."—*A. C.* 2715. When in the wilderness we learn, intellectually, that all things whatsoever are of and from the First Cause—the Infinite Good—and that Good is the end of use, and we begin the abandonment of self, that we may love supremely the First Cause and Creator of all that is valuable and useful in the universe. We had all through the wilderness, either latent or obscure, all our future states. "It has been given also to know and observe, what spirits and angels were with me, and what states they induced; and this I can positively declare, that all states, even to the leasts thereof, thence come, and that they are thus directed by the Lord, it has also been given to know and observe, that in every state there are several others which do not appear, and which, when they are together, appear as one common state, and that those states are directed and disposed to states which follow in an orderly series."—*A. C.* 2796.

These, one after another, become distinct as we approach Canaan, and grow more so for many years after our actual arrival in Canaan. While dwelling in Canaan, and spending our nights in the Mount of Olivet, we must endure those sore temptations that terminate in our regeneration. Isaac is not only conceived, born, circumcised, but grows up into a lad large enough and old enough to carry the wood of the



burnt offering to the top of Mount Moriah, before the inmost temptation is endured. At Zoar we realize in its beginnings the love of use for the sake of the human race—of good, because good is what it is in itself, viz., the only First Cause and Life and Centre of everything good, wise, valuable, useful, true, right, rational and natural in existence; and here, seeing that all regard to self, or any personality whatsoever, manifest by fears or anxiety about any personal interest present, future, or eternal, is a direct obstacle to the influx of this life of love towards the human race as a one, or of use and good in the absolute, we then begin, in a higher and more inward sense, to abandon self, or, which is the same, to reject any enjoyment originating from beneath or in the external. Thus we now refuse to listen, drink, taste, smell, or feel, because it gratifies or pleases us, or harbor thoughts originating thence, or in fears or anxieties. We forego all these false delights that we may serve the human race, and become capable of performing real uses, and fructifying that which contains in itself all that is true, valuable, or useful in existence. Is it not the infinite nature of use and good, as being from the Lord, and the Lord being in them, that gives them their power to draw us off from these lusts and our selfish delights? “‘And thine exceeding great recompense.’ That, by these words, is signified, the end of his victories, appears by the signification of recompense, as denoting the reward succeeding temptation combats; this, in the present case, is the end for which he obtained his victories, because the Lord never expected any reward of victory for himself. The reward of his victories was the salvation of the whole human race, out of love to whom he engaged in combat. *Whosoever engages in combat from such a principle of love, does not require any reward for himself, because the love is of such a nature that it desires to give and transfer all its own to others, without wishing any thing for itself; thus the salvation of the whole human race is hereby signified by the recompense.*”—A. C. 1789. We also observe here, that the nature of our temptations at this point of our experience is changed, though there was something of this new nature in our former temptations, yet but obscurely, in comparison with their distinctness now. The temptation and the anxiety it produces, relates especially to the end loved, which is use and good. “Whosoever is tempted, is brought into anxieties which occasion a state of despair in regard to the end, and in this the combat of temptation spiritually consists.”—A. C. 1787. Hence, self and personality is by degrees entirely lost sight of. OUR OMNIPOTENCE AGAINST EVIL IN TEMPTATION is, however, given in these words: “Fear not, Abram, I am thy shield.” That by these words is signified defence to be confided in against evils and falses. “But what is specifically signified by a shield, may appear from the Word, viz., that in respect to the Lord, it signifies defence, and IN RESPECT TO MAN, CONFIDENCE IN THE LORD’S PROTECTION.”—A. C. 1787, 1788. “He is a buckler to all them that trust in him.”—Ps. xviii. 30. As we leave Zoar the sun rises, as with Lot, and we shall probably, from our new sphere at least, correspondentially see the sun rising while sleeping. Then, and that is signified by the sun’s rising and by the morning, we shall, from the special pre-

sence of the Lord, begin to realize the true nature of REST. "The more interior and perfect the angels are, so much the less care they have about what is past, or thought about what is to come, and THAT THENCE ALSO IS THEIR HAPPINESS. They say that the Lord gives them every moment what to think, and this with blessedness and happiness, and that thus they are without care and anxieties."—A. C. 2493. INNOCENCE AND TRUTH IS HEAVENLY REST AND PEACE, and both are being realized more and more for many years after our entrance into the borders of Canaan, it would seem, from the Divine Word and writings of Emanuel Swedenborg, and also his experience. \*\*\*

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ARTICLE VI.

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EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 74.)

*Of those who constitute the interior Membranes of the Body, as the Pleura.*

1721. (((There are spirits through whom others speak, and they scarcely know what they say, except [as they learn] a little from their prompters while in the act of speaking. They confessed that they did not well know what they said, but that yet they spake, as in fact it was sufficiently evident, by hearing that others spake through them, and that they thus became merely a channel of the speech of others, for the sound of their utterance made this sufficiently plain. Thus they have, as it were, no ideas, but simply voices.

In the life of the body they were mere babblers, thinking nothing of what they said, and loving to talk of every thing, whether they understood it or no.

1722. They said there were troops of them, and more numerous than could be conceived.

1723. They constitute the interior membranes of man, which are spacious, and on this account there are such vast numbers or troops of them; for the membranes are not otherwise, or do not perform any other use, than to act as passive forces, and to do whatever the active forces impress upon them. Concerning these spirits, it is believed that they constitute the pleura which surrounds the chamber of the thorax, and insinuates itself through the pericardium into the regions of the lungs, and that they thus pass into the pharynx and larynx, which is an organ of speech, as are also the lungs that are encompassed by the pleura, and to which it constitutes the covering.

1724. It was said also that they give way or flee when other spirits pursue them, and retire to a considerable distance, in a direct line from the face almost in front, but inclining to the left, whence it hap-

pens [correspondentially] that that membrane is so extended, and yields to the pressure of the lungs as to its active forces.

1725. They spake above the middle of the head, at a moderate distance, but the place does not hinder them from constituting the pleura, for the interior membranes of the body are continued to those of the head, as, for instance, the pituitary membrane of the mouth, and thus to the meninges of the brain, wherefore they are heard above the head, when otherwise they would be in the plane of the breast, from which they were first detected at a distance.))

1726. ((Such spirits are very numerous, for the membranes of the body are ample, and are continued around and over all the viscera, into which they enter. It is now insinuated that the greatest part of these spirits are women.))

*Concerning those who constitute the "Pia Meninx" of the Brain.*

1727. There are certain spirits not given to speaking like the former, but serving to the further development of the ideas of others, and acting also as passive forces. They are quite modest in their temperament, and are heard still higher above the head. Their common movement was a flowing one (*fluidus*) in a transverse direction in the brain from the front part backwards, [differing from that of] another class whose common flowing motion was transversely from one and the other temple towards the middle of the brain, so that the place of meeting should be that of the longitudinal sinus.

1728. I heard them speaking: they were modest and peaceable, and said that in the life of the body they were such as trusted but little to their own thought, or determined themselves, but were prone to credulity, and easily suffered themselves to be persuaded by others to almost any thing, acting from their suggestions, and not canvassing the quality of their advice.

1729. Through these, other spirits transfer their ideas.—1748. March 26.

1730. Those that constitute the thin membranes of the brain perform a similar function in the spiritual world and in heaven with those membranes which admit the blood-spirit into the interior parts, conducting it in their own peculiar way, and also serving to clothe the fasciculi of fibres, or the little nervelets (*nervulos*).

1731. For these were again represented to me as to the quality of their thought, and among other modes from this, viz., that they received in simplicity the things that were spoken, not indeed with a [very intelligent] sense either external or internal, but so that the angels could thence derive interior ideas. Such was their quality [as they appeared] while I uttered the Lord's Prayer, as their thought was then exhibited to me; for all spirits and angels, how many soever and of what quality soever they may be, may be known from the ideas they have when the Lord's Prayer is pronounced, and these were all along represented to me on those occasions. The sense, therefore, of these spirits was such that the angels could thence derive fuller ideas, as they were of a milder genius and not mentally closed, as was ap-

parent to a spiritual idea, so that they are a kind of intermediates between an exterior and interior sense of words.

1731. In speaking with them, they said they were such as often withheld me from thinking of interior things, and thus [virtually] prohibited me; and also that they supposed themselves to be in heaven, for they are, as it were, a kind of entrance into heaven, which is owing to the nature of their thoughts.

1732. From these things it may be evident how difficult it is to perceive the quality of those who are in the interior, and, still more, who are in the inmost heaven, as they constitute the membranules or meninges over the minute organs of the brain, and round about its more tender fibres, which, as they do not appear to the eye, are not perceived by man, while yet if we understood the nature of these meninges, we should be able to apprehend somewhat in regard to those spirits who sustain a similar relation to the interior and inmost heaven. As these minute organs with their coverings and interior contents are invisible to us, how much more those spirits who constitute and, as it were, contain substantial realities.

1733. Those who constitute the meninx over the brain are genii, for that meninx is full of blood; in like manner those who constitute the meninx over the smaller organs of the brain. But those who invest the fascicles of the fibres and the interior nerves are spirits; for as the fibres spring from their organic principles, so also spiritual things from celestial. Moreover, as in the fetus every membrane is charged with blood, and its derivative fibres are, as it were, not bloody, so also it is with these genii, and so on.—1748, March 27.

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## POETRY.

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### LINES ON THE DEATH OF REV. S. NOBLE.

*To the Editor of the N. C. Repository.*

DEAR SIR,—I have for some time been hesitating, [and undecided as to the propriety of sending you the following lines, being so very doubtful of their having sufficient poetic virtue to let them pass, even as commonplace; and now that I have at last concluded to send them, (together with the notes) it is with the request that you exercise your own pleasure entirely about inserting them.

G. FIELD.

Farewell, loved friend, farewell,  
 Thy years on earth are run;  
 Thy mission's now fulfilled,  
 Thy glorious work is done!

'Twas not in vain thou toiled,  
 Or sowed the fruitful seed;  
 Thy gifted mind didst show  
 Truth beautiful indeed.\*

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\* The "Plenary Inspiration of the Scriptures" gave a faithful earnest of the talent and ability of Mr. Noble to proclaim the wisdom of the Word which has "God for its Author."

'Twas not in vain thy pen  
 Dispersed the darkened spell ;\*  
 Or from thy loving lips,  
 The holy influence fell. †

No,—thousands own thy power,  
 A power so well bespent ;  
 Ten thousands yet shall own,  
 Thy matchless argument.

Th' "Appeal" which bears thy name,  
 Shall still thy name proclaim,  
 Through east and western lands,  
 A monument of fame. ‡

How well thy life was spent,—  
 Sublimely thus employed ;  
 Though such transcendent light,  
 Its outer veil destroyed.

A more than Milton thou, §  
 A martyr to thy zeal ;  
 Esteemed, endeared, beloved,  
 The Church thy loss will feel.

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\* The second work of Mr. Noble's, "The Appeal," was published in 1826 ; and was occasioned by a Sermon, which was subsequently published in an enlarged form, under the title of "The Anti-Swedenborg," by the Rev. G. Beaumont, of Ebenezer Chapel (Methodist), Norwich. This work presents a garbled, distorted, and uncandid view of the Doctrines of the New Church, and presents a very unjust and illiberal view of Swedenborg. When it was announced in the city papers (of Norwich) that Mr. Noble would publish an answer to it, the following advertisement appeared in the next paper, with italics and capitals, as follows :—  
 "Notice to the public,—That if any CALUMNIOUS *Swedenborgian* will produce a *Rational Answer to my Book*, entitled the ANTI-SWEDENBORG, I hereby promise to give such answer all the attention it may merit ; but if an answer makes its appearance, being written by an Ignoramus or a Madman (a very possible case), I shall then deem it my duty to treat the author of it with neglect, and his publication with contempt.  
 G. BEAUMONT."

Mr. Beaumont never replied to, or publicly noticed the "Appeal," nor indeed to this day has any attempt ever been made to answer its masterly and convincing arguments, unless we except some "Remarks" made in 1849 by a Roman Catholic, rather *ex cathedra* than rational or argumentative, which were summarily disposed of by a "Reply" from Rev. Aug. Clisold.

† Mr. Noble was ordained in 1820, and was one of the first and most efficient Missionaries of the New Church, as well as Pastor of a Society in London. The handsome and commodious Church in Cross Street, Hatton Garden, London (where the celebrated Irving used to preach) was consecrated to the use and service of the Lord's New Jerusalem on the 30th December, 1827,—of which Society Mr. N. was then, and continued to be the Pastor, to his death. The talented yet satirical editor of the London "Examiner," thus speaks of a sermon of Mr. Noble's, delivered in this Church in 1828, from the text "I am the Lord thy God,—thou shalt have no other gods before me." "His tones were not prepossessing," alluding to a nasal difficulty, "but his manner was grave and calm ; which is sufficient for uttering the truth. The sermon was not *extempore*, but read. The exordium was majestic, temperate and firm,—the best adapted that can be imagined for a man professing to stand between what he conceives to be the errors of a powerful establishment on one hand, and the equal errors of its opponents on the other. It is an extraordinary thing—the more is the pity,—to hear a man in a pulpit talk strong sense for a mortal hour, and while away the hour to minutes. The silence among his audience, with the exception of a few children coughing, was like nothing but the deep attention that used in some parts to wait on Mrs. Siddons."—"A greater than Irving was there."

‡ The "Appeal" has had a greater circulation, both in England and the United States than perhaps any other of the collateral writings of the New Church.

§ Mr. Noble, like Milton, was blind during the last years of his life.

The angels give thee joy,  
 For well thy race was run;  
 And from thy blessed Lord,  
 Thou hear'st the words "well done."

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CORRESPONDENCE.

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REV. MR. BARRETT'S REJOINDER TO MR. SCAMMON.

CHICAGO, Feb. 4, 1854.

DEAR BROTHER BUSH,

In the January No. of the Repository, is another communication from our brother, J. Y. Scammon, in which we are told what that brother meant by saying, in his letter under date of September last, that the publication by the General Convention of the Minority Report on the subject of Mr. Ford's ordination, "was objected to, upon the ground that it was not correct in its statement of facts." "The main point," says Mr. Scammon in his last communication, "which I had in my mind when I spoke of the Report *being erroneous in its statement of facts*, was in the fifth reason given by Mr. Barrett why Mr. Ford's request for ordination should be granted, in which he says: 'Because the candidate, Mr. Ford, was ordained into the first degree of the New Church ministry in the year 1847, and in strict accordance with the then existing rules of this Convention.'" This is the statement which is deemed erroneous. I am glad to learn what it is at last; and, even at the risk of wearying your patience and that of your readers, I must beg of you the privilege of setting Mr. Scammon's mind right on this subject. And I am the more free in asking this privilege for several reasons; 1st, because I am aware that my course in ordaining Mr. Ford in 1847, has been severely animadverted upon in certain quarters; 2d, because a simple statement of the facts in this case, was refused admission into the New Jerusalem Magazine, after that journal had complained of me for doing as I did, as if I had done something wrong; 3d, because Mr. Scammon says he, "knows" that the above statement in the minority Report "was considered erroneous by others" as well as by himself: 4th, because one does not like to rest under the imputation of having been guilty of a proceeding, which "was, in spirit," as Mr. Scammon affirms, "a perversion of the authority conferred upon him" by the body with which he was acting in connection: and 5th, because I am more familiar with all the facts in the case of Mr. Ford's ordination, than Mr. Scammon or any one else, and can therefore state them more correctly. And what are the facts?

As Mr. Scammon says, Mr. Ford made application to the Committee of ordaining ministers of the General Convention in 1847, for ordination; and that Committee agreed to recommend the granting of his request. But before the Convention had taken action upon the subject, some of the Committee heard that Mr. Ford had not been re-baptized. Whereupon they were opposed to his ordination. Another meeting of the Committee was held, and a majority were for reporting unfavorably to his ordination, on the ground that he had not been re-baptized. I urged, in that Committee, that we *could not* refuse the application of the candidate consistently with the then existing rules of our Body; and that, if the majority agreed on refusing it, I should feel bound to render a minority report. I was entirely willing to have the issue tried before the Convention; for I believed then, as I still believe (for reasons which I will give presently), that the Convention would at that time have granted Mr. Ford's request. Mr. Ford himself was willing; but others did not wish to have the issue tried in Convention, if it could be avoided. Pending the consideration of this question by the Committee, Mr. Ford, in looking over the journal of the previous year, discovered what had before escaped the attention of us all, that his application had not been made as the Rules of Order directed—that it

had been made to the wrong Body; for the Rules said, that, "for introduction into the first grade, application shall be made by the person who wishes to be ordained." But made to *whom*? Of course to those whom the Convention had authorized to *introduce* candidates into the first grade of the ministry. And the then existing Rules said: "Any Ordaining Minister, with the concurrence of a council consisting of two pastors and three members of the Committee of Laymen of the Convention, shall have authority to introduce candidates into the first and second grades of the ministry." On discovering this, Mr. Ford, of his own free choice, and for the sake of gratifying the feelings of some brethren who did not wish to have the question of re-baptism publicly discussed at that time, and also for the sake of avoiding what possibly might prove a prolonged debate, went into Convention the next morning, and after reading aloud from the Rules which so clearly pointed out to *whom* a candidate should apply for ordination, closed by "asking leave to withdraw his application to be ordained into the first grade of the ministry, on the ground of its *irregularity* (irregular, of course, because not made as the Rules directed) in order to *renew it in another form*." And the Convention (so says the Journal) granted him leave to do so. And what could the Convention have understood by Mr. Ford's intention to *renew* his application in another form, except that he intended to apply to *some one* of the Ordaining ministers, in compliance with the then existing Rule upon the subject? And being a member of the Society of which I was then pastor, he could not, with any propriety, have applied to any other ordaining minister than myself. Accordingly he made application to me in due form immediately after the Convention adjourned. And I, in pursuance of the course pointed out by the Rules, immediately laid his application before two other ministers (Rev. Dr. Beers, and Rev. S. Brown, both of them ordaining ministers and residents of my own State) and three of the Committee of Laymen of the Convention, viz: one, a member of the New York Society, to which Mr. Ford also then belonged, one, a member of the Upper Darby Society, for which Mr. F. had for some time been officiating under a license, and one, a member of the Philadelphia Society, in which Mr. Ford had often visited, and where he was, therefore, well known—three as prudent, well-read and judicious men, I venture to say, as could have been selected from the Convention's large Committee of laymen. And I was very careful, in presenting Mr. Ford's application to this council of ministers and laymen, to acquaint every member (not already familiar with them) with the facts in the case as they had transpired at the Convention, and as above narrated; nor did I use one word of persuasion to win their consent to his request, but contented myself with a simple statement of the facts, and then left each one in perfect freedom to decide as he might think proper. And this Council of three ordaining ministers, and three of the Convention's Committee of Laymen, acting without any persuasion, decided, *without a dissenting voice*, to grant Mr. Ford's request.

Look, now, at this whole proceeding, so much complained of by our staunch advocates for the necessity of re-baptism. Mr. Ford had complied with the Rules of the Convention in connecting himself with "a regularly instituted society," in which he maintained "a good and regular standing." His application for ordination was made, in the first instance, in the wrong quarter (wrong, according to the Rules), and he was, *therefore*, permitted to withdraw it, in order to renew it in the *right* quarter. He then applied to such a minister as the Rules plainly indicated, and presented his application in writing, as was also required. That minister—none other than myself—pursued the exact course marked out for him by the Convention's own Rules—laid the application before just such a council as the Convention had authorized to act in such a case—such a council, I might say, as the Convention had itself *created*; and that council, with the knowledge that Mr. Ford had not been re-baptized, and a knowledge of all other important facts in the case, were *unanimous* in the opinion that the application of the candidate ought to be granted. What else was left for me to do, under these circumstances, but to carry out the intentions of this council, and ordain the candidate agreeably to his wishes. As an executive officer of the Convention, what *right* had I to refuse to ordain him, even if I had felt inclined to refuse? Will Mr. Scammon, or others who have been sufficiently lavish in their condemnation of my course, have the goodness to tell me what right I had to go behind the Rules of the Convention, or to refuse to act in accordance therewith.



But, says our friend, Mr. Barrett *may* have proceeded according to the letter of the Rules then existing; but he went contrary to their spirit, and therefore I feel justified in pronouncing his statement "unfair," "erroneous." Mr. B. ought to have presumed, that, if the Convention had spoken with its own mouth, it would have said the very opposite of what it did say through its accredited organ—the council above referred to. Well, let us see how that is.

Several years before this, the Convention had ordained candidates, without requiring them to be re-baptized: and I never heard it intimated that any very serious injury to the Church, or to the ministers themselves, had resulted from it. No one, that I am aware of, imagines that special harm was done to any body by this course. But in 1838 re-baptism, or baptism by a New Church minister, began to be insisted on by the General Convention as an indispensable condition of admission into a New Church Society. And it is worthy of remark, in this connection, that this began to be urged as an indispensable condition of Church membership, at the very meeting of the Convention, which adopted that long list of cumbersome *Rules* with all their stringent requirement—Rules which have occasioned melancholy strifes and divisions, and been a bone of contention in the Church ever since their adoption;—Rules which aimed not only at the regulation of the affairs of the Convention, but of all the Associations and Societies composing it, one of which declared that "no Societies hereafter formed, shall be regarded as *regularly instituted Societies*, unless they are formed and organized in the foregoing manner." The exceedingly stringent character of these Rules, so prejudicial to the orderly and free growth of the Church, reveals with sufficient clearness the states of those who adopted them, and ought to make us regard, if not with suspicion, at least with a severely scrutinizing glance, whatever opinions they entertained upon any matters of Church government. At the next meeting of the Convention in 1838, we have a Report from the Ordaining Ministers on Baptism, which concludes (precisely as we should have expected it would, when the manifest tendency of the receivers at that time towards stringent regulations, is duly considered) "that baptism in the Old Church (i.e. by any other than a New Church minister) is not valid baptism;" and that the Committee "regard baptism into the New Church as the only real baptism." The Committee approved of this conclusion, and agreed, henceforward, to regard no other baptism, save that by the hand of a New Church minister, as having any validity, or as *being* baptism at all. But soon a change begins to come over the Convention. Its stringent rules do not work—do not satisfy. One after another they begin to be modified or abolished. And some of its own ministers, notwithstanding the decision of the Convention of 1838, could not resist the conviction, that after all there *is* validity in Old Church baptism; and, consequently, they were in the habit of admitting into their societies persons who honestly believed that one baptism was sufficient, without requiring them to be again baptized by a New Church minister contrary to their own wishes and their perceptions of what was orderly and right. Clergymen did this, who but a few years before, voted to recognize no baptism as having any validity, unless administered by a New Church minister. And as that former, and exacting state of the Convention was passing away, and more enlightened views on all subjects, and more charitable feelings, too, were gradually being received, the decree of '38, declaring none but New Church baptism *valid*, began to be forgotten, and to sink into a mere dead letter. This more elevated and liberal tendency of the Convention was hailed with gladness by a large portion of the Receivers throughout our country, and its healing and strengthening effect upon the Church at large was sufficiently apparent. But some contemplated it with fear and alarm. They feared that Old Church baptism might come to be regarded as sufficient, or at least as having *some* validity. Accordingly, as one means of preventing this, it was moved in the Convention of 1844 (Mr. Scammon was not present at this Convention, nor has he been present at a quarter as many Conventions as I have since 1838, and therefore cannot fairly claim to be one quarter as familiar with the doings of that body since that time as I am)—it was moved, I say, in this Convention, to amend Art. III, Sec. 4, of the Rules of Order, by adding the words "by a New Church Minister," immediately after the clause "if he has not previously been baptized." This motion, of course, raised the question of the necessity of re-baptism. Some debate ensued, in the course of which it soon became apparent, that a large majority of that large Convention



were *opposed* to the amendment, on the ground, that, if adopted, it would exclude from our communion all who might regard baptism into the New Church, when the ordinance had previously been received at the hand of an Old Church minister, as something wrong and disorderly. Accordingly it was voted, by more than two to one, I think, to leave this section unaltered, and thus to leave ministers and candidates for church membership in *perfect freedom* touching this question of re-baptism. That Convention, by negating as it did the amendment in question, declared, as plainly as actions *can* declare, that, henceforth re-baptism should *not* be insisted on—that no man's liberty upon that subject should be infringed upon—that the General Convention meant to leave that matter just where Swedenborg has left it. This was a wise decision, yet quite the reverse, we see, of what had been agreed upon by the Convention six years before; and who will not say that it indicated a larger, freer, and more truly catholic and christian spirit in that Body? I should add that nothing of all this appears upon the journal of proceedings of that year; but I know there are those who were present at that meeting who will remember the facts as here stated.

As another circumstance from which we may infer the existence of quite a different spirit in this Convention of 1844, from that which animated it in 1838, I may mention that the Committee appointed the year before to report upon the Rules of Order (Rev. Thos. Worcester, *Chairman*) say in their Report: "As regards the Rules of Order, however, an opinion unanimously expressed by your Committee is, that they should be regarded as advisory, or *recommendatory*, and *not* as *imperative*;"—a clause which indicates a tendency in the Convention at this time towards a larger, truer freedom, and a juster appreciation of the rights of individuals and societies. And in accordance with the more enlightened views and liberal policy which the Convention had now adopted, and the more catholic spirit it had begun to cherish, it *resolved*, in 1849,

"That, though this Convention *recommends* re-baptism, it wishes to leave the ministry and societies of the New Church *free* in regard to the subject." (See Journal, p. 240.)

Now in view of all this, with what show of justice, I ask, can Mr. Scammon, or any one else affirm, that, in ordaining Mr. Ford at the time, and under the circumstances I did, I violated the *spirit* of the Convention's Rules, or "perverted the authority conferred upon me?" Or how can he deem my statement that Mr. F. was ordained *in strict accordance with the then existing Rules of this Convention*, "unfair, and calculated to convey a meaning which the facts do not justify?" I have the charity to believe, that, had Mr. S. been as familiar with all the facts as I am, or understood as well as I do the spirit of the Convention of '47, he would have seen that my statement was true in every sense, and that my proceeding in the matter complained of, was *in strict accordance* with the spirit as well as the letter of the Convention's then existing Rules.

Should the vote of the Convention at its last session in Chicago be cited against me here, I would simply reply that the argument could have no weight with any one who knew the facts that are known to some in these parts, or who understood the nature of the influence that has been operating upon the Church in Illinois for some time past. Under *all the circumstances*, that vote was very natural. I very much doubt, notwithstanding the strong proclivity of some of our eastern brethren towards stringent regulations in the church, whether, had the Convention met last year in any other State in the Union than Illinois, a majority of its members would have voted for the article most complained of in the Constitution; nor do I believe that a majority of those who are reckoned as members of the General Convention, are this moment in favor of that article, or opposed to the ordination of Mr. Ford on the ground that he has not been re-baptized. The majority of the delegates to the last Convention *dared* not submit their Constitution for approval, to the several Societies constituting the Convention, and hence the motion to submit it was voted down. And in no meeting of the Convention at which I have been present, did I ever witness any thing like the want of respect for the wishes and feelings of a large minority, and the settled determination to push measures through which were obnoxious to the feelings of this minority, that were evinced at this Convention in Chicago. I therefore cannot allow any of the doings of this Convention to be cited as evidence of the spirit or meaning of the Convention of '47.

Those portions of Mr. Scammon's communication, I am sorry to say—and they are large—which are of a *personal* nature, as how much easier it is for a man to come into the New Church from the *Methodists* than from the *Unitarians*, or how much fewer of his *old clothes* are brought by the former than by the latter, and how much more “orderly Newchurchman” he must make—whether a *clergyman*, coming from the Old Church into the New, must necessarily bring with him a greater amount of riches than a *lawyer*, and therefore find it harder to enter the kingdom of heaven; whether Mr. Scammon and his friends have so long time ago “traveled over the same road where I and my friends now are,” that they have left us almost out of sight behind them; whether he or I have most “assumption,” or are most “inclined to exhibit our reasonings,” or which of us “approaches the Word and the writings of Swedenborg” with most of the “pride of our own intellect, rationality, or self-derived intelligence;” whether his familiarity with the proceedings of the General Convention dates further back than my acquaintance with the doctrines of the New Church; whether the most of “personal-persuasive influence has been exercised on his side of this question or on mine—these are questions which I will not trouble myself about. I do not believe that their discussion would be profitable to ourselves or edifying to your readers. I can only express my surprise and regret that a man of so much good sense as our brother S. should have even hinted at things of this sort, or attempted to raise a presumption against the views he is opposing, by an allusion to matters of so purely a personal nature. I always think a cause extremely weak, and not worth supporting, when its advocate finds it necessary to resort to such kind of arguments to support it.

Our opponents may charge us, if they will, with being in the pride of self-derived intelligence, and therefore incapable of being instructed on this subject. We think it not very decorous or charitable in them to do so; for we *profess* to an entire willingness to be taught by the Lord through his chosen Servant; and because He nowhere teaches us, by implication even, that re-baptism is necessary, or that the faith of the administrator (if he professes the Christian religion) can at all affect the validity of the ordinance, therefore it is that we set our faces against this attempt to exalt into an essential condition of church membership, or of ministerial qualification, a notion which we are constrained to regard as purely the offspring of self-intelligence, and nowhere favored in the writings of our illumined scribe. Our opponents must not expect us to exhibit the docility of little children in reference to their teachings (even though they be a majority), when we humbly conceive that the Lord, through his chosen servant, teaches something quite different.

Mr. Scammon is disturbed by the word *liberal*, which he would gladly have banished (I am not surprised at it) from the New Church vocabulary. “As to this cry of *Liberality*,” says he, “it is but the voice of a syren. The most we can do is to discharge our duty.” Yes: and I insist that it is *the duty* of those who receive the doctrines of the New Church, to act in accordance therewith; that it is their duty to *refrain* from “teaching for doctrines the commandments of men.” And it is precisely because our brother, and those whose opinions he represents, insist on certain standards or tests of Christian discipleship, or certain qualifications for New Church membership, which the Lord has never authorized, that I, and others who think with me, complain. And I think Mr. Scammon knows that when we talk about *liberality*, we mean just what I suppose Swedenborg means when he says, “that they within the church may be regenerated by means of any doctrine whatever.” And “if charity were in the first place, and faith in the second, the church would have another face, for there never would be called Christians but they who lived a life according to the truth of faith, that is, the life of charity. Then too, there would not be made several churches, by distinguishing between them according to *opinions concerning the truths of faith*; but the church (the Christian church, of course), would be called one, containing *all* who are in the good of life.” Will Mr. Scammon call *this* the voice of a syren? Yet we mean nothing wider—nothing more—than this, when we talk of *liberality* in the Church. He may see, then, with what class of *syrens* we claim affinity, and ought to be ranked. And all we ask of him and his friends, is, that they accept what our author here teaches as a great and fundamental truth from God out of heaven, and act in accordance therewith. And what we complain of, is, that, in their conventional and other ecclesiastical proceedings, they have *practically* denied and rejected this fundamental doctrine of

the New Church. They have virtually declared that all those are members of the Lord's New Church, who believe its doctrines, and receive baptism at the hands of a New Church minister; and that *none others are members*, or shall be so acknowledged. We don't hesitate to pronounce this the rejection of a fundamental doctrine of heaven, and the substitution of a false one in its place. We arraign it as a great and glaring heresy, and one which, if persisted in, cannot fail to operate disastrously upon the spiritual interests of all who cling to it. And we pray that we may ever be kept in the acknowledgment, and in a practice conformable thereto—of the beautiful truth announced, and so much dwelt upon, by our illumined teacher, that "charity makes the spiritual church, and *not faith*, unless you say that faith is charity. He who is in charity loves his neighbor, and that he dissents from him in matters of belief, this he excuses, provided only that he lives in good truth. . . . They who *know truths*, which are called articles of belief, and do not live in charity or in good, although they are in the church because born there, still they are not of the church, for nothing of the church is in them."

Yours truly,

B. F. BARRETT.

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## MISCELLANY.

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### REV. A. O. BRICKMAN AND THE LUTHERAN SYNOD.

We gave in our last a history of the ecclesiastical proceedings in the case of our brother at Chambersburg, so far as the documents forwarded enabled us to do it. We have since received other papers, and our readers probably will not be surprised to learn that the verdict of the *trishagia sunodos*, or *thrice holy synod*, has gone against him. He has been arraigned and tried in due form, and condemned as a heretic! He has been guilty of receiving, from the force of their internal evidence of truth, the doctrines of the New Dispensation announced through Swedenborg, and now has to pay the penalty of his hardihood in a compulsory and abrupt separation from the people of his former charge, and in the odium which church courts usually have in their power to visit upon their victims. But it is pleasant to perceive how well our friend sustains himself in this sore temptation.

In our February No. we inserted Mr. Brickman's letter to the President of the Synod, demanding to be furnished with a copy of the *specific charges* which were to be brought against him upon his trial. To this demand the following letter was returned.

"DEAR BROTHER :—If you look at the Formula for the government and discipline of the Evang. Luth. Church, adopted by the West Pennsylvania Synod, you will find that I have acted according to the letter of said Formula, ch. xii. Sec. 3d. Nevertheless, I admit the justice and propriety of your request, and will therefore cheerfully comply with it. As the charges are not very specifically drawn up in a *lawyer-like* form, I will transcribe the original as it is in the letter addressed to me, as follows :

"I feel constrained, by a sense of duty, to bring to your notice, as President of Synod, the case of the Rev. A. O. Brickman, Pastor of a German Church of this place, and a member of the Synod of West Pennsylvania. By his own verbal and written admission, he has adopted the tenets of Swedenbergianism, or, as it is otherwise known, of 'the New Church,' and preaches them publicly to his congregation. He makes use of the Swedenborg liturgy, and has introduced their publications into his Sunday-school and congregation. Several communications from him have appeared in the 'New Church Repository,' edited by Mr. Bush, of New-York, in, I believe, the Sept. and Nov. Nos., in which he avows himself already in heart a member of the New Church, and asks only for time before he shall seek an open and formal connection. In one of his letters he speaks slightly of the old views of the Atonement, and gives abundant evidence in both that he hath departed from

the faith of the Lutheran Church. To one of our ministers he has expressed his unbelief in the credibility of certain portions of the writings of Moses and Paul."

I remain very truly yours,

W. F. EYSTER.

"In the above charges the word 'heretical' does not occur, but I think it is clearly implied in the phrase, 'departed from the faith of the Lutheran Church.' As the whole matter will be investigated, in due form, before Conference, it does not become me to pass judgment on matters and things at this time. As far as I know at present, I do not expect to be in attendance at Conference. My sincere wish and prayer is, that if you are proven to be in error, you may feel it your duty to make proper acknowledgments, and prove yourself true to the Church you profess, in the last 'Observer,' to love above all other branches of the Protestant churches. That the spirit of Christ may rest on you and Conference during the pending investigation, is the sincere prayer of,

"Yours fraternally,

JOHN ULRICH,  
Pres. of W. Penn. Synod."

The above was the original form of the charges with which Mr. B. was to be confronted at his trial before the Conference. A few days prior to that they had undergone a new concoction, and were sent to him under the following form :

I, W. F. Eyster, charge Rev. Arthur O. Brickman with a rejection of the doctrines of the Word of God, as taught in the doctrinal articles of the Augs. Conf.

#### SPECIFICATIONS.

##### I.

1. He has affirmed his full belief in all the theological writings of Emanuel Swedenborg, which writings reject some of the fundamental truths of the Word of God, as taught in the Augs. Conf., and as held by Protestants generally; such as the doctrine of the Trinity, in a *proper sense*, the *proper and eternal Divinity* of Christ, the vicarious sacrifice of Christ, justification by grace through faith in the atoning sacrifice.

2. He has expressly denied the doctrine of a Trinity of *persons* in the one God, as taught in the first article of the Augsb. Conf.

3. He has expressly denied the vicarious design of the sufferings and death of the Lord Jesus Christ, as taught in the 3d Article of the Augsb. Conf.

4. He has expressly denied the doctrine of justification gratuitously for Christ's sake through faith, as taught in the 4th and 20th Articles of the Augsb. Conf.

##### II.

I charge the Rev. Mr. Brickman with a denial of the credibleness and divine authority of that portion of the Writings of the Apostle Paul, which teaches the resurrection of the HUMAN MATERIAL *body*.\*

##### III.

I charge the Rev. Mr. Brickman with circulating fundamental errors, by preaching the doctrines of Swedenborgianism, by introducing into his congregation a liturgy, Sunday-school books, and other publications, containing the tenets of that heterodox system.

The trial came off on the 8th of February. That it was anticipated with deep interest by the community in Chambersburg we infer from the following paragraph that appeared in the "Transcript," a Chambersburg paper, a few days previous: "RELIGIOUS DIFFICULTY.—The Rev. A. O. Brickman, pastor of St. John's German Lutheran Church, of this place, has been summoned to appear before the Conference, on Tuesday next, to answer

\* Mr. Eyster afterward struck out the word "material," a sign that these men do not know what they believe themselves. O, how palpably absurd these charges! Here I can truly exclaim with Trajan: "O sententiam necessitate confusam!"

sundry charges, which will be preferred against him by the Rev. Wm. F. Eyster, of the English Lutheran Church. It seems that the Rev. Mr. Brickman has incurred the displeasure of his brethren by dabbling in the doctrines of Swedenborg, and impairing his orthodoxy by not adhering to the symbols of the Church. The community is all agog for the trial; and we anticipate more 'apostolic blows and knocks,' than were ever given and received in this community before. We trust that the Conference will make 'a free fight' of it, and admit all anxious disputants within the ring."

The result has subsequently been announced in the form of the following verdict, rendered by the reverend dignitaries who have the interests of sound doctrine in their keeping, and who, in their character of *mallei hereticorum*, or *hammers of the heretics*, show that they do not forget how to pound. In the latter part of the last century Robert Robinson, of Cambridge, Eng., penned this memorable sentence in his "Ecclesiastical Researches," a work instinct with the noblest impulses of spiritual freedom: "A few poor bishops assembled together in a Synod, and legislating for conscience, differ from the Inquisition only as a bonfire differs from a city in a blaze." To the mind that has once read this sentence, it would be very apt to be recalled by the perusal of the ensuing

VERDICT.

WHEREAS, the Rev. Arthur Otto Brickman, a minister of the Evangelical Lutheran Church, and a member of the West Pennsylvania Synod, has confessed his belief in all the theological writings of Emanuel Swedenborg, which writings do teach doctrines contrary to some of the fundamental truths of the Word of God, as taught in the Augsburg Confession, and as held by Protestants generally,—Therefore,

*Resolved, 1st.* That in the opinion of this Conference, the charge which has been preferred against him, of fundamental error in doctrine, has been fully sustained.

*2d.* That the said Rev. A. O. Brickman be, and is hereby suspended from all ministerial functions, according to Sections VI. and IX. of Article 12 of the Formula of Government and Discipline of the Evangelical Lutheran Church, until this action of Conference shall be confirmed or reversed by the Synod of West Pennsylvania.

E. BRIEDENBAUGH, *Prest. of Conference.*

J. EVANS, *Secretary.*

' The particulars of the transaction we learn from the following letter of Mr. Brickman, dated on the evening of the 8th, the day of the trial:

MY DEAR BROTHER,—

The hour of trial is over. Calm and boldly I have made my confession and defence. Now I feel contented. They know who I am, and I know what my lot is. I am condemned as a Swedenborgian. Poor souls! They know not what they do. I forgive them. May the Lord bless every one of them. Last night the Conference met for the first time. Rev. Mr. Briedenbaugh, of Greencastle, was called to the chair, and Rev. Mr. Evans was elected Secretary. Conference decided that Rev. Mr. Brickman's case should be tried with closed doors. I protested. After a lengthy discussion it was resolved that my Vestry and that of the English Lutheran Church could be present. I protested again, desiring that the trial should be public; and as there was no provision made in the Constitution of the West Pennsylvania Synod, which was to the contrary, I could see no reason why my request should not be granted. The vote was put, and resulted in their favor. Private, then. Conference adjourned to meet this morning at half-past eight o'clock. Mr. Briedenbaugh in the chair. Both Vestries present. A few strangers came in and remained. Opened with prayer by Mr. Focht. The charges were read. Each question was to be asked separately. A letter was presented from my congregation, requesting the Conference to have doors open. Outside, it was raining, snowing, and blowing. The impression was already made on the people, that the trial was to be private, and consequently none but a few came in. The ministers of town were most all present. Charges read. Was requested to plead by "yes" or "no." Refused to do so. Plead "yes" in regard to, "Do you believe in all the theological views of Emanuel Swedenborg?" To the after part of the charges No. I., I refused plead-

ing. Charge II., plead "yes." Charge III., plead "yes." Charge IV., refused pleading, as I could not understand that charge. I said, however, "I deny as anti-biblical the resurrection of the human material body." Mr. Eyster struck out the word "material." Then I plead "yes" again; which "yes" means, always, "I deny!" Charge III., I said: "I preached always God's word." In regard to the Liturgy, etc., I plead: "No." After this the question was, whether I should be heard. Focht vehemently opposed to it. Conference decided (after I had protested against Mr. Focht and his Rip Van Winkle logic) that I should be heard. I read my defence. Read fast, but took me nearly two hours. Conference adjourned. Went all to dinner to Bro. Eyster's; answered many futile questions, and went home. Private session this afternoon. Was not present. Verdict: Condemned as a heretic. But have not received it yet. I am very tired. For five nights I have not had sleep. I wrote my defence, and studied my sermons during these nightly hours. During day-time I kept school. Excuse these abrupt sentences on that account.

I am requested to have my defence published in pamphlet form. It is almost totally a defence of the New Church doctrines. But how can this be done? I should like to satisfy my friends. I will copy my address, and send it to you. What you will decide on the question of publishing it, that I will do.

In place of any additional comments of our own, we extract the following from a subsequent No. of the "Transcript:—"

"REV. A. O. BRICKMAN AND THE LUTHERAN CONFERENCE.—Ever since the days of Pontius Pilatus, there has not been a more august verdict rendered, than on the 8th of February, 1854, in Chambersburg, in the case of the Rev. Arthur O. Brickman. Mr. Brickman, accused of heresy, defended himself most ably, showing that, notwithstanding his belief in the theosophical views of Emanuel Swedenborg, he entirely based his faith upon the Bible. His address, in which he defends himself against the charges preferred against him, will, we understand, soon be published. He winds up as follows:

"In these, my arguments, you find the key to Soterology contained, and it would be partly but a repetition, if I should separately treat on the doctrine of redemption. You see, then, my brethren, that I base my faith entirely upon the Bible. I stand on holy ground. And upon this holy ground I stand without the shoes of any human authority, such as symbols or creeds. Dr. Martin Luther laid down as a rule for the Council at Mantua: 'The word of God shall furnish articles of faith, beside it nobody, even no angel.' Thus I am taught by Dr. Martin Luther. This rule I follow. And *thus* I am a Lutheran! What regards my ordination vows; I never broke them! I am ordained on the Bible. The Bible I do truly believe to be God's precious word! With it I stand; without it I fall, and according to the Augsburg Confession, which you do not believe yourselves. On the Augsburg Confession, or any other symbol, I have never been ordained. I believe, however, that the Augsburg Confession sets forth the essential doctrines of the Bible. By this I always understood nothing else, but the mere abstract doctrines, such as,

"1. There is one God; and in God there is a Trinity, viz., Father, Son, and Holy Spirit.

"2. We are atoned through Christ, the incarnate God; and by regeneration through the Holy Spirit, we are saved. Not by our own works, or self-righteousness, but by grace, through love and faith. 'For we are His workmanship, created in Christ Jesus into good works.'—*Eph. ii. 10.*

"3. That Baptism is a sign of introduction into the Church, and a memorial, that man is to be regenerated.

"4. The Holy Supper, being an institution of the Lord in commemoration of Him, by means thereof, we are connected with Heaven and with the Lord; and that this is the most holy thing of worship.

"5. The immortality of the soul, and man's resurrection after death in a spiritual body, which is his soul.

"6. Life everlasting for God's blessed, and death everlasting for our unregenerated lost brethren after the flesh.

"These I deem to be those essential doctrines. These I always believed; and do firmly believe them now. You have *never* told me what essential doctrines in general, or essential doctrines of the Augsburg Confession, in particular, are; and the Church has never as yet arrived to an understanding which and what the essential doctrines of the Augsburg Confession are, although, on this point especially, she has been disputing for many years without coming to an understanding and decision.

"And now, my brethren, I am done. I love you all. There is not one here, whom I do not love. Must we part; well, then I can part in peace and brotherly love. I can cheerfully give you my right hand, and from all my heart I can assure you, that my well-wishing love goes with you. As long as I was among you, I can say, I have always lived a moral life, and have sustained a good character. If I must depart from you, then I can say I leave you as an honest and upright man. I hope, however, to see you again. If not here below—above.

"While we walk this vale of tears,  
Compass'd round with care and sorrow,  
Gloom to-day, and storm to-morrow,  
Meet again! our bosom cheers."

"Go, brethren, render your verdict!"

The defence, of which the above is the concluding portion, we have received entire, and hope to publish in our next, from which it will appear still more clearly how nobly our excised brother bears himself in the vindication of his opinions and his conduct. As we learn from him that the effect of this verdict has been sadly to cramp his pecuniary ability, and thus prevent his giving his reply to the world himself, we propose to have a considerable quantity of copies struck off from the type, and done up as a pamphlet for general circulation. Possibly results are to flow from this transaction of which the prosecuting agents have but little idea. It may be the commencement of a mission on the part of our brother of which he also little dreamt a few months since.

Meantime it appears that in the midst of all the anxiety and depression of spirit which such a trying emergency would naturally produce, Mr. B. has been able to deliver a Lyceum Lecture, of which we extract the following notice from a paper published in the place:

"THE LYCEUM.—The regular meeting of this Association, on Thursday evening last, was attended by one of the largest and most intelligent audiences of the season. The lecture was delivered by Rev. Arthur O. Brickman, Pastor of the German Lutheran Congregation. Subject: 'The Soul, its Life, Nature, and Appellation.' Perhaps few present were willing to assent to the peculiar theological doctrines entertained and expressed by the lecturer; but as a literary and scientific production the lecture afforded unusual interest. Mr. Brickman is a ripe scholar of the German school, and has, we believe, within the last few years, devoted considerable time and attention to the science of Psychology and the Theology or doctrines of Swedenborg, without, however, formally dissolving his connection with the Church in which he is an officiating minister."

Another paper speaks in still more flattering terms of this performance:

"A Lecture was delivered on Thursday evening last, by the Rev. A. O. Brickman, on 'The Soul, its Nature, Origin, and Appellations.' The audience was, by vast odds, the largest and most intelligent which has yet attended the exercises of the Association. It is impossible, in the space at our command, to give any adequate idea of the scope and depth of the argument of the lecturer, or even of his primary purpose. It is enough to say, that his subject was treated in a way that proved him to be not only an assiduous student of Theology and Science, but a free-hearted, generous and genial thinker upon everything which reaches and underlies the future interests of Humanity. The Lecture was composed in better style and diction, than could reasonably have been expected from one whose studies and previous compositions have been almost entirely in another language. We cannot now speak of the theological points of his discussion; but we can say, that he afforded the highest gratification and delight to his large and attentive auditory."



## EDITORIAL ITEMS.

The details given under the head of "Miscellany," relative to our tried brother of the Lutheran Church, will no doubt be read with mingled emotions of pain and pleasure. From a few lines just received, it would appear that his heroic fidelity to his convictions of truth have brought him to a dilemma where the sympathy of the N. C. is required to ultimate itself in "material aid." Previous to his recent trial he preached to two congregations, one in the town, the other in the country. Of the former, he says, in a letter dated Feb. 13th: "Yesterday I preached to my country congregation for the last time. By it I lose \$70. They were kind to me, but told me that it was their duty to 'live up to the discipline of the church.' I had no objection to this; explained to them my case, and made my exit. Farewell for this world! My town congregation stands by me, with the exception of one man. I do not know yet what they, perhaps, will do. But, under all circumstances, I believe my stay is no more in Chambersburg." By the following, of still later date, it will be perceived that his dependence in the other quarter has also failed: "Dear Brother—I received just now the news that Prof. S. S. Smucker had written to my town congregation, informing them, by order of Synod, that they should not permit me to preach any more, until Synod had taken the matter up next October. Accordingly, I am informed that I shall preach for the last time to them on next Sunday. This robs me of almost all means of support. Receive these few lines at present, time will not permit me to write more. Write very soon. Yours, in Christ Jesus, A. O. BRICKMAN." Our friend is evidently in straits. The wrath of sectarianism is visiting him roughly. It is taking the bread out of the mouths of his wife and family. That this was scanty enough before is evident from the fact that his salary altogether was not more than \$400 per annum. We have not his authority for the suggestion, but we still feel constrained to intimate that if any of our friends, on reading what they find respecting him in this and the preceding No., should feel moved to do something in his behalf in this emergency, it will undoubtedly be a very seasonable benefaction. It is probable that a new field of labor will ere long open before him, but the present necessities of his condition are manifestly urgent. Direct communications to him are advised. His address may be known from the above.

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 OBITUARY.

Died, at the residence of Mr. Richard Baker, in West Brookville, Sullivan Co., N. Y., on the 9th of January, Mr. OGDEN MORSE, aged about 42 years, formerly a resident of Chillicothe, O.

Some men love to learn the truth in order that they may display their knowledge of it. These have their rewards in this world. A few delight to learn the truth that they may obey its heavenly precepts, and bring them into life. These have their reward in Heaven. To this latter class we believe our departed brother belonged. Sincere, earnest, and humble, it was his delight and constant effort to do those things which are just, right, and useful. And yet his professions might all be included in a few simple words, which he often repeated, that he "*tried to shun evils as sins.*" Although suffering for many years from a most severe internal disease, yet he seldom complained. Sometimes, when he saw and felt that there was no hope of his health being restored, he may have anticipated his departure from this world with a somewhat too earnest desire.

Mr. M. came to this city about the first of October last, and spent some weeks in the writer's family. He left us about the first of December, in order to visit a relative, intending to return in a few days. The cars on which he went met with an accident, by which he was detained a day or two, and exposed to fatigue. He finally arrived at the house of his relative, exhausted and helpless; sank into his bed and left it no more. By a letter received from our departed brother, written a few days before his death, we learn that he was kindly taken care of during his last illness. We hope he is now being taken care of by angels, who will conduct him to a life of eternal usefulness and happiness in Heaven. S. H.

New-York, Jan. 16, 1854.



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ORIGINAL PAPERS.

ARTICLE I.

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LIGHT FROM THE EAST;

OR, NEW CONFIRMATIONS OF SWEDENBORG'S TEACHINGS FROM THE ASIATIC LANGUAGES  
AND RELIGIONS.

No. VII.

FURTHER ILLUSTRATIONS OF THE TWO VOWEL-CLASSES.

THE object of our elucidation in the present course of lectures is two-fold: 1st. To give an array of proofs as to the fact of just such a classification of the vowels as Swedenborg affirms, founded upon the use of them that obtains among the celestial and spiritual angels respectively; and, together with this to display some of the striking peculiarities of each of these classes in relation to each other. 2d. To adduce some remarkable specimens of the *correspondences* of words which go still farther to confirm the statements of Swedenborg in respect to the relation between natural and spiritual things.

The arguments and authorities adducible in support of our positions are very numerous, and of an unquestionable character. They are founded partly on the general results of linguistic science as embodied in the various standard works appertaining to that department, the titles of many of which we have already recited, and partly also on the plain reasoning of common sense and sound logic. Did our limits permit, we should find pleasure in going far more deeply into the details of the subject, and multiplying the confirmations within our reach, but being desirous of hastening on to the second and more interesting department of our theme, we shall pause just long enough upon the vowels to exhibit still more clearly certain distinctive and

antithetical peculiarities of each, to which we have thus far but briefly adverted.

In speaking, in a previous number, of the correlativeness, and, at the same time, discreteness of these two vowel-classes, we had occasion to remark that the celestial class was more appropriately employed to designate the *male* sex, and the spiritual the *female*. Thus *ama*, *father*, *eme*, *mother*; *amakha*, *father-in-law*, *emke*, *mother-in-law*, etc. To this we are aware it might be objected that according to N. O. teachings the order ought to be reversed, as it is usually understood that the woman represents the celestial principle, and man the spiritual. But to this it is sufficient to reply, that the representative functions of the sexes is especially qualified by Swedenborg, so as to confirm our position. Thus, *A. C.* 1468, "A wife in the internal sense of the Word signifies nothing else but truth conjoined with good, for the conjunction of truth with good is in all respects circumstanced as a marriage. When mention is made in the Word of a husband, then the husband signifies good, and the wife truth; but when, instead of husband, the term man is applied, then the man signifies truth, and the wife good; and this distinction is constantly observed in the Word." It is true that the Lat. *ille* and the Fr. *le, he*; *illa* and *la, she*, present forms at variance with our theory; but occasional exceptions will not vacate the soundness of a general rule, and our field of illustration is also more especially the pure and primitive languages of Central Asia rather than those of Europe, where so many turbid side-streams have muddied the flow of the original linguistic current.

We have now to occupy a few pages in illustrating certain peculiarities of our vowel-classes in their relation to each other that we believe have hitherto escaped the notice of philologists, but which the vantage-ground of the Newchurchman enables him to exhibit with signal effect. These we shall range under distinct heads, drawing our instances from Eastern or Western languages, as we may find them.

*Activity and inaction, or passivity.* Examples: Germ. *schallen*, *to sound*, as a bell; *schellen*, *to make to sound, to ring*; *fallen*, *to fall*; *fällen*, *to make to fall*, as trees; *dorren*, *to become dry*; *dörren*, *to make dry*. (We have already shown in the note to p. 102, that *ä* and *ö* are simply the *e* sounds correlative to *a* and *o*.) In Hebrew we have traces of the same peculiarity in the *Hiphel* and *Hophal*, *Piël* and *Pual* forms of the verbs, the one denoting the active, the other the passive. In English we have *rouse* and *rise*, *arouse* and *arise*.

2. *Unity and Multitude*, or, in grammatical terminology, *Singular* and *Plural*. Thus, for instance, Germ. *vater*, *father*, *väter*, *fathers* (*ä* being the *a* sound transposed, according to our note, p. 102, into the spiritual class); *garten*, *garden*, *gärten*, *gardens*; *mutter*, *mother*, *mütter*, *mothers*; *bruder*, *brother*, *brüder*, *brothers*; *vogel*, *bird*, *vögel*, *birds*. So in Eng., *foot*, *feet*; *tooth*, *teeth*; *goose*, *geese*.

3. *Certitude and incertitude*, especially as implied in the *Indicative* and *Subjunctive* moods of verbs. Thus Lat., *sum*, *I am*, *sim*, *I may be*; *amas*, *thou lovest*, *ames*, *thou mayst love*; *amamus*, *we love*, *amemus*, *we may love*, etc. So in Germ., *hatte*, *had*, *hätte*, *may have*; *dachte*, *thought*, *dächte*, *might think*; *konnte*, *can*, *könnte*, *could*; *durfte*, *dared*, *dürfte* *might dare*.

4. *Opposition of tendencies and qualities.* The idea of *opposition* in these respects may in some cases more especially impress the mind, and be kept more prominently in view, than the *unity* and *essential homogeneity* which, at the same time, must needs exist in *correlative* ideas, such as are indicated by the two vowel-classes. The result in these cases may be that words thus related become in their meaning wholly opposite to each other. Examples: Tungoose, *vasymo*, to ascend, *vesime*, to descend; *oytobomo* (Mand. *oitubume*), to get into danger, *eitobime*, to be delivered from danger: Hung. *all*, to be standing, *üll*, to be sitting. Examples of *opposition in qualities* and other conditions are the following: Tung. *fusykhon*, low, vile, contemptible, *we-sikun*, high, noble, precious; *bi-me*, to be, *bu-me*, to die. Turk. *olmak*, to be, to become, *ölmek*, to die, to perish. Turco-Tart. *av*, the region without, the country, hunting place, *ev*, the region within, the tent or house; *atch*, to open, *itch*, to involve, enclose; *kor*, blind, *kör* or *gör*, seeing; *calmak*, to remain, *gelmek*, to move on, to come to, to arrive. Djagetaian, *turmak*, to rest, to remain, *türmek*, to move. Eng. to stop (to remain), step (to move on).

In Hungarian we find also *opposition* in regard to *extension* or *size*, as *fa*, tree, *fü*, shrub. So also with regard to distance, as *ott*, there, *itt*, here; *oda*, on that side, *ide*, on this side; *az*, amaz, that one, *ez*, emoz, this one. So in Pers., *an*, that one, *in*, this one. Eng., those (the farthest off), these (the nearest). Gr., *makros*, long, *mikros*, short, small. Lat., *cal-idus*, warm, *gel-idus*, cold (*e* and *g* being interchangeable gutturals). Germ., *mange-l*, lack, *menge*, multitude.

It is probable that the figure of speech termed *Antiphrasis* (which we have explained on a former page) is owing to the operation of the principle we are now considering. It consists in a duality of opposite meanings in one and the same word, and occurs where no duplicate evolution of the primitive oneness exists. Then the two correlative terms or mutual principles, with a special view to their opposite bearings, are involved at the same time in the same word.

Having thus given all that is essential relative to the leading grammatical and etymological phenomena of the two classes of vowels to which we have applied the epithets *celestial* and *spiritual*, we are now prepared to enter upon the consideration of the second department of our subject, which is that of

## CORRESPONDENCES.

This term, as is well known to the Newchurchman, denotes a peculiar and unique kind of analogy, existing between the spiritual causative essence and the material objective form of natural things, or of their verbal exponents. A mountain in nature, and also the term mountain in the Word, *corresponds* to an elevated state of affection or love, and although the principle or law has been announced to the world in these latter days by Swedenborg, yet we shall endeavor to furnish proof, independent of Swedenborg, that the principle itself has been operative in the structure of languages from the most ancient eras, whether a matter of scientific consciousness or not with the peo-

ple who spoke them. Correspondences are clearly traceable in the Hebrew, Syriac, Chaldaic, Ethiopic, and Arabic languages, and the more widely linguistic researches are pushed in the direction of Central and Eastern Asia, the more numerous become the proofs of their existence also. To what extent correspondential or representative meanings prevail in these languages may be understood by the fact, that *many* of the literary productions of the Oriental nations, especially their poetical and religious works, cannot possibly be translated by European scholars, because of the great amount of their figurative expressions. Every thing therein must needs seem wholly inaccessible and mysterious to him whose only mode of unlocking that enigmatic speech consists in an obstinate and exclusive investigation of the literal, grammatical sense. Many of the authors, conscious as they are of the liability to be not fully understood, add to their works a (more or less) extended exposition of the deeper and secret meaning that lies concealed behind the letter of those writings.

In order to afford a more adequate idea of that interesting fact, I shall take, as an example, the Turkish poetical romance, entitled, "Gül u Bulbul," *the Rose and the Nightingale*, edited with a translation and very learned annotations by Hammer Purgstall, in the year 1834. I will here give the language in which the author of the poem sums up, p. 64, § 59, the internal sense (as he calls it himself) of his romantic love-tale. It affords one instance out of many which might be adduced, to show how profoundly the Oriental mind is penetrated by symbolical and correspondential ideas—a heritage derived to them, no doubt, from the times of the ancient church. I quote the poet's own words :

"The king, the majesty of the spring, is *wisdom*. The rose, the daughter of the king, is *intellect* engendered by wisdom. The field of roses is the body, and the male nightingale in the field of roses is the *heart* which longs after the *intellect*. The heart is completed by the *intellect*, and hence is enamored of it. The east wind (or Sirocco), which blows between the nightingale and the rose, in the field of roses, is *passion*, which, in the body, interposes itself between the heart and the intellect. The rivulet in which the beloved one mirrors herself, is *innocence* and *purity*. As soon as *passion* takes rise, intellect and reason flee away. The king Newruz (which means *new-day*), on the contrary, is light and salvation to the soul. He helps the spirit and the understanding; conquering the land for them, and frees the soul from the bondage of the body and leads it to the regions beyond this world. And heart and intellect, in their mutual intimate delight, are signified by the rose and the nightingale united in a loving embrace."

We will now proceed from the Turks, or the *western* Orient, to the *Hindoos*, or Asia in its more *easterly* portions. The following are the *dramatis personæ* of a very *extraordinary* Drama, entitled "*Prabodha-Chandrodaya*," *i. e. the Birth of the Idea*, and it is interesting to observe how abstract conceptions are translated at once into persons. A drama framed on this principle we might imagine represented in the spiritual world; for even ideas drawn from the things of the natural world, are no longer employed in it. The persons are: Imagination; Revelation; Reflection; Will; Understanding; Opinion, his wife; Erudition, his servant; Religion; Peace, her daughter; Pa-

tience; Mercy; Self-love; Error, his son; Sinful Delight, his male servant; Seduction, the maid servant of Error; A Coachman of the Chariot of Intellect; Hypocrisy, dressed as an Indian Priest; Anger; Destructiveness, his wife; Avarice; Lust of Gain, his wife. The object of this drama is to show how Religion may be reconciled with Science. *Error*, engendered by its (or rather *his*) father, Self-love, serves to make the truth of Religion acknowledged. *Religion* stands alone, and unsupported, save that she has for her companions Peace and Mercy, who act as her comforters. But she is not satisfied to remain in the passive and desolate situations to which Error, and Self-love, his father, have reduced her. She feels that these enemies must be overcome. But as she is not herself disposed to combat, Intellect, with his army (commanded by Understanding and Illumination), must undertake the battle by which she is to be vindicated. Accordingly, Understanding fighting on behalf of Intellect, achieves a victory over Self-love, the hitherto invincible father of Error. Whereupon Revelation becomes the permanent friend and ally of that successful leader of the intellectual hosts. Not only *Revelation* is interested in this joyful victory, but the Deity himself feels deep concern in the happy issue of the strife.

So far, as to the tendency of the Oriental nations to express themselves in a continually allegorical and symbolical way. The Hieroglyphics, the Coptic, the Persepolitan-cuneiforms, the Pehlewi-Inscriptions the Sinaitic Stones, etc., the Mexican and Peruvian monumental writing, the Scandinavian, Finnish, and Iberian Ruins, the various methodical disposition of stones in the ancient burials of the Northern countries, etc., etc., promises, as we hope, a rich harvest, when investigated for this special purpose. The Mythology of all nations is in the same case, as we may easily infer from such intimations as the following, scattered through the Neo-Platonic writers: "For the Paternal Intellect has sown symbols through the world."—(*Proc. in Cratyl.*) "He has sown symbols in the souls [of men]."—(*Psel. 26. Pleth. 6.*) "Liquid-ity or moisture is a symbol of life."—(*Prot. in Tim. 318.*) "The Intelligible is *food* to him who understands." (Damas. Conc. First Principles.) "The principles which have understood the intelligible works of the Father, he has clothed in sensible works and bodies, being the intermediate links standing to communicate between the Father and Mother, or the natural world, rendering apparent the images of unapparent natures, and inscribing the unapparent in the apparent frame of the world."—(*Id.*) "For all things subsist together at the same time in the spiritual world."—(*Id.*)

But he who would submit the various languages themselves to a thorough research with regard to *Representatives* or *Correspondences*, and direct his inquiries not so much to historical, literary, and grammatical pursuits, or comparative, ethnological, and philosophical philology, but going rather boldly off from that common, old, and outworn way, would direct his attention particularly to the perhaps somewhat less esteemed department of linguistical studies, I mean, to *Ety-mology* in its universal extent, and to *Lexicology*, such an one, I am sure, would meet with the most satisfactory and truly precious results. Even in comparatively modern languages, yea, in the languages of the

present day, he will often, indeed, discover more of that primitive and genuine state, than would be the case in many languages of a far more remote time. And how can we account for this? We answer, that just what Swedenborg says with regard to *human* generations, the same may be said relatively to languages, viz., that the features of the forefathers may often reappear, not in their nearest and immediate procreation, but only in their children's children, and in their remotest posterity. To get a general insight into the derivations of words from each other, as well as of their mutual relationships, and to keep constantly in mind, the fluctuating state of the vowels, the above-adduced rules of the changes or permutations which the consonants undergo in an almost invariable and uniform manner in all languages of the world, this is the very universal basis on which such etymological researches are to be founded, and is the only just and appropriate way in which they are to be conducted, for leading us often to very important discoveries. To have this general insight, which is to be got by a very simple course of reasoning, will, unavoidably, lead every intelligent man to discover the vestiges of Representatives or Correspondences in any language in the study of which he may be engaged, or of which he may possess a collection of correct dictionaries. For, I repeat it, mere grammatical pursuits are entirely foreign to such peculiar kind of etymological researches for pointing out *Correspondences*. Here, then, the *synonymous* expressions, as well as the *homonymous* words, are, for that purpose, worthy of a most particular attention.

The words to which we more particularly propose to advert by way of illustrating our positions in regard to Correspondences, are the following: *God, Lord, Sun, Moon, Fire, Light, Day, Night, Good, Evil, Understanding, Will, Life, Death, Man, Right, Left, Affirmation, Negation, Mountain, Woman, Father, Mother, Book, East, Beauty, Bread, Horse, Dog, Law*, the numbers *one, two, three, four, five, eight, nine, ten, hundred*, the expressions *Long, Broad, Large, Doubt, Snake, Black, White, Red*.

(To be continued.)

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EXTRACT.

"That by 'God remembered' is signified the end of temptation and the beginning of renovation, appears from what precedes and follows. God's remembering denotes specifically that he is merciful, for his remembrance is mercy; and this is especially seen after temptation, because new light then shines forth. So long as temptation continues, man supposes the Lord to be absent, because being disturbed by evil genii to such a degree as sometimes to be reduced to a state of despair, he can scarcely believe that any God exists, although the Lord is then more intimately present than he ever can conceive. When, however, temptation ceases, then he receives consolation, and begins to believe the Lord is present; and this being the case here, God is said to remember, to denote the end of his temptation, and the beginning of his renovation. The word 'God' is here used, and not Jehovah, because as yet man was in a state antecedent to that of regeneration; but when he becomes regenerate, then mention is made of Jehovah. The reason of this is, because faith was not yet conjoined with charity, for man is first said to be regenerate when he acts from a principle of charity. In charity Jehovah is present, but not so in faith previous to its conjunction with charity. Charity is the very esse and life of man in the other world; and as it is Jehovah who is esse itself and life itself, so before man is, and lives, Jehovah cannot be said to be with him, but God."—A. C. 840.

## ARTICLE II.

## SUBSTANCE AND FORM, AND DEGREES.

As the philosophy of our School is that of substance and form, it seems well to inquire what substance and form consists in; and the following is offered as a result of such an inquiry.

Substance (from *sub* and *sto*, to stand under) may be defined, in a general way, as being that which *underlies*, or which is the inmost basis of all things; and as the first substance had no prior, from which it could have existed, it must have been self-existing, and to have been so, it seems evident, that it must have consisted of such a fullness of things, as to have been wanting or deficient in nothing, and being thus, it must have possessed all means of existence in itself, and therefore it seems that it could not have been otherwise than self-existing; hence the appropriateness of the term substance to it, as that term seems to denote that which can stand or exist in itself.

And as to be Infinite is to be a One substance or entity, of such a fullness as to be wanting in nothing, that original substance was, and is, also Infinite, so that the terms self-existing and infinite, denote the same thing, viz: such a fullness or wholeness as is deficient in nothing. And that original substance being self-existing, it was and is Life itself, or the Living substance, and being Life, as a whole, each of the things of which it consists must have been, and must be, forms of life or living things; and that substance being also infinite in the whole, each of the things of its infinite fullness must also be infinite; i. e., each of them must have been such a fullness as to be deficient in nothing, hence that self-existing substance, or Life, whose selfhood is Jehovah, is Infinitely Infinite.

Now *what those Infinite things, or forms of Life*, of which the infinite fullness consists, are, may be inferred from what finite or created things are, for these are created entirely by a proceeding of forms from those infinite things, and therefore they can have no quality which is not derived into them from those infinite things; and therefore they cannot be anything but those proceeding infinite things, or forms, finited.

And what finite forms of life are, we infer from what we see them do, and look where we will, among created things, we see but a process of multiplication and fructification, i. e., we see that all finite living or existing consists in propagating other forms of life, for, as may be shown, all life, or living, or doing, which is subservient thereto, is by, or is, a propagative process,—i. e., all doing is effected by a propagation of forms of life;—the process of propagation among external things is a correspondence of the spiritual and mental processes, by which all things of regeneration are effected. These things are mentioned here because their philosophy is involved in the subject of enquiry, but an opening of it here would make this too long.

Now from what is here above adduced, it seems a fair conclusion,



that finite living forms are propagative forms of life, and that all living is propagating; hence it is also a safe conclusion, that those Infinite forms of Life, of which the original or self-existing substance consists, being what finite propagative forms correspond to, they must be Infinite propagative forms, by which finite things are propagated, or created;—I may repeat that the proceeding of prolific forms from created things, by which new finite living forms are produced, corresponds to the Proceeding of Creative forms from Infinite things, by which finite things are created. In these instances of correspondence it is seen what Infinite things are, for what they are is being continually imaged to our view by finite things, in natural and spiritual light.

And further light as to substance and form, both as to the finite and the Infinite, is discovered in considering, more analytically, what a finite form of life, or a propagative form, is; and it appears to consist, *first*, in the *conception*, by influx, of an embryo form of life: *secondly*, in the maturing or *gestation* of that embryo form; and *thirdly*, in its *outbirth*. Such appears to be a form of finite life; viz: a *trine*, consisting of *conception*, *gestation*, and *outbirth*, and that this trine exists in all created things, is declared by observation; while by correspondence of finite things to Infinite things, it is declared to exist with the Infinite things of which the Infinite Creator consists; and that the trine constitution of finite things was derived into them from the Infinite, is evident, for if not, it would be infinite or self-existent in itself. But this cannot be, and there is no need of delay in showing its absurdity: thus correspondency declares the truth of Revelation, that there is a Divine Trinity.

And it may extend the view to compare the trine of finite living, viz: that of conception, gestation, and outbirth, with the Infinite trine, of which it is a correspondence. The Divine Love, which appears to be the Infinite Love of creating, is self-existing, or *Infinite conception*; and the Divine Wisdom is *Infinite gestation*; and the Divine Use, or the Holy Spirit, is *Infinite outbirth*. Wisdom seems to be the plane of Gestation, because it is the substantial form by which the Conceptions of Love are gestated or borne into forms of outbirth: The Holy Spirit is the plane of Infinite Outbirth, in being the Proceeding of Infinite forms of Love and Wisdom in finite forms of use:—it seems that it may be said that the finishing, or effecting, or ultimating a thing, or form of life, is its birth into existence.

To give more fullness to the idea of the trine quality of a form of life, this, that the Infinite things of which the Infinite Creator consists, being trines of infinite Love, Wisdom, and Use, or of infinite Conception, Gestation, and Outbirth, the finite things which are created by a proceeding from them, must also be trines,—finite trines, the offspring of those Infinite trines: on the principle that things propagated from a parent stock must consist of all things of that stock. As the finite man being a child of his Infinite Father, he must possess *finutely* all the parts of his Father—the Father being a Trine, the finite Son must also be a trine.

And a thing to be a trine, must consist of three distinct or discrete



organic structures, by which the trine of functions, conception, gestation and outbirth, are performed, for there must be a distinct organism for every distinct function; and it is the trine of organism of which every form of life, or thing, consists, that constitutes the three *discrete degrees* of our School, and which are known as *End, Cause, and Effect*. And as these degrees are what every form of life consists of, the creation or propagation of forms of life, is the propagation of the degrees of which those forms consist; and hence the study of discrete degrees is the study of substance and form; and therefore here, briefly in relation to them.

Swedenborg says, "the End produces the Cause, and by the cause the effect in order that the End may exist."—*D. L. and D. W.* 189. Besides this authority, it is seen in what is presented in the above, that one form of life is produced from another by a propagative proceeding of prolific forms, and being so with general forms of life, it must be so with the singular and particular forms of which the general forms are organized; and the forms of which these discrete degrees consist, being effects or creations of the same creative law, viz: by a propagative proceeding of prolific forms, the following seems to be warranted as to the creation or production of one discrete degree from another.

The *end* or inmost discrete degree of a form of life, produces from each of its constituent forms, a form or image of it, and all these outbirths or forms, collectively, constitute the propagative proceeding of the End, or as it may be called, the prolific sphere of the end: and these forms in proceeding, or in being born, are created or conformed by an aggregating influx of them into a form contiguously investing the end; and this form, thus investing the end, is the second discrete degree of a form of life, and is termed *cause*; and now, also, from the constituent forms of the cause, there is a proceeding of prolific forms, and which in proceeding, are also conformed by an aggregating influx of them into a form contiguously investing the cause, in like manner as the cause invests the end; and this form thus investing the cause, is the *third* discrete degree of a form of life, or thing, and is called the *effect*.

By this it is seen that the end is within, or invested by, the cause, and the cause is invested by the effect, which being the external degree of a thing, gives to the trine the external appearance of being a One; this order of these degrees is termed *simultaneous* order; and we are taught that every discrete form is a trine of these degrees in simultaneous order; and to this it may be added, that the Infinite Trine of Love, Wisdom, and Use, with man, in what simultaneous order of the finite trine of discrete degrees corresponds to, is the Divine Humanity with man, and is the Father in the heavens.

And further as to the organic constitution of these degrees: It seems evident that these degrees of the constituent forms of things, could not stand in that living relation or connection to each other, which they do in every series, unless there were a proceeding of living forms from the forms of one degree into those of the other,—into the creation, or re-creation of the other. And it seems evident, that

the forms of the proceeding from one degree into another, cannot consist of an appropriation of the substance, or of the constituent forms of one degree into another, for that would be at the expense of the integrity, or wholeness of the producing degree or organism; and it seems plain that it is only by a proceeding of prolific forms, that one of these degrees can be created, and subsist from the other.

In regarding substance, the character or quality of extreme complexity is prominent in every form of it—and this comes from the Paternal substance, from which all things were created, being infinitely infinite: that is, the Infinite things of which the Creator consists, are, each of them, an infinite fullness, as is described above, and that it is by a creating proceeding from these infinite things terminating in created things, that makes them image in their complexity, the fullness of Infinite things, on the ground that the thing created, or offspring, must be a complex of all things of its parent's form; hence it is that the constituent forms of every thing, and of every degree of every thing, are, as it were, infinitely numerous; it is from this, that the constituent forms of an End, or Cause, are sufficiently numerous to invest itself with a form, or of a degree of forms, created by an aggregation of the forms of its own prolific sphere. This philosophy of complexity seems of much importance in this inquiry.

And here as to another very important quality or property of substance and form, viz: Selfhood or Mind; all created things are by creation finite forms of self-existence, and therefore influx of life from *Real* Selfhood must make them feel as if they lived and knew and acted as of themselves, in the uses of which they are forms of, and for, thus constituting them finite Selfhoods or Minds. Such appears to be the case with everything, in the degree in which it is cast, enabling everything to take position as of itself, i. e., to will and to do as of itself. It is from this that every organ or part, or every set of organs or forms of a man or thing, has a particular intelligence as to its or their use, and it seems that influx of subsistence is the life or mind or selfhood of a form of life or thing.

It was shown above that everything, and every degree of a thing, consists of an infinitude of forms, and now to prevent being tedious, the conclusion may be come to, that the infinitude of forms of which a general form or thing consists, constitutes the substance of that thing, and that the form of a thing is its selfhood or mind. But to illustrate: a fly is a general form or thing, consisting of a finite infinitude of forms; the infinitude of forms of which it consists, is the substance of the fly; and that a fly is a selfhood, is made evident from its being able as of itself to dodge a blow. Z. H. H.

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EXTRACT.

“The present faith of the Church, which in its internal form is a faith in three gods, but in its external form in one God, has extinguished the light of the Word, and removed the Lord from his church, and thus plunged its morning into midnight darkness. This was effected by the heretics who lived before the council of Nice, and afterwards by those subsequent to that council, who derived their heretical opinions from it.”—*T. C. R.* 117.

## ARTICLE III.

## REV. MR. BRICKMAN'S DEFENCE,

IN REPLY TO CHARGES BROUGHT AGAINST HIM BEFORE THE CONFERENCE OF LUTHERAN MINISTERS IN CHAMBERSBURG, PA., FEB. 8, 1854.

"For we can do nothing against the truth, but for the truth."—2 Cor. xiii. 8.

"Seeing then that we have such hope, we use great plainness of speech."—2 Cor. iii. 12.

I stand before you, charged with various sins of heretical nature, which I shall have committed against the Lutheran Church, contrary to my ordination vows. I therefore have appeared before you on the necessity of an honorable defence. The charges preferred against me are the following :

1st. He has adopted the tenets of Swedenborgianism, or, as it is otherwise known, of the "New Church," and preaches them publicly to his congregation.

2d. He makes use of the Swedenborgian Liturgy, and has introduced their publications into his Sunday School and congregation.

3d. Several communications from him have appeared in the New Church Repository, edited by Prof. Bush, of New-York, in the September and November numbers, in which he avows himself already in heart a member of the New Church, and asks only for time, before he shall seek an open and formal connection. In one of his letters he speaks slightly of the old views of the atonement, and gives abundant evidence in both, that he has departed from the Faith of the Lutheran Church.

4th. He has expressed his unbelief in the credibility of certain portions of the writings of Moses and Paul.

These are the charges, precisely in the same form and manner as they are drawn up by my accuser, the Rev. W. F. Eyster, Pastor of the English Lutheran Church in Chambersburg. They were sent to me on the 28th of January, 1854, by the President of the West Pennsylvania Synod. I was challenged to appear before you on this 8th day of February, 1854. Here I have met you, brethren, and here you have handed me a new list of charges a few hours ago. These charges read as follows :

I [*F. W. Eyster*] charge the Rev. Arthur O. Brickman with a rejection of the doctrines of the Word of God, as taught in the doctrinal articles of the Augsburg Confession.

## SPECIFICATIONS.

## I.

1. He has affirmed his full belief in all the theological writings of EMANUEL SWEDENBORG, which writings reject some of the fundamental truths of the Word of God, as taught in the Augsburg Confession, and as held by Protestants generally ; such as

the doctrines of the Trinity in a proper sense, the proper and eternal Divinity of Christ, the vicarious sacrifice of Christ, justification by grace through faith in the atoning sacrifice.

2. He has expressly denied the doctrine of a Trinity of persons in the one God, as taught in the first Article of the Augsburg Confession.

3. He has expressly denied the vicarious design of the sufferings and death of the Lord Jesus Christ, as taught in the third Article of the Augsburg Confession.

4. He has expressly denied the doctrine of justification gratuitously for Christ's sake through faith, as taught in the fourth and twentieth Articles of the Augsburg Confession.

## II.

I charge the Rev. Mr. Brickman with the denial of the credibleness and divine authority of that portion of the writings of the Apostle Paul, which teaches the resurrection of the human material\* body.

## III.

I charge Rev. Mr. Brickman with circulating fundamental error, by preaching the doctrines of Swedenborgianism, by introducing into his congregation a Liturgy, Sunday-school books and other publications, containing the tenets of that heterodox system.

The first charge has reference to my theological views in general, and has therefore reference to my embracing the doctrines and disclosures of *the Lord's servant*, EMANUEL SWEDENBOURG. This charge I do now, and will always, regard as one of great honor to me. Yes! I do, as already publicly stated in the Lutheran Observer, "truly believe in those theological views" to which you refer. I accept them with the perfect assurance, that they are God's truth, and the doctrines of the heavenly Jerusalem, as revealed from heaven. And believe me, my brethren, that, whilst it gladdens my soul to confess this publicly before you, I sincerely wish you were all in the same blessed conviction.

I know I stand before you not like a Paul before King Agrippa. You are endowed with less power than that almost persuaded potentate, and I have less to fear from you than Paul had from Agrippa. But I assure you, if you all were Agrippas, Pontius Pilates, or even Neros, you would still, as in this hour, so on every other occasion like this, see that same happy face before you, and hear the same bold confession which now, with a cheerful heart, I avow.

What now I confess, I confess *cheerfully*. Would fear of man, or worldly interest, have governed my heart, I would not stand before you. I would have kept my convictions to myself; and I would never have been molested about them by any body. But that will never do for an upright and truly honest man. The Lord Jesus must be confessed before men; and woe unto me, if I would here say anything contradictory to my heart's inmost assurance. I believe in the doctrines of the heavenly Jerusalem; and to deny it, would be nothing less than a denial of the Lord Jesus Christ. It is not without deep reason that I have arrived to my present conviction. The universal corruption of Christian doctrines, the negative more and more itself dissolving Protestantism into infidelity and exclusive Sectarianism,

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\* Mr. Eyster afterwards struck the word "material" out.

which, for most selfish purposes, torture God's holy word ; the continually raging war between Philosophy and Theology, and many other significant signs of the present time ; rouse candid and pious men everywhere to a sense of duty. And amongst them it is one universal question : "*Where is the fault ?*" The greatest historians and the profoundest philosophers of the present age, unite in acknowledging that God's providence is preparing a new and most remarkable era. Intelligent Christians who, with more than mere *common sense spirit*, observe and watch the signs of the present time, wait anxiously for the things to come. And what does the future bear in its bosom ? Puseyism and kindred systems hope for a re-union of all denominations. They flatter themselves, and, indeed, not altogether in vain, with that beautiful and much truth-containing idea, that the era before us, is the Johannic age, or the age of Love and Truth.

Protestantism and Catholicism will re-unite, and then there will be one flock and one shepherd. In this manner do the most of our pious historians and philosophers try to solve the problem of the church question, which at present agitates the whole Christian world. And happy is the man who becomes a co-worker in this glorious work ! Happy is the man who can aid in dissipating those obscurities which trouble the mind of so many candid men. And I, my dear brethren, claim nothing less than to be in a meek and polite manner, and according to my humble capacities, a helpmate in this great work.

Deeper investigation of the church question has, however, convinced me, that at the bottom of the historical question lies that of the dogmatical. If such a union shall be effected—if a "New Church" shall be established—it can not possibly be done without a *platform*, which gives *universal* satisfaction to Protestantism and Catholicism. It must be a platform which really reconciles Philosophy and Theology. But where shall this platform come from ? Can you find among the sects or creeds one which will satisfy all ? Look about ! There is dark, gloomy Catholicism on the one side, split into two great parties. The one stands under the authority of the Pope, the other under the Czar. Will one of their systems satisfy the Christian world ? On the other side is Protestantism, torn into fragments by the rough and hatred-bearing hand of sectarianism. Each sect has its own Pope of paper in its symbols, with the three-fold crown of a three-personal Deity on the head. And woe unto the man who would stretch forth his hand to tear it off. His holiness, the creed, is surrounded by a priesthood who, with a thousand mental reservations on the explanation of the same, are always ready to defend the idol. Will any of these sects, or their symbols, satisfy the world and bring about the age of Love and Truth ? Never ! Never ! They are immersed in falsities and errors. This glorious mission can never be fulfilled by any of them. If the Lord Jesus Christ himself would come and appear personally among them, I tell you, He would nowhere be accepted as an *orthodox man* : far less would they permit Him to preach in their "*meeting-houses*." Suppose he came, in full divine power as the God-man, to drive from his temple the oxen and pigeon-sellers. Suppose he appeared at Rome, telling the degraded Catholics, "Your

mass is wrong; your prayers to the Virgin Mary and the Saints, and your many pictures, rosaries, peregrinations, and other things place you in the category of idolators. You are a deluded race of people. Your priests are blind servants of Baal; you are totally corrupted." Do you suppose they would receive him, and make him their real Pope? Do you really believe Pio the IXth would, as his vicar, resign his office into the hands of his master? They would give him, for a few days, a place in the Vatican, in one department of which you can see the implements of torture of the holy Inquisition; and there they would torture and kill him as a heretic, for the best good of the church. In the United States of North America, the sons of Erin would brickbat, and persecute, and kill him. But suppose he would appear in any other country of the old world. In Russia, the Czar would surely send him to Siberia; and in Prussia, the metropolis of Protestantism, he would not dare to preach against the Roman Catholic errors. What did the King of Prussia do, not long ago, with our Lutheran brother, the Rev. Mr. Heinrich, of Langerfeld, when, as a true Protestant, he preached in his pulpit against the Roman Catholic errors, which the Jesuits, on their tour through Germany, promulgated? What did the king do, when this our brother, as a conscientious Lutheran, defended the faith of his forefathers against the slanderous assaults of the Jesuits? He was sentenced to the penitentiary. If the Lord was to appear in Prussia, the government would, at least, send him for life-time to Spandau, or, more likely, they would array him before a court-martial and shoot him. But in the old country he could neither appear among Protestants nor Catholics. In Germany, Austria, Russia, France, Bavaria, Italy, or any other country where no liberty of press and speech exists, he could even not obtain a permission to preach. But suppose he would do it, what would be the consequence? if even he would satisfy his tempting adversaries by answers like—"Render to Cæsar the things which are Cæsar's, and unto God the things that are God's." The most learned D.D.'s and Professors of Theology, these High Priests and Scribes of Germany, who form the critics of theology, have criticised almost every book, chapter, and verse out of the Bible. *These, our Lutheran critical brethren\* in Europe*, would they receive the Lord? Rudolph Steir says of them: "The present mad critics of the gospels, these ravers of infidelity, cannot hear any more, on account of their roaring paroxysm of infidelity." Suppose he would tell these men, in the true sense of orthodoxism, I am the second person of the blessed Trinity! O how they would laugh, and ridicule him! I should not wonder if they would think him *beside himself* [Mark iii. 21], and propose to send him to an asylum. And what would our orthodox party say, if he would say to them, This or that doctrine is wrong; give it up. Such doctrines are anti-scriptural and anti-reasonable. If you do not give them up, infidelity will triumph over you, because science justly annihilates your

\* "Die neueste, tollgewordene Kritik der Evangelien, diese Raserei des ungläubens hoert vollends nicht mehr vor dem Brausen ihrer Fieber-Phantasieen."—R. Stier. *Reden Jesu IX. in der Vorrede zum Matth. Thl I., II., Auflage, 1851.*

very premises in your dogmatics? They would readily say, "He holds it with the mad critics of the time, who propose to send him to an asylum. He shall not betray us over to them; rather let us join those critics and carry their proposal into execution. Let us get rid of him as soon as possible."

But suppose he would appear in Protestant England. Suppose an angel would appear in the clouds, and announce to the people, The Lord is coming! Granted that they would receive him, if he came down in the fiery wagon of Elijah. But it is still very questionable whether they might not think him to be that *Person* spoken of in the Bible, who can make the fire fall down from heaven. I will not hesitate to believe, that Queen Victoria would have him carried in triumph to St. Paul's Church. But if Christ would speak against the common prayer-book and its errors, I do not hesitate either to believe that they would carry him out again. But, say you, the people would protest and say, Did we not hear the voice of an angel above our land? Yes! But that D.D. yonder would readily have a scientific answer, such as, a flying hallucination, to be explained according to the science of *mesmerism*. And then would follow the many historical datas of Mohamed, Joe Smith, and, in the same category, as a matter of course, the father of *that strangest and most puerile of all deviation from the plain, unsophisticated import of God's revealed truth*—Emanuel Swedenborg!

But, say you, the Presbyterians would give him a hearty welcome. Would they? Indeed. Only as long as they did not suspect him to differ from John Calvin. As soon as he would say, "When first I made my advent, I lived and died for all. Your doctrine of predestination is as wrong and as wilfully a falsification of my word as your conception of the atonement is, in accordance with other sects, a God-disgracing fabrication of your carnal hearts," they would immediately say, "Stop this babbling! He appeared among us as an angel of light, but he is really the lying Lucifer." But, say you, if he would do wonders, they would soon think different. Now, suppose he would do wonders, and cry forth, "If you will not believe my words, believe my wonders." I tell you wonders would never convince them. The question would always be: By whose authority and power does he do them? Here the answer would be: "We see the wonders and believe them, but we know that thou art enabled, by superior power, to make the fire fall down from heaven. Thy wonders testify against thee." All reasonable demonstrations would here be in vain. Lutherans, German Reformed, Episcopalians, Presbyterians, Methodists, Baptists, Quakers, Tunkers, United Brethren, Congregationalists, Unitarians, Universalists, Weinbrennarians, and other sects, would here unite on the one brief platform: "*Resolved*, That that mysterious person, who calls himself the Lord Jesus Christ, is an imposter; and we solemnly warn all our congregations against him." An honest man, independent of all sect, might say: "Let him come to this glorious country, where liberty of conscience and liberty of press and speech abound; and I assure you, we will give him a better welcome." If he would only refute one universal error of all Protestant sects—say, for in-



stance, the doctrine of three persons in God, or their barbarous conception of the doctrine of atonement—I tell you again, the meeting-houses would be locked for him, the Protestant priesthood would warn their congregations against him, make very scientific speeches and lectures, according to the *common sense* of this free-thinking people of “America,” and—Christ could do nothing. Suppose he gained some few friends, who would follow him; would they not immediately give them a name and call them a sect among the sects?

But, say all those sects and their priests, if Christ came, he would *not do so, and not speak so*, as your presumptions tell us. “No, no,” says every one of them, “we are right; Christ would pronounce our doctrines sound.” Infant baptism is right, and infant baptism is wrong. Predestination is right, and is wrong. Every thing is right. “No,” say the Catholics, “we are right, you Protestants are wrong.” “No,” say the Protestants, “we have the Bible and know better; you are wrong.” But, say you, if Christ came, and would give the world real evidence that he was the Lord himself, all would immediately acknowledge him, and the Millennium would be established. But I tell you, and call it presumption, or whatever you please, if Christ would come, with all the evidence of heaven, he would find no place on earth, and for a second time, *in our days*, he would have to exclaim: “*The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*” You believe in the Lord’s second Advent; and many of the present time live in full hope yet to experience his coming. Thank God, I am assured that many of them, especially those who expect this prophecy to be fulfilled in a spiritual manner, will not lay their weary heads on the cushion of their death-bed, without seeing their hopes fulfilled. But, I tell you *surely*: Christ has come already, but his own will not receive him.

The Johannical age is approaching. The light of that New Church already dawns upon the world; and the time will come, when its sun will shine upon this globe in all the majestic effulgence of its meridian splendor.

That “*New Church*” which pious historians and philosophers anticipate, must, of course, have a *new*, all-sufficing platform. And whence shall this platform come? Among Christian Churches you cannot find it. If this platform is yet to be established, the question then is, I say again, Whence will it come? I say, if it comes, **IT MUST COME FROM HEAVEN**. But if it comes from heaven, it cannot come otherwise but through the mediation of man, which at all times has been the manner in which God revealed His truth from heaven. And the medium of this revelation must be with a *pious* and *scientific* man. He must be a person who represents theology and philosophy; theology by a pure character, humility, and a pious life; philosophy by high scientific attainments and experience. The revelation given through such a medium, must be one which, based on the Bible and Nature, harmonizes with human reason, and which is capable to elevate both philosophy and theology to the highest degree. As such it must hold pace with all sciences in all ages, without contradicting itself, the Bible, Nature, or Reason, in the course of their pro-



gress. It must have its foundation in eternity, and must develop itself into immensity.

Now *exactly such a person* as required was that godly man Emanuel Swedenborg; and *exactly such a revelation* as required, is the one which God has given, through his mediation, to the world, and which Emanuel Swedenborg meekly and humbly confesses to have received from the LORD JEHOVAH, JESUS CHRIST.

He wrote his work in Latin, one of the most beautiful of all languages, and the best adapted for scientific and religious purposes. Especially was this the case in his time, when all the theological and the scientific world in general spoke and wrote this language. It is thus even remarkable that God, for the revelation and preservation of His truth, chose this very language. God always chooses for his mediation between Himself and us, the best vessels. The oldest or first revelations were given in the best of all then existing languages, the Shemitic. Hebrew is the vessel which conveyed to man the first and everlasting truths of God. No other language is better adapted for the mission which it has fulfilled. The second and more perfect revelation, in close connection with the preceding one, which it elevates by fulfilment, was given in the most beautiful language of the time, in Greek. The third, latest and most perfect revelation, is given us in Latin. The writings of Swedenborg are written in simple language. But profoundly deep is their sense. Their strain of thought flows like a crystal stream, which high on the mountain rock has its fountain. But as it flows, it grows larger and deeper, until, like a majestic river, it carries the reader on its full rounded waves of thought, like a ship, full of precious cargo, and finally it enters into the Ocean of Eternal Truth.

Time and Eternity, Space and Immensity, Philosophy and Theology, are happy playmates in the garden of his Theosophy. Here Wisdom and Love kiss each other in holy joy. What Denham says of the Thames, can truly be said of the writings of Swedenborg :

"Though deep, yet clear, though gentle, yet not dull,  
Strong without rage, without o'erflowing full."

We are now prepared to enter somewhat deeper into our investigation of that question, "*Where lies the fault?*" And here we will add another question, viz., "*Where is the remedy?*" or, "*Where is the anticipated platform?*"

*The Fault*, I say, is to be found, 1st, in the corrupted doctrines of the sects, which all, more or less, contradict God's word and reason. 2d. In the facts themselves, and in their spirit, which opposes love and truth. Each sectarian lives a life of self-love. His religious proprium is the proprium of his respective sect. And from the peculiar stand-point which one sect assumes opposite to the other—one sect hates the other sect from its proprium.

*The Remedy* for this evil is to be found in the doctrines of the heavenly Jerusalem, as revealed from heaven through our Lord Jesus Christ, by means of his servant Emanuel Swedenborg.

(To be concluded.)

## ARTICLE IV.

## "THE CHURCH OF CHRIST NOT AN ECCLESIASTICISM."

(Continued from p. 131.)

The constituent principles of the Church and of Heaven are one and the same. Goodness and Truth, or Charity and Faith, united, form the essential element of both. Nothing can be farther from Mr. James' thought than to deny this as an abstract proposition. And yet the drift of his pamphlet gives it a practical denial by elevating Charity so immeasurably above Truth, and making it in fact the all in all of the Lord's kingdom. It is doubtless easy, from the fact that Charity is the root and ground of Truth, and therefore bearing pre-eminence, to accumulate any amount of passages from Swedenborg's works which seemingly favor Mr. J.'s position. In innumerable instances does he speak of Charity as the grand distinguishing principle of the Church, which of course no one denies. But because he may not happen to speak of Truth in the same connexion, it is not to be inferred that it is not of equal importance to the integrity of the Church, just as soul and body are equally necessary in the constitution of man, though in the order of importance the soul takes precedence. No one certainly can read the following passages without perceiving how far Swedenborg is from assigning a low comparative estimate to truth :

"There are two things which constitute the Church, namely, truth of doctrine and good of life, both which must be with man in order that he may be a man of the Church."—A. E. 440.

"In order that good of life may be good constituent of the Church, there must be doctrinals derived from the Word, and implanted in that good ; without such doctrinals, it is indeed the good of life, but not as yet constituent of the Church, consequently not as yet truly spiritual, except only as to its capacity of becoming so, as is the case with the good of life amongst the Gentiles, who have not the Word, and therefore are ignorant of the Lord."—A. C. 3310.

It will be observed that our author here expressly affirms that that good of life which is not conjoined with its appropriate doctrinal truth, is not truly spiritual, except *in posse*, and with this is strikingly coincident the purport of the following from the Apocalypse Explained, only here we have Charity instead of the Good of life.

"Charity regarded in itself is spiritual affection, but charity alone is natural affection, and not spiritual ; for charity itself, which is spiritual affection, is formed by truths from the Word, and in proportion as it is formed by those truths, in the same proportion it is spiritual ; but charity alone, which is natural affection, is not formed by any truths from the Word, but exists with man from hearing discourses, without any attention on his part to truths, and without learning them ; therefore charity alone is also without faith, for faith has respect to truth, and truth to faith."—A. E. 232.

"They are not of the Church, notwithstanding their being admitted into the congregation of the Church, who are in the affection of good from which no truth springs, for such are in natural and not spiritual good, and suffer themselves to be led away into every evil, and also into every false principle, if so be the evil is only

covered with an appearance of good, and the false principle with the appearance of truth."—A. C. 3963.

On the perusal of these paragraphs Mr. J. will no doubt open his eyes with astonishment that any other eyes have detected aught in his pamphlet which speaks an opposite language. But our optics will not be coaxed into the humor of not seeing what is so palpably bodied forth before them. Nothing can be more evident than that the entire drift of the Letter of Remonstrance is to persuade the man of the New Church that the plea of separation from the Old is baseless, so far as matters of dogma are concerned, and that all that is needed is a larger infusion of the element of charity into the existing church forms, to make them all that earth or heaven could desire. Against *what* does he remonstrate, but this very course of separation, when at the same time there is sufficient unity of doctrinal sentiment to keep them together, provided there were the requisite degree of charity? This remonstrance he urges on the ground that "the Lord knows no difference between a church professing true doctrine and one professing false"—a position which nullifies at once all distinction between essential and non-essential truth. But how contrary this to the teaching of Swedenborg is obvious from one of the quotations with which Mr. J. himself has favored the reader:

"All the members of the primitive Christian Church lived one amongst another as brethren, and mutually loved each other. But in process of time charity diminished, and at length vanished away; and as charity vanished evils succeeded, and with evils fables also insinuated themselves, whence arose schisms and heresies. These would never have existed, if charity had continued to live and rule: for in such case they would not have called schism by the name of schism, nor heresy by the name of heresy, but they would have called them doctrines agreeable to each person's particular opinion or way of thinking, which they would have left to every one's conscience, not judging or condemning any for their opinions, *provided they did not deny fundamental principles*, that is, the Lord, eternal life, and the Word, and maintained nothing contrary to divine order, that is, to the commandments of the decalogue."—A. C. 1834.

We cannot well conceive into what alembic this shall be put to extract from it an intimation that doctrines are of no consequence to the man of the Church. Surely it would not be possible to convey in language a more distinct declaration that there are doctrines which are *fundamental*, and for the denial of which no amount of charity can atone, or rather in disjunction from which charity cannot exist. All this, however, is foreign to Mr. J.'s ideal of a church of charity, which takes no cognizance of the articles of a man's faith, so that his spirit is but duly leavened with love to the Lord and to the neighbor. And this is not very unlike the supposition of a concerted orchestral harmony in which the instruments have lost their strings and keys.

The attitude of fellowship with the most antagonistic forms of theological faith is, according to Mr. J., the attitude of the true churchman. "Every one in whom the church truly exists is a regenerate man, is a form of charity, and nothing can be more intolerable to such a man, than the attempt to separate him from others, or give him an ecclesiastical elevation above others. (Who would give him

this 'ecclesiastical elevation,' or what has this to do with the simple act of separation?) He cannot be persuaded by any amount of sophistry, or by any force of clerical domination, long to falsify his fundamental instincts in this particular. He will go on to suffocate and suffer, until at length he throws off the incumbent mass of ecclesiastical pride and dotage, and emerges for ever into the lustrous air and warm sunshine of God's boundless love." We are not quite sure that we rightly apprehend the scope of this paragraph as a whole. We are a little mystified to perceive its coherence. It sounds as if "the end of the writer's commonwealth had forgotten its beginning." That Titanic emergence from the superincumbent mass of "ecclesiastical pride and dotage" into the genial air and sunshine looks very much like the separation for which we plead; and which is essentially a mental exodus from a state of Egyptian darkness and bondage, but which necessitates, at the same time, formally, an external withdrawal as an ultimatum of the internal. But Mr. J. would have the internal without the external. He would theoretically go out, but actually stay in. If this is not his meaning, either he has smothered it under the eider-down of his splendid metaphor, or we must confess to a gross obtuseness in dealing with the subtleties of his diction. But even if the apparent inconsistency in this case were real, and he should prove to be applauding separation while still condemning it, it would be no more strange than certain subsequent discrepancies to which we shall pay our respects as we proceed.

A remark of Mr. J. upon the Sacraments claims a passing notice in this connexion.

"The only legitimate newness of the Christian Church consists in a newness of spirit among its members, not a newness of letter. The letter of the church consists *unalterably* in its two ordinances of baptism and the Lord's Supper. A new *literal* church, therefore, must exhibit new ordinances, instinct with new meaning. (A New Church, like that which Swedenborg announces, must and will exhibit *old* ordinances instinct with a *new* meaning.) Clearly Swedenborg never contemplated such a church. Never once in the whole course of his writings has he criticised the administration of the Christian ordinances, or declared it defective, save in withholding the cup from the laity in the Roman Church."

Premitting for the present all allusion to the mystical phraseology as to a literal church and its consisting "unalterably in the two ordinances of baptism and the Lord's Supper," we have something of graver moment in the allegation that follows, which is certainly unguarded in the highest degree. What can our Remonstrant mean by the assertion, that Swedenborg has never once criticised the administration of the Christian ordinances, or declared it defective, except in the particular specified? He has only to turn to *T. C. R.* n. 177, to see that the tri-personal theory of the Godhead has pervaded and perverted the entire body of the Old Church doctrine and worship, *even the very sacraments themselves*. "From the faith of every church is derived not only the whole of its worship, but also of its doctrine; therefore it may truly be said, that such as its faith is, such is its doctrine: hence it follows, that this faith, since it is directed towards three gods, has perverted all things belonging to the church; for faith may be con-

sidered as the first principle, and doctrinals as its derivatives, and derivatives take their essence from their principle. And if any one be disposed to examine the particulars of doctrine in relation to God, the person of Christ, charity, repentance, freewill, election, *the use of the sacraments of Baptism and the Lord's Supper*, he will clearly see, that a trinity of gods enters into every particular, and although it may not actually appear therein, yet that is the fountain from which it flows." Here we learn that the administration of the ordinances in a so-called Christian Church *is as its faith*. If the faith be false, "it plays the harlot with every truth the Word contains, and puts a false interpretation upon it, and thereby falsifies it." The use of these ordinances therefore in the consummated church comes inevitably into the category of general falsification which he predicates of it, and if this is not criticism of the most stringent kind, we should not know where to look for it.

But this is not all. In the very opening proposition of the chapter on the Lord's Supper our author affirms that "without information concerning the correspondences of natural things with spiritual, no one can know the uses of the Holy Supper," and surely if its uses are not known it cannot be administered aright. And so also of Baptism, in treating of which he says, "because the uses of these sacraments can never come into the mind of any one, unless the spiritual sense disclose and unfold them, it follows that, without that sense, no one can know but that they are ceremonies which are holy because they were instituted by command."—*T. C. R.* 687. The general thesis on this subject is thus expanded in the same work, No. 699, 700 :

"What true Christian does not acknowledge the sanctity of the two sacraments—baptism and the holy supper? yea, further, that they are the most holy institutions of worship in the Christian church? but yet who has heretofore known in what their peculiar sanctity consists, or whence it is derived? In the institution of the holy supper, according to the natural sense, we learn nothing more than that the flesh of Christ is given us to eat, and his blood to drink, and that the bread and wine are taken in lieu of them; but who from this can frame any other idea of the sanctity of this sacrament, than that it consists solely in having been commanded by the Lord? Accordingly, some very learned writers in the Christian church have maintained that it is made a sacrament, and acquires its sanctity, by the form of words used in the consecration of the elements. But as this origin of its sanctity does not fall within the scope of the understanding, or appear in the elements or symbols used in the sacrament, but only enters the memory, therefore many people frequent this ordinance under the idea that it tends to the forgiveness or remission of their sins; some again, that it is a means of sanctification; some, that it strengthens their faith, and thus also promotes their salvation. But those who think lightly of this ordinance, frequent it merely in compliance with custom, and because they have been taught to do so from their early years; others again, because they can discern no reason or meaning in it, never frequent it; while persons of a profane turn reject it entirely, saying within themselves, 'What is it but a mere form and ceremony, which has acquired a sanctity from the authority of the clergy? For what is there to be received, except common bread and wine? And what a strange fiction is it to suppose that the body of Christ which hung upon the cross, and his blood which was then shed, are distributed along with the bread and wine to the communicants?' Not to mention other scandalous suggestions. Such ideas of this most holy sacrament are at this day generally entertained throughout all Christendom, solely because they coincide with the literal sense of the Word; and the spiritual sense, by which alone the uses and benefits of the holy supper can

be truly discerned, has hitherto remained unknown, for until now it has never been revealed. The reason why this spiritual sense is now first revealed is, because prior to this Christianity existed only in name, and at best only as a kind of shadow in certain individuals; for mankind have not heretofore approached and worshipped the Saviour himself as the only God, in whom is the Divine Trinity, immediately, but only mediately, which is in fact not to approach and worship him, but only to honor and respect him as a cause for whose sake salvation is given to man; and this is not making him the essential but the mediatory cause, which is below the essential cause, and extrinsic to it. But as true Christianity is now beginning to dawn, and the Lord is now instituting a new church signified by the New Jerusalem in the Revelation, in which God the Father, the Son, and the Holy Ghost are acknowledged as one, because they are in one person, it has therefore pleased the Lord to reveal the spiritual sense of the Word, to the intent that this church may be admitted into the real use and benefit of the two sacraments, baptism and the holy supper, which intent is fulfilled when the members of this church perceive with their spiritual eyes, that is, with their understandings, the sanctity concealed in it, and apply it to themselves by those means which the Lord has taught in his Word."

This we should say comes as near to criticising and declaring defective the administration of the sacraments in the Old Church as it well can, and miss—if it does miss. Still we are far from denying that the man of the New Church may partake with unction of the sacramental elements as dispensed by Dr. Tyng, Dr. Potts, or Dr. Dewey, but it will be possible only by means of a strong mental act put forth to dis sever his own sense of the meaning of the rite from the sense attached to it by the administrator. How far such an one is called voluntarily to submit to this process of mental dichotomy, this conflict between the internal and external man, is a question we leave to be settled by those whom it practically concerns. We have long since put ourselves beyond the reach of any embarrassment growing out of it. Yet Mr. J. decries separation because, forsooth, we never find Swedenborg discussing any questions of ecclesiastical polity, or urging any measures of ecclesiastical reform, except that of the administration of the eucharist in the Roman church. "You always find him treating all questions of ritual or external difference between churches as of no spiritual significance, save as contributing indeed to the greater *unity* of the church, where charity was its spiritual bond. He invariably represents the true Christian, or the man in whom charity dwells, as gratefully and reverently observing the institutions of public worship established in his nation, and on no occasion whatever does he represent him as finding those institutions inadequate to his mind." We also can afford to admit that Swedenborg has comparatively little to say of the ecclesiastical forms, usages, or polity of the church, and we can see a very good reason for it. It was on the same principle that if he had seen a fellow-being about to satisfy his hunger upon a poisoned or putrid viand, he would have been little apt, in attempting to dissuade him, to inveigh against the dish in which it was served up. Precious little quarrel would he have had with the dish when its contents were fraught with disease and death. Still, no separation, according to Mr. J.; for this would be a breach of charity, a solution of continuity in the Christian body, for which no prospective advantages to be realized in secession would at all compensate.

And now what will the reader say of the writer's consistency, when, notwithstanding the foregoing reiterated rebukes of separation, his eye is greeted by such a paragraph as the following :

"Do not misunderstand me. It is very far from my intention, because it is very far from my desire, to cast disparagement upon any institutions of social worship. It seems to me entirely proper and inevitable that those who sympathize with each other's views of Christian doctrine should come together at suitable times and places for social worship."

And "are you there, true penny?" Assuredly the knock is under another part of the floor. This has a look marvellously like to a surrender of the whole question, and prompts us to ask whether the writer is trifling with his readers or himself. No doubt Mr. J. will express unmeasured astonishment that any one should imagine there were the slightest incongruity between the tone of this concession and that of the preceding course of remark. But for ourselves we frankly confess to just that Bœotian obtuseness which prevents us from seeing how it can be wrong for one and the same class of men to withdraw from their former ecclesiastical associations under the plea of seeking a purer worship, and yet be right for them thus to congregate together, apart from all other churches, and worship God in unison of sentiment and opinion. We are well aware of Mr. J.'s dialectic ingenuity, and have no question but that if posed here he would be found prompt to enact the powerful confirmator upon this as well as any other knotty point of his pamphlet. In the case of any ordinary writer we should unhesitatingly affirm that the two positions were antagonistic to each other, and that the admission just cited did really cover all the ground of the separatists in planting themselves upon a new and distinct platform in their capacity as a church. But, with our friend, the Remonstrant, we know not what mines of hidden meaning may be sprung upon us.

We come now to an item in the discussion of still more serious bearing, if possible, than any thing we have yet met with, inasmuch as it breathes a more sinister spirit towards those who have ventured to apply to themselves the designation of the New Church, or the New Jerusalem. He is professing to answer the hypothetical inquiry as to what it is that hinders the spread of true Christianity, alias, the New Church, among men. The inquiry, he says, regards the *specific*, not the *general*, obstacles growing out of the unsanctified lusts of self-love, and the love of the world, which always and every where impede the progress of true religion in the world. But we will allow the writer to put the matter in his own way, though it will require a rather long extract from his pages. The inquiry is,

"What obstacles exist in the minds of religious people—people who are sincerely anxious to know and do the will of God—to the reception of New Church light, as that light stands disclosed in the remarkable writings of Swedenborg? This is our question. We find multitudes of tender, generous, and profoundly religious minds in all the divided Christian sects, who are consciously starving and perishing upon the slender fare which is hebdomadally served out to them; and we ask what is it which hinders these persons immediately receiving the stupendous consolations of the new and spiritual church?"



Now, my friend, permit me to say that I think there can be but one answer to this inquiry, and it is, that these persons are continually taught to look upon the New Church, not as a spiritual and therefore universal church, but simply as a new Christian sect, and upon the writings of Swedenborg, consequently, as the ravings of a fanatical or disordered brain. I say, these persons are *taught* to take this view of the New Church pretensions. And if you ask me how they are thus taught, I answer, by the purely ecclesiastical aspect which is given to the New Church idea, by so many sincere but inconsiderate admirers of Swedenborg. The technical or self-styled New Church assumes before the world simply the attitude of a new ecclesiastical organization, or a new organization for external worship, claiming a new clerical order, and a more virtuous or valid administration of the Christian ordinances than pertains to any other sect. Thus the world is led to consider the New Church, not as a new and regenerate life of man, not as a life of spiritual conformity to the divine will, to be exemplified only in the broadest charity, or in every form of domestic, social, civil, and religious use, but only as a new visible sect, having a local habitation and a name, and capable, therefore, of being geometrically defined and demonstrated. And, accordingly, when you go to a person whose thoughts are exercised about infinite truth and goodness, or who suffers in soul from the violence which is done to these interests by the spirit of sect—when you go to such a person and set before him the claims of the New Church to his regard, he replies at once,—‘Do you mean by the New Church the sect that worships in such or such a place, and seeks to procure itself a name by outwardly separating itself from all other worship? Because if you mean that, I really do not see that you promise me any improvement. The persons who compose my present ecclesiastical connection are very good persons generally, very good neighbors, very good citizens; and besides all that are too modest to claim before the world any *peculiar* ecclesiastical nearness to God, as the sect in question does. I have no fault to find with my ecclesiastical connection, consequently, at least no such fault as promises to be remedied by a mere change of connection. In short, my troubles are not at all ecclesiastical, but spiritual. One ecclesiasticism is quite as good as another to me, were the vital spirit of it only divine. What I lack in them all is, that close internal fusion or sympathy of the members, which could not fail to be felt in them all if charity were their life, and not an unchastised ambition for mutual pre-eminence. How should I be helped, then, by going among the people in question? Do they not pretend to offer God a more acceptable worship than the Presbyterians, or Catholics, or Episcopalians? Do they not claim a new ministry? Do they accept Presbyterian or Methodist baptism? Will they allow Bishop Wainwright or Dr. Dewey to administer the Lord’s Supper to them? If all these things are so, will you tell me wherein this self-styled New Church differs in spirit from all the older sects, unless, perhaps, in being rather more sectarian? And if it do not differ in *spirit* from the older sects, why then, of course it is nothing new under the sun, but something, on the contrary—very stale, flat, and unprofitable. A new church must prove itself such by *newness of spirit, by a spirit of universal charity, a charity which shall loathe to be pre-eminent even over Pagans and Turks, let alone its fellow-Christians.* Any spirit short of this, any spirit which virtually says to sincere Christian worshipers, of whatever name,—‘Stand aside! we claim to offer a more acceptable worship than you!’ is an extremely ancient spirit, is as ancient at least as that unhappy Pharisee we read of in holy writ, who approached the temple of divine worship, saying, ‘Father, I THANK THEE that I am not as other men,’ &c., and who therefore went down to his house considerably disadvantaged from other men.

“I say, *therefore*, because if a man so mistakes the divine character as to suppose Him a respecter of persons, and to give Him thanks accordingly for private or personal favors, it is manifest that the man’s worship is animated by self-love, and the divine name consequently grossly profaned. Of course it is the dictate of true religion to refer all good to the Lord, and all evil to the devil: but true religion dictates no comparisons or contrasts between ourselves and others, nor indeed does she tolerate any such comparisons, declaring them, on the contrary, utterly incompatible with her heavenly temper. When I feel disposed to thank God for greater ecclesiastical privileges than my neighbors, or what is the same thing, a nearer access to Him than my neighbors enjoy; whenever, looking upon Dr. Potts, or Dr. Hawks, I felicitate myself upon the knowledge of a universal priesthood superior to theirs; or whenever, looking upon the ordinances of the universal church as administered by their hands, I congratulate myself that they are more efficaciously administered elsewhere—it is no longer religion which animates me—it is no



longer the blessed spirit of charity, but the accursed spirit of sect, or a temper of genuine self-love, which, if left unchecked, must issue in confirmed diabolism."—P. 21–24.

It would be a very long and a very strong commentary that should do full justice to this opprobrious passage. Its fundamental position is unquestionably false, and calculated to put an exultant "aha! aha!" into the lips of adversaries and cavillers. It charges that the Christian world is continually taught to look upon the New Church simply as a new Christian sect, and, *par consequence*, upon the writings of Swedenborg as the ravings of a fanatical or disordered brain. And if the question is asked *how* they are thus taught, the reply is, "by the purely ecclesiastical aspect which is given to the New Church idea by so many sincere but inconsiderate admirers of Swedenborg." Now to all this we venture to oppose a flat negation on the score of the fact asserted. We deny, in the most downright terms, that the ecclesiastical phase of the so-styled New Church is what mainly scandalizes the so-styled Christian world. That there are those wearing the badges of the Church who exhibit a tendency to sectarianize the body we have already admitted, and will admit it as often as Mr. J. asserts it, and will go as far as he does in rebuking it, but that this is the grand stumbling-block in the way of those who refuse credence to New Church claims, is, in our view, as far from the truth as it can well be. The case supposed, and the objections urged, we regard as the pure product of the imagination. It is possible that such a case may have occurred in Mr. J.'s experience with some one who had been previously imbued with his theories on the subject, but that such a plea was ever *spontaneously* uttered we do not believe. Certainly we have no hesitation in appealing to the experience of every living minister and member of the church of the New Jerusalem, whether he has encountered such a case. We are confident the reply would be, that the obstacles were invariably with the *internal*, and not with the *external* features of the church; and that the very last reason ever assigned for regarding Swedenborg as a raving fanatic was the fact of his setting forth the New Church as an "ecclesiasticism." The popular objection lies far deeper than this. Where it is not the offspring of a blind, unreasoning, and uninquiring prejudice, as it is in thousands of cases, it rests upon the perception that his doctrines and disclosures are in point-blank opposition to the falsities of the old theology. It is seen that the two systems are in direct antagonism with each other, and that if one is true, the other is false. They cannot stand together in one and the same mind, and as the established code of dogmas in the churches of Christendom is true and impregnable of course, therefore, it only remains to vote the teachings of Swedenborg the unmitigated rant and raving of a wild enthusiast. This, we are persuaded, Mr. J. *knows* to be the grand obstacle to the reception of New Church truths, and that no other is, as compared with this, worthy of mention. As to peculiarities of church order and organization, what one in ten thousand knows or cares any thing about them prior to his actually enrolling himself a member?

But let us look at the implications involved in the extracts above given. "How should I be helped by going among the people in question? Do they not pretend to offer God a more acceptable worship than the Presbyterians, or Catholics, or Episcopalians?" Certainly they do, because they have received or been taught a more acceptable worship. They take no merit to themselves on this account. But they are inwardly assured that the falsities in these other creeds have been replaced by genuine truths in their own, and as these truths inculcate a better life and a holier worship than they could count upon under the auspices of the popular denominations, they see no presumption in regarding their religious acts as more acceptable to God than those of other churches. If they did not, they would have remained with them. They believe that that is most acceptable to God which is most accordant with his Word and his Will.

"Do they not claim a new ministry?" They must have a new one if they have any at all. Out of the bounds of their own body where could they obtain ordination for their clergy?

"Will they allow Bishop Wainwright, or Dr. Dewey to administer the Lord's Supper to them." We will engage that they will be as ready to allow this as these reverend gentlemen will be to do it. But suppose they should not; what then? Would they be fairly chargeable with sectarian bigotry? They have acquired from the general tenor of N. C. teaching peculiar views of the nature and uses of the Christian eucharist. In these views they know the gentlemen above mentioned are not prepared to sympathise, and yet this sympathy is essential to the satisfaction which they would fain enjoy in participating in this ordinance. On this point we are happy to confirm our position by Mr. J.'s own sanction; "Every one must see that it is a suitable and decorous thing for persons whose intellects are forming upon the same general class of truths, to seek each other's sympathy in public or social worship." If, therefore, a society of N. C. men should decline the services of the clergymen of any of the sects, Mr. J. himself has furnished the reason. What is there in such a declination that is justly liable to opprobrium or odium? Yet Mr. J. clearly holds it forth to their disparagement. "If all these things are so, will you tell me wherein this self-styled New Church differs in spirit from all the older sects, unless, perhaps, in being rather more sectarian?" This, we are aware, is language put into the lips of a supposed objector, but this objector is the mere spokesman of Mr. J.'s *bona fide* sentiments on the subject, and we hold him directly responsible for them.

In what follows Mr. J. speaks out distinctly in his own name. "If a man so mistakes the divine character as to suppose Him a respecter of persons, and to give Him thanks accordingly for private or personal favors, it is manifest that the man's worship is animated by self-love, and the divine name consequently grossly profaned." "True religion dictates no comparisons or contrasts between ourselves and others, nor indeed does she tolerate any such comparisons, declaring them, on the contrary, utterly incompatible with her heavenly temper." So again, on a subsequent page, "I am ashamed to go before God, say-

ing that I am a better man morally than John Smith, and that I should like, therefore, a superior celestial position to his. Why am I thus ashamed? Because the plea insultingly implies that God is a respecter of persons; thus that one of his creatures is less dependent upon Him than another." This is somewhat of a favorite vein with Mr. J. He shows no mercy to the Pharisee, and if we were but sure that it was simply the Pharisee that is condemned by the Lord who is condemned by Mr. J., we should have little to offer by way of exception. But the drift of his argument compels the conviction that his reproach strikes much deeper than this, and as we recognize in precisely this point the radical vice of the whole tract, we must draw to a still farther extent upon his pages. After conceding, strangely enough, the propriety of separate worship for those who differ from the mass of the churches, and yet agree with each other, he goes on to say:

"All this is right, and sweet, and beautiful; and I can't imagine any one but a sour and surly sectarian objecting to it. No one, indeed, can object to it, unless he be disposed to deny freedom of worship altogether. Every one, on the contrary, must see that it is a suitable and decorous thing for persons whose intellects are forming upon the same general class of truths, to seek each other's sympathy in public or social worship. But what every one has a right to complain of as an unsuitable and indecorous thing, is for this company thus coming together for worship to arrogate to themselves the name and authority of the Lord, in any such sense as prejudices the equal right of any other worshipping assembly to do the same thing. I believe very fully in the interior truths of the Scripture as they are unfolded by Swedenborg, and I instruct my family in the knowledge of those truths, so far as their tender understandings are capable of receiving them. Have I thereupon the right to say that my family worship is one whit truer or more acceptable in a heavenward way than that of my next door neighbor, who never heard of any interior sense in the Scripture, or, if he has, deems it a very great snare and delusion, and steadily worships, notwithstanding, according to the plenary Presbyterian platform? Assuredly not." . . . "But if I have no right to defame my neighbor's family worship on the ground of utter unconsciousness of the new truths, if I have no right to suppose that the Lord views my family worship with more complacency than he does that of my Presbyterian neighbor; what right have I and those who socially worship with me, to suppose that He views our *social* worship with any more complacency than He does that of the Baptists, Catholics, Unitarians, Presbyterians, or Mohammedans? What right have we to claim in our social capacity, a comparative nearness to God over other societies, which we have no right to claim in our family capacities?" . . . "If I have no right in my private devotions to stigmatize my neighbor's devotions as old, and worthless, and dead, what right have I to do so in my public worship? What right have I to advertise *my* public devotions as new, and living, and valid, and his by implication, as old, spiritless, and unprofitable?"

"Of course it is perfectly proper for people who sympathize in any particular views of divine truth, and who desire to express that sympathy in forms of social worship, to advertise their place of meeting, for the benefit of all persons interested. Or if we wish to assail the popular doctrines by means of lectures, sermons, and so forth, let us clearly advertise our intention. But let us not put forth immodest hand-bills, informing the world that here the true church is to be found, and inferentially therefore not any where else in the city, under penalty of affronting the most intimate spirit of that church.

"You may very properly say to the world, if you please, that you are about establishing, or have already established, external Christian worship in such a place on an improved basis, or with a spirit modified by New Church light. But to say that any amount of such worship gives you the slightest claim to the world's recognition as the 'New Jerusalem,' as the grand end and achievement of all divine promise and prophe-

cy, gives you the slightest right to arrogate to yourselves one particle of the consideration which belongs to that divine and immaculate economy, is to say what only a complete ignorance of the spirit of that economy prompts. The New Church in man, is a regenerate life, a life of brotherly love or charity, a life which is no more consistent with the claim of superior *ecclesiastical* merit before God, than it is with that of superior moral or physical merit. I am ashamed to go before God saying that I am a better man *morally* than John Smith, and that I should like therefore a superior celestial position to his. Why am I thus ashamed? Because the plea insultingly implies that God is a respecter of persons, thus, that one of His creatures is less dependent upon Him than another. By what infatuation is it, then, that one is not ashamed to do ecclesiastically that which he is thus ashamed to do personally? One is not ashamed every Sunday to claim before the world, and challenge the world's recognition of the fact, that he is ecclesiastically much nearer to God than the Catholic bishop Hughes, the Presbyterian bishop Phillips, or the Unitarian bishop Bellows. What, I ask, is the explanation of this scandalous incongruity?"

If the reader shares with us in the sensations produced by the perusal of these paragraphs, he will find himself somewhat vertiginous from balancing between the alternate concessions and retractions which mark the extracts. But on one head he feels quite assured. Mr. J. will grudgingly allow that a man may *be* a constituent member of the New Church, only he must in no circumstances presume to *say* he is so. A worshiping society may, peradventure, belong to the New Jerusalem, but let it never make bold to put forth such a claim in the eye of the sun, as it would shun the imputation of the most outrageous arrogance. But this is not the deepest impression made by the tenor of these extracts. It is the inwrought treachery to truth which makes itself so conspicuous in sentences like the following: "But what every one has a right to complain of as an unsuitable and indecorous thing, is for this company thus coming together for worship to arrogate to themselves the name and authority of the Lord in any such sense as to prejudice the equal rights of any other worshiping assembly to do the same thing." But who does this, and by what act is it signified? Does the humble claim to have obtained clearer light as to the great body of divine truth, and a desire to ultimate their new views in a corresponding mode of worship, necessarily imply a condemnation of other religionists in conducting their own worship in their own way? Does it not leave them at full liberty to act up to the light they have? Is it just to insinuate that the New Church, by the simple exercise of its own liberty, impugns that of others? If the question were proposed in the abstract whether a worship founded on a false system of theological dogmas was equally right and acceptable in the eyes of heaven with one that was founded on the truth, we should say, unequivocally, No; whereas Mr. J. would say, Yes. How could he say any thing else if he means what his language conveys as occurring in the same connexion: "I believe very fully in the interior truths of the Scriptures, as they are unfolded by Swedenborg, and I instruct my family in the knowledge of those truths so far as they are capable of receiving them. Have I thereupon the right to say that my family worship is one whit truer or more acceptable in a heavenward way than that of my next door neighbor, who never heard of any interior sense in the Scripture, or if he has, deems it a very great snare and delusion, and steadily worships, notwithstanding, ac-

ording to the plenary Presbyterian platform. Assuredly not." What *can* Mr. J. intend by throwing out sentiments like these, when the sun in the heavens is not more visible than their contrariety to the most rudimentary teachings of the true church! If the position had been conditioned by saying that the man of the literal sense who is in the good of life stands better in the sight of the Lord than the man of the spiritual sense who, at the same time, is in evils of life, we could of course offer no objection to the statement. But so it is not. The assertion is broad and unqualified, and therefore coming directly in conflict with such passages as the following:

"The church exists from the Word, and with man the quality of the church is according to his understanding of the Word. It will be necessary to prove, then, that it is not merely the Word which constitutes the church, but the right understanding of it, and that the quality of the church is determinable by the understanding of the Word amongst its members." "By the understanding of the Word, and according to it, the church is a church;—a noble church if grounded in genuine truths, an ignoble one if not in genuine truths, and a ruined one if in falsified truths."—*See Doct. of Sac. Scrip.* 76-79.

Such language as that of Mr. J. reminds us of the solemn caveat of Swedenborg, *A. C.* 9430: "Let all therefore take heed to themselves, lest they injure the Word by any means, for they who injure the Word injure the Divine itself." One way of injuring the Word is by disparaging it. But the ground assumed on this head is enlarged in what follows: "But if I have no right to defame my neighbor's family worship on the ground of its utter unconsciousness of the new truths; if I have no right to suppose that the Lord views my family worship with more complacency than he does that of my Presbyterian neighbor, what right have I and those who socially worship with me, to suppose that He views our *social* worship with any more complacency than He does that of the Baptists, Catholics, Unitarians, Presbyterians, or Mohammedans?" This affords us undoubtedly the true clew to Mr. J.'s idea of what is meant by the Lord's being no "respector of persons." All men are intrinsically alike in his eyes. For one man to claim, in any way whatever, to stand higher in the esteem of the Infinite Love than another, is to write himself a boasting and loathsome Pharisee at once; and for a church to make, in any way, the same pretension, is to provoke the same indignant frown of Heaven.

Now, we cannot of course be ignorant that the phrase itself is a Scriptural phrase, emanating in the first instance from the lips of Peter, and implying that God was no such respecter of persons as to regard outward rites and ceremonies, and privileges and prerogatives more than internal qualities—as to look with more complacency upon Jewish obliquity than upon Gentile rectitude—upon Jewish faith than upon Gentile charity. This is the clear purport of the expression, taken in the connexion in which it occurs. But how stupendous the perversion to take this language, and make it warrant the ignoring of the grandest moral distinctions among men! This is precisely what Mr. J. does, and what he intends to do, if his writing is not nonsense. We know well how adroitly he slips in ever and anon the term

"ecclesiastical" or "ecclesiastically," but we have only to glance our eye over the paragraph that we now insert to see the truth revealed.

"You may very properly say to the world, if you please, that you are about establishing, or have already established, external Christian worship in such a place on an improved basis, or with a spirit modified by New Church light. But to say that any amount of such worship gives you the slightest claim to the world's recognition as the 'New Jerusalem,' as the grand end and achievement of all divine promise and prophecy, gives you the slightest right to arrogate to yourselves one particle of the consideration which belongs to that divine and immaculate economy, is to say what only a complete ignorance of the spirit of that economy prompts. The New Church in man, is a regenerate life, a life of brotherly love or charity, a life which is no more consistent with the claim of superior *ecclesiastical* merit before God, than it is with that of superior moral or physical merit. I am ashamed to go before God saying that I am a better man *morally* than John Smith, and that I should like therefore a superior celestial position to his. Why am I thus ashamed? Because the plea insultingly implies that God is a respecter of persons, thus, that one of His creatures is less dependent upon him than another."—P. 28.

Here the veil slips off, and the hideous visage comes into view. A man is to be ashamed of claiming to be a better man *morally* than another, any other, no matter how vile and wicked. Such a claim is a ground of shame, because it is based upon an utter falsity. The fact is not so. Henry James is not and cannot be made a better man than John Smith, however deep dyed in depravity the latter. The meek and loving and faithful John is not in the sight of God one whit a better man than Judas betraying his Lord for silver, and then rushing, pursued by the demons of despair, "to his own place." The question here is not the question of man's native and original state, whether he is possessed of any innate element of good independent of the donation of the Divine Fountain of being—for as far as creaturely dependence is concerned, all are of course primitively upon the same footing, equally hanging upon the same vital influx—but the question is that of superinduced character resulting from the different measures of reception of the divine influent Good and Truth. On this ground we affirm that one man may be and is a better man than another—that the Lord sees and knows that such is the fact—and that while such a man cannot possibly be prompted by a spirit of self-complacency, self-glorying, vaunting, or merit, yet circumstances *may* providentially occur in which an indirect or inferential claim to such a character may be preferred. And what we thus say of an individual, we affirm also of a society or church of individuals. Now all this we charge that Mr. J. unequivocally denies, *if his language is a just exponent of his thoughts*. And we wish him distinctly to understand, that we regard this sentiment as an *infernal falsity* to which we shall give no quarter, because it deserves none. It is not, indeed, without a struggle that we bring ourselves to peril all personal relations in such an outspoken denunciation of errors that we abominate, but if fidelity to truth requires the sacrifice, we do not hesitate to make it. The writer will probably consider this as a *personal* imputation, against which he will feel constrained to put forth another "remonstrance." Into what category he may bring it we know not. We only know that we find the sentiment in the pamphlet before us,

and we characterize it as we think its enormity demands. If Mr. J. sees fit to reply to our strictures, we wish him to wave all subtleties and to speak with the utmost explicitness on this head. As it is absolutely ridiculous to talk of men's having a right to meet together to worship God according to their views of religious truth, and yet condemn the notification of their meetings in the simplest and most intelligible form, we are driven perforce to the conclusion, that what Mr. J. objects to is not the announcement, but the entertainment, of their peculiar faith. We will not cast such an insulting reflection upon any man's understanding as would be implied by supposing him to be in earnest in objecting to a band of receivers of the doctrines promulgated through Swedenborg, advertising the fact of their meeting as a society of the New Jerusalem from week to week at such a place and time. Why is it wrong? Why is it arrogant or presumptuous? May they not *be* real members of the Lord's New Church? Does Mr. J. know that they are not? What reason has he to sit in judgment upon their professions? Why does he stigmatize their harmless notices published in the New-York papers, for instance, as "putting forth immodest hand-bills, informing the world that here the true church is to be found, and inferentially therefore not any where else in the city." What right has Mr. J. to fix any such invidious interpretation to so simple and natural a proceeding after expressly saying almost in the same breath, that "it is perfectly proper for people who sympathize in any particular views of divine truth and who desire to express that sympathy in forms of social worship, to advertise their place of meeting for the benefit of all persons interested?" What can a writer think of the intelligence of his readers to deal out to them absurdities like these? "Informing the world that here the true church is to be found, and no where else." Certainly they inform the world that they fully believe that the true church exists in conjunction with a particular system of truths and a corresponding life. Having learned these truths, and aiming to live this life, they have withdrawn from other communions and established worship by themselves. In doing this they do undoubtedly proclaim to the world their assured conviction, that so far as the truth and life of heaven are there, the true church is there, and no one is giving scope to common charity or common sense who sees any thing in this alone inconsistent with the spirit of the deepest and most unfeigned humility.

No, no, it is not—it cannot be—that the mere innocent declaration of views on the part of professed Newchurchmen should be an offence so unpardonable in Mr. J.'s eyes. It is the underlying *claim* to be in possession of certain truths and a certain character distinguishing them from other men, with which he has his quarrel. To make this claim is to necessitate inferentially the idea that "God is a respecter of persons," and to this idea Mr. J. stands in deadly hostility, because, according to his interpretation of it, it implies that the reception and ultimatum of the divine good and truth may make one man better than another who rejects those principles. This we affirm to be the true *animus* of Mr. J.'s pamphlet, and it follows of course that as he denies this grand moral distinction between individuals, he de-



nies an analogous distinction of dispensations. He must of necessity repudiate the New Jerusalem as a new and distinct dispensation. He is forced to merge it in the old, and to denounce separation as the prompting of Pharisaical pride and bigotted sectarianism. This therefore will give occasion to another and concluding article in which we shall treat more especially of the New Jerusalem as a new and distinct dispensation of the church.

G. B.

*(To be continued.)*


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ARTICLE V.

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THE CREATION OF THE EARTH.

THE Divine Word being written in correspondences, and correspondences being the material or ultimate outbirths of things spiritual, it follows that the Word is based upon literal facts. This is most strikingly exemplified in the first chapter of Genesis, in which the creation of the world, in all of its details, represents the spiritual creation of man. The earth is the symbol of man; and it reads, "In the beginning God created the heaven and earth." First the spirit of man, and then the material body. First also was created that vast ether, or heaven—the condensation of the sphere of God. Dense and more dense do finite atoms become, until a luminous particle manifests to the outermost universe that a ray from the Divine has embodied itself in matter, and a sun glows in the physical firmament. But the fire fed from the great central Sun of the universe is cased in opaque encrustations, egg-like, within this outer shell. The infinite fires are developing a life that will burst the concrete casing,—the inner light and glory scatters the condensed vapors that have arisen from the warmth and activity of its life-germ. And earths are born of this sphere-evolving Sun. Earths are but a condensation of that liquid fire—or rather, earths are the ultimate receptacles of that all-pervading heat—and precipitated from that mighty bosom, like new-born souls from the heart of God. Earths quivered in an untried existence, and would have fallen into annihilation, but that from the inmost centre of the Sun went forth a mighty influence to hold the new-born earth in that path for which its latent powers were adapted. The infant and the newly created earth, so dark and empty,—so new and untried,—so unadorned with the productions that will give grace, and beauty, and life to their developed maturity, seem such a reflex to each other, that in the history of one we may read that of the other.

The physique of the earth, in its first crude state, must have been unbeautiful. It must have resembled those rugged masses of scoria and burnt lava which we see condensed from the liquid fires of volcanoes. We can imagine a revolution of ages, in which the surround-



ing sphere of the earth must have been ashes and scoria ; these, cooling on its external surface flew off from its heated bosom like tiny earths revolving around it, in like manner, and from like causes, that it held its course around its great central fire. From these earths, doubtless, our moon was formed, which so well symbols the mere natural understanding, formed from the external senses.

This concretion, or gathering together of the ejected particles of earth, cleared the space around the revolving earth, the hot, gaseous vapor, exhaled from her yet steaming bosom, arose, and condensed (as they receded from the warm mass), into clouds, and these, attracted back again, fell in rain, and in the riven seams of earth (which, being cooled from without, and heated from within, must have cracked into the beds of rivers) flowed streams and rivulets, and seas and oceans were formed which, all dark and earth-stained as they were, were capable of reflecting back the face of the glowing, radiant Sun—even as the knowledges, born from the steaming passions of the senses may reflect the image of the Divine Creator. In this state, it is said, that “the spirit of God moved upon the face of the waters.”

Then comes a purification of the dense, cloudy sphere of the earth, and an atmosphere is formed capable of transmitting the Sun’s rays to the earth’s surface. Hitherto the Sun had shone in his glory, but the dark earth, like the benighted human mind, saw him not—veiled in its own self-creating power, it saw not the mighty Sun that held it in being. But now from the Sun’s bosom rolls forth the fiat, “Let there be light,” and day glimmers over the dark earth. So with the human soul comes an evening light. Like the twilight, it shines in a serene beauty, a glimpse of the far Heaven, a realization that light is good, and again night steals over it, but it is the prelude of a brighter dawn, “and the evening and the morning were the first day.”

The regenerate human soul can read with an ever new delight the creation of the earth ; it realizes the growing light, and life, and beauty ; it wanders, in fancy, in the blooming Eden that crowned the virgin earth in floral beauty, in those first bridal days, when the warm earth received into her bosom the prolific rays of the life-giving Sun. Birds and animals, like animating affections, sport over the fair face of the earth, as loving smiles in a bright countenance. And all these are but preparations for that high, and holy, and most beautiful union of man and woman. Faith in the understanding is typified by that fair and gentle Eve, and love in the Will by that noble and beautiful Adam, the image of God. And when these two are one, then is the light of the Sun, Moon, and Stars clearly revealed to the earth. Until the earth saw the Sun, she knew not that other earths, like to herself, filled the expanse of Heaven, and until the human soul sees God, it does not realize the beautiful harmony of its existence with other human souls. Then only does it realize the “music of the spheres,” when it feels itself surrounded with the countless creations of God. Brotherly love reveals to the heart a oneness of origin, and as the planets were to the earth but as bright specks, compared to the great Sun, so do our social affections, bright and beautiful though they be, serve but to make us realize the Infinity of God, from whom they all

exist. We delight ourselves in them, as reflected lights from the great fountain of light, and we turn ourselves to our Sun, and rejoice to see,

“How great is His goodness, and how great is His beauty.”

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ARTICLE VI.

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STRICTURE ON THE REVIEW OF MADAME GUYON.

CINCINNATI, Feb. 12th, 1854.

PROF. BUSH,

DEAR SIR:—In your article, “*Madame Guyon and her Mysticism*,” Feb. Rep., Page 62, you say, “We are taught in the New Church that angels influence us for good, as the channels by which the Divine Mercy flows more particularly into our thoughts and affections, and it does not certainly seem very irrational to suppose that one (your allusion is to Mary, the mother of Jesus) who, during her life on earth, was accounted worthy to be the mother of that Humanity which the universe is to adore through eternity, should be endued with a more than common share of this beneficial power.”

Here you speak of Mary as “*the mother of that Humanity which the universe is to adore through eternity.*” I think that upon this point you are in conflict with Swedenborg, who, in *A. C.* 2159, says, “the humanity which appertained to him (the Lord) was from the mother, consequently it was infirm, having with it an hereditary principle from the mother, which He overcame by temptation-combats, and entirely expelled, insomuch that nothing remained of the infirm hereditary principle derived from the mother: Yea, at last, nothing which was from the mother remained, so that He totally put off every thing maternal, to such a degree, as to be no longer her son.”

In *A. C.* 2288, it is said, “the former state, viz., the human derived from the mother, the Lord altogether put off, and put on the Divine Human, when He passed out of the world, and returned to the essential Divine, in which He was from eternity.” And in *A. C.* 2649, “the Lord successively and continually, even to the last period of His life in the world, when he was glorified, separated from Himself and put off that which was merely human, viz., what He derived from the mother, till at length he was no longer her son, but the Son of God, as well with respect to nativity as conception, and thus became one with the Father, and Himself Jehovah.” Now I by no means wish to be understood as taking the position that any one should adhere to Swedenborg on any point where he may be found to be in error; but my present belief is that, upon this question, he is correct; and I find nothing in his writings which contradicts and sets aside the position assumed in the above quotations.

If he be correct, then your doctrine that Mary is to be regarded as "the mother of that Humanity which the universe is to adore through eternity," is certainly a very erroneous and dangerous one.

I fully agree with you, that the views entertained by Madame Guyon may be regarded as a very "harmless error;" but at this day, when *it is claimed* that the Church of the New Jerusalem has actually been established among us, I am disposed to think that error, upon this question, may become of a vital and dangerous character.

Will you please favor us, your readers, with your views in full upon this question, through the Repository, at as early a day as convenient.

Respectfully yours,

G.

#### REMARKS

BY THE WRITER OF THE REVIEW.

It is proper to remark that the above article was not written by the Editor, but by myself, although I inadvertently omitted to append my initials at the end. The Editor is therefore responsible for nothing more than its general scope and purport. "G," I think, has been a little hasty in attributing the meaning he docs to the passage of which he complains. He is undoubtedly right in his views of the Divine Humanity, and might have gone even further in deprecating the adoration of its earthly mother, since Swedenborg, somewhere, says that she possessed one of the very worst possible of hereditary natures, and the Lord was born of her only that He might assume the Humanity in its lowest depths of degradation. But, in the paragraph of the article from which "G" quotes, it was not intended to express the true New Church doctrine on this point, but simply to show how, to those educated like Madame Guyon, there might be some plausible grounds of reason for paying honor to the Virgin Mary. To them, and to all Christians, who lived before the Second Advent, Mary was "the mother of that Humanity which the universe is to adore through eternity," and to such of them as did not pay her the homage due to the Lord alone, it was "a harmless error" to suppose her especially favored by His mercy. If the writer of the Review had supposed that any one could possibly understand him as teaching that it would be "a harmless error" for *Newchurchmen* to venerate her in the same way as the Romanists do, he would have been more guarded in his language, but, as it is, he thinks his meaning sufficiently apparent.

T. H.

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#### ARTICLE VII.

#### NEW CHURCH MENTAL PHILOSOPHY.

MR. EDITOR:—The suggestions of "J. L." in the January number, respecting N. C. works on Science and Philosophy, meet my hearty concurrence. Let us never forget that through the New Dispensation must come *all* goods and truths: we must all eat of the crumbs that fall from the children's table.

But is it not evident that we must approach the higher branches through the lower ones? that the orderly way from earth to heaven is through the Natural and Human to the Divine? We must under-

stand material things before we can properly teach spiritual ones. If we would teach mental and moral Philosophy, we must approach it through Physiology and Psychology: to understand the mind we must have considerable knowledge of the Body. As man is a microcosm, a little world, and in him are found (first as to body) all the essential elements of nature, all the sciences and arts, all the principles of individualism and of universalism, all the duties we owe to God, to our fellow-men and to ourselves, thus all the principles of Church and State, and all things of heaven and earth (the whole geography of the heavens, of the grand man, is taught in Physiology), must we not study and construct all things in reference to this man? Must not man be the finite *focal* point of all Science and Philosophy, Natural, Human, and Divine? Thus Religion, and Moral and Mental Philosophy, and all the sciences, are abundantly furnished with vessels for receiving and communicating, correspondentially, all the goods and truths in which to bring the harvest of all things "home to God's harvest."

As man is created in the image and after the likeness of God, he must possess finitely all that He does infinitely: hence, in man are represented and reflected all of the natural world, and all of the spiritual world, in accordance with the three-fold principle by which all things exist; and the doctrine of continuous and discrete degrees is found in the Corporeal, Sensuous, the Natural, the Rational, Intellectual, the truly Spiritual, Celestial, and Divine. But who is sufficient for these things? Who is "able to open these Books" on Science and Mental and Moral Philosophy? I wait for a reply.

C.

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 CORRESPONDENCE.
 

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## LETTER OF EXPLANATION FROM MR. JAMES.

NEW-YORK, March 3.

MY DEAR PROFESSOR,

I shall be very glad to put in a general answer to your criticism of my Pamphlet, when your April No. shall have brought me the completion of it. I have no apprehension but that I shall then be able to vindicate the Pamphlet, both in scope and detail, from your censures, so that the cause of truth will be the brighter, and not the darker, for our friendly controversy. But you must do me the justice, meantime, of allowing me, in your April No. to put myself right in a *personal* point of view with your readers, for you have somehow managed to place me in an attitude towards them, individually, which I heartily disavow.

The injustice you do me is this. You represent me to your readers in so many words, "as *denying the claim* of the entire body of the receivers of the doctrines promulgated through Swedenborg, to belong to what he so expressly and emphatically denominates the Lord's New Church." This is a very complete, though I doubt not, an unconscious falsification of my position. I have never felt the slightest temptation to sit in judgment upon any man's spiritual condition, or his relations to the Divine good and truth. I have said no word in all my Pamphlet in derogation of any individual's claim to be a member of the Lord's New Church. I have simply denied that any man was a member of that Church by virtue of any ecclesiastical connection under the sun. I have denied that your ecclesiastical connection

constituted the Lord's New Church. I have denied the possibility of *any* ecclesiastical organization constituting that church, simply for the reason that the church is constituted by nothing short of charity, or the good of life, and that mere ecclesiastical rectitude or orthodoxy therefore, was grossly irrelevant. The Lord's true or spiritual church, as Swedenborg declares on every page, does not stand in any peculiar ecclesiastical forms, or any special orthodoxy of doctrine, for the obvious and necessary reason that it is a *spiritual* church, and therefore dependent exclusively upon the spirit in its members of love to God and love to man. "The Lord's spiritual church extends over the whole globe, as well among those who have not the truths of faith as those who have," *A. C.* 3263. "With the Lord's spiritual church the case is this, that it is dispersed over the whole globe, and is every where various according to articles of belief." The Lord's spiritual kingdom itself IN THE HEAVENS is similarly situated, inasmuch that there is no one society, nor even one individual member of a society who, in those things which relate to the truth of faith, entirely accords with another as to his ideas. Nevertheless, the heavenly kingdom is one, because each accounts charity as principal, and with regard to another dissenting from him in matters of faith, this—what? he condemns? no!—"he excuses," *A. C.* 3267. "The church of the Lord is NOT HERE NOR THERE"—that is to say, is not in University Place as distinguished from Grace Church, nor in Boston as distinguished from Constantinople—"but it is everywhere where THE LIFE IS FORMED, according to the precepts of charity, and this as well within those kingdoms where the church is as out of them. Hence it is that the church of the Lord is spread throughout the orb of the Universe, and yet that it is one, for when life constitutes the church, and not doctrine separate from life, then the church is one; but when doctrine constitutes it, then it is many," *A. C.* 8152. "By Jerusalem in the Word, and New Jerusalem in the Apocalypse, is meant the church of the Lord. And the church of the Lord is with"—whom? with those who profess a faultless system of doctrine, and on the strength of that profession separate themselves from other Christians, and call themselves the new or true church? By no means, but on the contrary—"with EVERY ONE who is in the reception of charity and faith from the Lord; for a MAN HIMSELF is the church, and several such men constitute the church in common," *A. C.* 8938. "When man loves truth in order that he may live up to it, the kingdom of the Lord is then in her, CONSEQUENTLY HE IS A CHURCH, and together with those who"—what? who meet together to make a joint profession of belief, and hold formal or coremonial worship? By no means, but—"who are IN LIKE DISPOSITION," that is, who love truth in order to live up to it, constitutes the church in general. Hence, to make the church a church, there ought to be spiritual good, which is the good of truth, or *truth in will and act*, but in no wise truth alone, from which alone the church at this day is called the church, and by which one church is distinguished from another," *A. C.* 5286.

Now, my dear Professor, your church,—"*the soi-disant New Jerusalem Church*"—is very markedly "distinguished from all others by truth alone," that is to say, by a profession of faith different from that of all other churches. It has a perfect right to make this profession. It has a perfect right to separate itself from other churches for the convenience of worship and mutual sympathy in the truths it acknowledges. I have not only never once questioned this right, but I have fully affirmed it throughout all my Pamphlet. What I have not only questioned, but denied, is its right to pretend before the world that this intellectual separation and difference between itself and other organizations, was equivalent to the difference between the Old Church and the New Church. I have denied that the profession of faith you make in the new truths, gives you the least right to assume before the world the sacred name of New Jerusalem, because the reality of that symbol does not stand in any orthodoxy of profession, but only in an orthodoxy of practice, or a regenerate life. The New Jerusalem, or New Church, exists in every individual bosom which receives good and truth from the Lord, or exhibits the fruits of godliness, and not elsewhere. It is not a phenomenon of time and space, or brick and mortar, but of spiritual or rational existence. Now, I have no doubt that very many such individual bosoms are to be found in your ecclesiastical ranks, and it is for this reason that I confidently rely on you to correct that feature of your associated condition which obscures to the eyes of the world the grand and propitiatory truth which you profess to honor. You assume to yourselves, by virtue purely of your

ecclesiastical organization or form, the name of the New Jerusalem and the Lord's New Church, and hence you advertise to all mankind that that church is only a new ecclesiasticism or sect. This is the only complaint I have to make of you, or ever have made. I have always found you, personally, a most amiable and upright person, with whom it was a pleasure to exchange every office of sympathy. And simply because of this experience, I have taken the pains to remonstrate with you upon what I deemed a most mischievous but unconscious error in your ecclesiastical practice. Multitudes of excellent and noble persons in all the sects are earnestly buffeting the darkness which exists in the ecclesiastical world, and I hereupon simply say to your people, "how wise and tender would it be in you to throw welcome light upon their path, by showing them that the church of God knows no ecclesiastical ties or limits, being identical only with a life of practical godliness."

Now, my dear Professor, I cannot but think it very disingenuous of you to represent me, in this state of things, as reflecting upon the spiritual condition of your people, or their interior attitude towards Goodness and Truth. The total scope of my Pamphlet is to show, that love to God and love to man are the constituent life of the church. Do you not see, then, at a glance, that by thus turning the pamphlet into an assault upon your people, not only ecclesiastically, but spiritually, *you yourself pronounce them destitute of this life?* And then another very sad naughtiness (because it is one calculated to expose me to *personal prejudice* among your auditors), occurs, where you seek to "make me an offender for a word" in that I said I had no "unquestioning faith" in Swedenborg. This expression occurs in the Preface to my *Letter*, and was simply intended to apprise those who knew nothing of Swedenborg, that he invites no blind or servile faith, but only a purely intelligent or rational one. I had not the slightest intention of hinting, by this phraseology, that I differed from you, or any other reader of Swedenborg, as to the quality of my faith in him, for I really never suspected any such difference to exist. The remarks in the Preface were obviously addressed to the world at large, and were as obviously designed to conciliate, by an inoffensive and undogmatic phraseology, the prejudices of those who, from any cause, might have formed unworthy conceptions of Swedenborg's writings. This will also explain my use of the word "*best*" in the connection you reprobate. But really, my old friend, you must have been at a sad loss for just grounds of quarrel with me, when you could find a proof of my hostility to Swedenborg, in the circumstance of my calling his writings the best antidote to *Sectarianism next to the New Testament!*

I am sincerely mortified, as well for you as myself, to be obliged to repel these frivolous personal injustices. But now let us suppose for a moment that the charge was true—that the case really was as you endeavor to make it out, and that I greatly differed from you in my understanding of doctrine; would this justify a person, in whom the spirit of charity dwelt, in holding me up to ecclesiastical odium? Would not such an one in that case calmly correct my error, bless God for the good which co-existed with it and in spite of it, and so set a seemingly example to others? The man of the church doubtless loves and seeks truth above all things, and will do all in his power to communicate it to those who are ready to receive it: but he can never allow the life of charity in his soul to wait upon the contingencies of his doctrinal agreement with others. "If charity," says Swedenborg, "were in the first place in the church, then none would be called Christians but those who lived according to the truth of faith, that is the life of charity. Then it would be known what charity is. Then, too, there would not be made more churches than one, BY DISTINGUISHING BETWEEN THEM ACCORDING TO OPINIONS CONCERNING THE TRUTHS OF FAITH: but the church would be called one, *containing all who are in the good of life, not only within the orb where the (nominal) church is, but also out of it.*"—A. C. 6269. "Whoso acts from charity, is regenerate, and in this case he makes no account of the things of faith or truth, inasmuch as he *lives by the good of faith and no longer by its truth*, for truth has so conjoined itself to good, that it no longer appears, except as the form of good."—3122. "He who has arrived at spiritual good, has no more need of doctrinals, which are from others, for he is in the end whither he was tending, and no longer in the means; and *doctrinals are nothing else but the means of arriving at good as the end.*"—A. C. 5997.

I will give you a general and ample answer to your criticism for your May number, when, if I do not greatly mistake, we shall see the benignant truth shining forth with a clearness and power worthy of that genial and beautiful month. For the present, my dear Professor, I pray you and all your readers who may have been misled by your comments, to believe me incapable of entertaining any personal disrespect for you or them, however much we may differ about ecclesiastical matters. Personal respect ceases among men not where intellectual, but only where moral differences arise to divide them. If intellectual differences ever produce this effect, we may be very sure it is only upon those who have always been as incapable of truly respecting others, as they have been unworthy of being respected by others.

Yours truly,

H. JAMES.

#### REMARKS.

We should doubtless have been justified by all periodical and polemical usage in refusing admission to a reply like the above until the review itself which calls it forth was concluded. It is scarcely possible, in such circumstances, to avoid raising new issues which always tend to embarrass the progress of the main discussion. We should have preferred that our friend had held his promptings somewhat more philosophically at bay for a few weeks, when he could have put in his plea in arrest of judgment without disturbing the course of our argument. But we are prone to yield to unreasonable or impolitic demands rather than incur the charge of doing injustice to any one. We therefore give place to the above protest of Mr. James, reserving the right of such remarks as it may suggest.

The main grievance of which the writer complains is that we have placed him personally in a false position towards the members of the New Church, by representing him as denying their claims to belong to that church. This he rebuts by saying that he pretends not to sit in judgment upon any man's spiritual condition, and that his pamphlet contains no word in derogation of any man's claim to be a member of the Lord's New Church. The pamphlet certainly bears upon its face that it is addressed to a member of the "*self-styled* New Church," and this same self-styled New Church is treated throughout, without discrimination, as a *sect* which ought not to go unrebuked, "for pertinaciously identifying itself with the New Jerusalem," and the grand labor of the tractate is to show that the spirit of *sect* is directly at war with the spirit of the New Church, which to our understanding is very near akin to saying that the members of this *sect* cannot be at the same time members of the Lord's New Church. If Mr. J. had made exceptions to his sweeping statements—if he had specified whom or what he had distinctly in his eye in writing—if he had *located* the evils and defects which he vaguely charges—we should assuredly have given him the advantage of what he on his part gave the advantage to us. But this is not the style of doing things he has seen fit to adopt. He finds a body of people professing, not to *constitute*, but to *belong to*, the Lord's Church of the New Jerusalem. This body, as a whole, he all along treats as making themselves a very narrow-minded and contemptible *sect*, and castigates with extreme severity the presumption which prompts them to assume to themselves the designation of the New Church. If he allows this claim at all, to whom does he allow it? We cannot speak from what exists in Mr. J.'s private mind; we speak only from what we read in his pamphlet, and taking our cue from that we are not conscious of having done him personally the least injustice. At any rate, our readers will judge whether we have put an unwarranted construction upon his language. We have written under a strong conviction of great errors and great mischiefs being perpetrated in this pamphlet, and we have consequently spoken very plainly, and yet without any known feeling of personal ill will.

We could say much more in reply to the above, but we beg to refer the reader to the continuation of our review in the present No. That review is a virtual answer to the complaints

now urged. By that we are willing to stand or fall in the judgment of the reader. Meantime we have ourselves somewhat of a "naughtiness" to complain of at the hands of Mr. J., and that is his peculiar use of the pronouns "you" and "your," by which he would fain identify us with what he deems *the sect of the New Jerusalemites*. We admit no relationship with any such sect. We repudiate the application of the term to ourselves utterly and entirely. We acknowledge no such proprietary interest in this matter as his language would imply. If there are those who are chargeable with converting the New Church into a new sect, let them bear the responsibility of it. We have nothing to do with it.

We have only to say, before concluding, that the present interruption of the argument midway in its course is all that our complaisance will allow. If any thing is to be said by way of reply, it must bide its time. That will be when our critique is completed.

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#### LETTER FROM A CINCINNATI CORRESPONDENT.

Our Society has received a bequest, by the will of Edward Dodson, one of its members, and one of the oldest citizens, who died on the 6th inst., of the fee simple of a valuable piece of real estate in this city—yielding a clear annual income of \$350. This, with the previous bequest, last year, of Mr. David Wilson, of a house and lot worth \$300 a year, as a parsonage, makes a considerable addition to our income as a Society. It comes in good season, as our expenses have been met, for some time, with more or less difficulty. The Church in Ohio seems to have been very fortunate this way (if I may say so), during the last two or three years. Judge Foster's donation of 20 acres of land, fifteen miles from the city, on the railroad, for the support of a New Church School, and the donation of Mr. Wilson of \$10,000, and other persons of large amounts for the Urbana University, have been given during that time. Of the progress of the University you are informed, I presume, through the Messenger. The trustees of the Foster donation are building a brick edifice, about forty feet square, on the land donated, at a cost of \$3500. It is under roof, and will be opened next spring, if possible, for the reception of pupils, under the care of Miss Trott—a lady well qualified for the care and instruction of children, and for many years a member of the church.

We are well pleased with our new minister, Mr. Giles,—and, what is remarkable for Cincinnati, there appears to be general unanimity of opinion. May it ever continue so!

Mr. Stewart is preparing to go forth to preach the gospel of the New Church, and scatter abroad the good seed, not only by the living voice, but by books and tracts. I believe he will do a great work for the church in this State. I have but little faith in mere colportage, or mere preaching—neither being supported by the other. This is a conclusion from experience to some extent. But the reasons for it are easily shown. An impression may be made by preaching, and a very profound one,—but it soon wears away unless followed up by reading and reflection. On the other hand, books sold at random by the mere colporteur may possibly, in the Divine Providences, come into the hands of such as are able and willing to receive the truth; but even then it is important, and in fact necessary that an interest in them be first awakened.

When the missionary, who sojourns, perhaps, but a day in a community, has, by preaching, excited an interest in the doctrines, leaves with those who desire it the means of keeping alive and confirming their interest, by the silent but powerful and effectual preaching of *the doctrines themselves* in the works of the Church, we may expect to see substantial growth of the Church. A man may make a sort of triumphal progress, as a preacher, throughout a State, and attract large crowds, and make a great noise; or, as a colporteur, he may distribute yearly thousands of books and pamphlets, and appear to be doing great things,—and yet, in either case with comparatively very little results to the cause of the Church.

I should like to have your views upon this subject. It is of the greatest importance to the Church that *the most* shall be made of its means and energies. We



have had some experience here in Ohio, and as I have said, my views are in a great measure founded upon it.

One difficulty in uniting the missionary and the colporteur, seems to be the feeling, with some ministers, that the sale and distribution of books is in derogation of their official dignity! Very truly, yours in the Church,

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CASE OF THE REV. DAVID POWELL.

NEW-YORK, MARCH 20th, 1854.

REV. PROFESSOR BUSH,

DEAR SIR:—Yesterday I had the melancholy pleasure of visiting the Rev. Mr. Powell at Mr. E. M. Greenway's of this city, where his right arm was amputated between the wrist and elbow, about two weeks since. The operation seems thus far to be perfectly successful, and he contemplates a return to his Society in Darby, near Philadelphia, during the present week, in the ardent hope of being still useful in the ministry of the New Jerusalem.

The kindness of Mr. Powell's friends in this city, and the paralyzing effects of chloroform, superadded to the skill of the Surgeon, who amputated the limb in forty-five seconds of time, have conspired to render the operation much less painful than the anticipations which he had long endured. The all-sustaining arm of the Lord, and the ever-faithful and affectionate assiduities of a deeply sympathizing conjugal companion, enabled the sufferer to smile and rejoice in the crisis of one of the most painful maladies that can afflict humanity.

Thus may we all rejoice to see our friend safely relieved from the threatening symptoms of approaching dissolution which had reduced his frame almost to a skeleton. But the *right hand* of his physical man can no longer manifest the ultimate *power* of his spirit in the natural sphere of his existence. He is resolved, therefore, to transfer its duties to his other corresponding member, with all the energy and perseverance which he shall be able to command. In this manly effort, there can be no question that the wealthy brethren of the New Church will afford him such encouragement as his circumstances may require; especially as Mr. Powell is blessed with a dependent family.

It is the chief purpose of this communication to suggest a method by which this beneficent object may be attained without any ultimate pecuniary loss to any party concerned.

• The writer is now engaged in a Manufacturing Company in this city which promises to the Stockholders very handsome dividends on all investments of capital.

The Company is chartered under the statutes of the State of New-York, with an original capital of \$10,000, and an increased capital of an equal amount. The Company has three Superintendents, or *Actuaries*, of whom the writer is one, each of whom is entitled for his constant labors in the company, to one-fourth part of the annual profits of the business. From this it will be seen that each of the Actuaries will receive *fourteen hundred dollars* per annum, when the cash capital draws *seven per cent*. As the per centage of dividends will, in all rational probability, be much greater than this, inasmuch as the business of the Company has always been a very productive one, I am of opinion that a moderate amount of funds invested in the capital of this Company, may be made to yield a satisfactory return to shareholders, and also a handsome surplus for the use of Mr. Powell, provided a few members of the New Church will become shareholders for this purpose.

To this end I hereby offer the following proposal:

If any of Mr. Powell's New Church friends will subscribe for stock in this Company to any amount not exceeding five thousand dollars, and content themselves with ten per cent. per annum dividend, devoting the excess to Mr. Powell's use, I will allot annually a sum equal to that excess, to the same object.

A brief calculation will show what advantages he may derive, at a moderate estimate, from this source.

Let it then be supposed that only three thousand dollars (\$3000) shall be invested for this purpose, in small amounts by several individuals, and that the average profits of the business of the Company should not exceed fifteen per cent. per annum, which is an exceedingly moderate estimate, Mr. Powell will receive five per cent. of the dividends on this amount of Stock, which will be \$150, and likewise an equal sum from me, making \$300 per annum.

Useful as this sum might be to our friend, I should not have ventured upon this proposal, unless I had confidently anticipated much more favorable results from these investments, than those stated in the foregoing estimate. It is my belief that a less amount of investments than three thousand dollars, will bring the above named sum of \$300 for Mr. Powell's benefit, on the plan proposed. A larger amount of investments will, of course, yield a proportionally larger sum.

Printed "Articles of Association" of this Company may be seen at the offices of most of the Dentists in the United States, to whom they have been transmitted by mail; or by writing to the subscriber, No. 307 Broadway, New-York.

Yours, always,

SOLYMAN BROWN.

P. S.—New Church periodicals are respectfully requested to copy.

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## NOTICES OF BOOKS.

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- 1.—**JEREMIAH IN THE DUNGEON**; *Four Discourses delivered at London, in the Year 1807. Also a Discourse addressed to Young Persons; and a Discourse delivered on the Day of the Writer's Ordination. By the late Rev. JAMES HODSON. To which is prefixed a Memoir of the Author.* London: J. S. Hodson. 1853.

The Rev. Mr. Hodson, the author of the present work, was one of the earlier clergymen of the New Church in England, having charge of the Society which met in Dudley Court, Soho, London. His name has not hitherto been of special notoriety in the Church to whose principles he seems to have been zealously devoted, nor is it contemplated, we presume, by his surviving friends, in the publication of this tract, that it is to achieve a great reputation for its author. The discourses have reference to a historical incident in the life of the Prophet, to which Mr. Hodson ingeniously applies the key of the Spiritual Sense, and thus extracts from it a goodly number of items of practical instruction, which without that key no one would ever have thought of educating from the passage. But even for the smallest measure of new light cast upon any portion of the Word, the lovers of truth must always be grateful, and judged by this test, we are happy to commend this little volume to a place in every collection of the writings of the New Church.

- 2.—**AUTOBIOGRAPHY OF AN ACTRESS**; or, *Eight Years on the Stage.* By ANNA CORA MOWATT. Boston: Tickner, Reed & Fields. 1854.

The ordinary range and routine of our book notices would scarcely have brought this elegantly printed volume within our critical purview. Works relating to the stage have for the most part but little affinity with the scope of our periodical, and to the penance of reading such works we could only submit upon compulsion. But the work before us is an exception, and those of our readers who are acquainted with the author will readily understand upon what grounds. She has an affinity with the New Church, if the stage generally has not; and this affinity she does not shrink from avowing in the most open and emphatic manner. Indeed, we have no doubt that it is owing to the princi-

ples which she has imbibed from the writings of the Church, that she has been enabled to surmount so successfully the thousand and one unfriendly, uncongenial, harrassing, and vexatious things which to a refined mind are almost inevitably engendered in the sphere of a theatre. That she has very signally triumphed over the disadvantages of her profession, is one of the strongest impressions left upon the mind of the reader as he closes this animated memoir. As he begins with strong prepossession in her favor from the genial frankness of her vein, so he ends with deep respect in view of that innate rectitude which brings her off unscathed from the ordeal of a histrionic career. Still it would doubtless be more accordant with the impulses a N. C. sympathy to contemplate our gifted sister in a different sphere, and it is, therefore, one of not the least interesting features of the "autobiography" that it is a kind of farewell legacy to her compeers of the stage, a memorial and a token from one who has had experience, that it is possible to live the life of an actor or actress, and yet retain the virtues and graces of character which shall adorn a private walk, or secure permanent public esteem. We are happy to know that having delivered this effective epilogue, the curtain is soon to drop in her stage history, and the scenes of domestic life to receive her henceforth into their bosom.

3.—DAILY BIBLE ILLUSTRATIONS: *being Original Readings for a Year, on Subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially designed for the Family Circle.* By JOHN KITTO, D.D., F.S.A. *Evening Series. Apostles and Early Church.* New York: Robt. Carters & Brothers. 1854.

This is the last volume of a very valuable series of Bible Illustrations, embracing the historical books of the Old and New Testaments. We have on former occasions paid our willing tribute to the distinguished abilities of Mr. Kitto in the department of biblical elucidation. This testimony is equally demanded by the execution of the present work, in which the cradled period of the Christian Church is treated in a most interesting manner.

4.—AN EPIC OF THE STARRY HEAVEN. THOMAS L. HARRIS. New York: Partridge & Brittain. 1854.

We have in this elegant volume of 210 pages, a poem composed in the unparalleled brief space of twenty-six hours and sixteen minutes, and that too, it would appear, without the author's taking a pen in his hand during the whole time, it being written solely by dictation, and from the alleged inspiration of spirits. Among these, Mr. Harris' impression was strong of the special presence and influx of Dante, though he does not assume to ascribe its paternity exclusively to him. The circumstances in which the book originated must stamp it as a remarkable psychological curiosity, whatever judgment may be formed of its intrinsic merits. These, however, are by no means slight, nor should we expect indifferent verses from Mr. H. under any mental conditions, though he might not ordinarily come up to the standard of Lucilius, of whom Horace says "he would often, as a great fact, dictate two hundred verses in an hour standing on one foot." But a portion of the "*divinior mens*" is undoubtedly his, and as he has cultivated and attained a peculiar spiritual development, it is not to us a matter of surprise that he should have been the subject of a special influx prompting this specimen of epic verse. Our impressions of the work are somewhat of a mixed character. We would not by any means have it judged of by the effect it produces upon us. Our critical estimate and our personal feeling in regard to it are not exactly in unison. As a work for reading it is not attractive to us. The theme is lofty, but lacking in demon-

stration, it must be regarded as on the whole merely spiculative and belonging to the same category with the various "disclosures from the interior" emanating from the same source. The diction is rich and gorgeous, in keeping with the grandiose nature of the subject, and though by no means destitute of graces and touches of a high order, there is yet about it a lusciousness that ere long palls upon the reader, and makes a long continued perusal a penance. Notwithstanding, however, every abatement, which individual taste and idiosyncrasies may suggest, the work will still remain and claim attention as a marvellous product of an abnormal state, of which a vast many varieties are manifesting themselves at the present day.

5.—PROCEEDINGS OF THE HARTFORD BIBLE CONVENTION. *Reported Phonographically* by ANDREW J. GRAHAM. New York : Partridge & Brittain, Agents. 1854.

The meeting of which this volume is the product was held at Hartford, Connecticut, in June last, and our readers will probably recollect the reports of the sittings from day to day as they appeared in the papers published at the time, and especially the fact that the meeting broke up in a row, in quelling which the presence of the Mayor of the city was found to be indispensable. The well-known Andrew Jackson Davis has the credit of being the originator of the Convention, in which he was evidently looked upon as the master spirit and redoubtable champion on the part of the Anti-Biblicists. The issue of the debate seems to have been, as is usual in such cases, to confirm each party in their previous opinions. We, from our New Church point of view, can have of course no sympathy with the aim of Davis, and Barker, and Garrison, to throw an annihilating discredit upon the sacred oracles. We see very little force in their tirades, which usually hinge upon points of objection that admit of an easy solution on our views. But while we give no weight to the skeptical cavils of the Davisites, we can well perceive how naturally they have been driven to their present ground by the hideous perversions of the Divine Word which have grown out of orthodox principles of interpretation. Nothing can be clearer to the mind enlightened by the rays of truth than that the doctrines and ethics usually deduced from the letter of Holy Writ tends to make infidels of all reflecting men, especially ardent reformers. We can easily understand that so long as they see no alternative between receiving the accredited dogmas and rejecting the divine authority of the record, they will be strongly inclined to the latter. They see but a step to be taken, and they take it. The New Church does, indeed, hold out to them another alternative, one on which they can retain revelation as truly from heaven, and at the same time cast away all the traditional and corrupt senses fixed upon it in the church, and by which they are so justly offended ; but for the most part this class of minds is so self-confident and self-asserting, so intent upon excogitating truth by their own intellectual prowess, that they cannot brook the idea of sitting at the feet of Divine Wisdom speaking through an outward written revelation ; they therefore spurn a system of doctrine and life which claims to be divinely authoritative, requiring a childlike docility and ductility in its recipients, and while apparently abasing human reason in the dust, in reality elevating, purifying, and clarifying it to a degree it could never reach apart from this preliminary humiliation. All this, however, cannot be seen by the "manner of men" which composed the anti-biblical side of the Hartford Convention, and we must leave both them and their opponents to work their way, as best they can, out of the bewildering mists in which they are enveloped. We would help them, if they would permit us, but we cannot invade their freedom.

- 6.—**PASTORAL THEOLOGY; or, the Theory of the Evangelical Ministry.** By A. VIDET. Translated and Edited by THOMAS H. SKINNER, D.D. Second Edition. New York: Ivison & Phinney. 1854.

This is a second and revised edition of an excellent work on the province of Pastoral Theology in all its details, of which we gave a commendatory notice. The speedy demand for a second edition is a confirmation of the good opinion that we then expressed of it, and which we are prepared emphatically to re-affirm on the appearance of the volume in its new dress.

- 7.—**THE WORD "ETERNAL," and the Punishment of the Wicked: a Letter to the Rev. Dr. Jelf, Canon of Christ's Church, and Principal of King's College.** By FREDERICK DENISON MAURICE, Chaplain of Lincoln's Inn. New York: C. S. Francis & Co. 1854.
- 8.—**THEOLOGICAL ESSAYS.** By FREDERICK DENISON MAURICE, M.A. New York: Redfield. 1854.

The author of these works, the Rev. Mr. Maurice, late Professor in King's College, London, has recently had notoriety, if not greatness, "thrust upon him," in consequence of some alleged heretical forth-puttings by him on the subject of the punishment of the wicked, which he thinks may not be "eternal" in the sense in which that term is ordinarily used. The public enunciation of a sentiment to this effect soon raised a storm of clerical persecution, and he was summarily ejected from his professorship. The object of the tract on the word "Eternal" is to show that properly understood it does not include the idea of endless duration, but rather of state or quality. "Everlasting," on the other hand, he considers as equivalent to endless, and therefore insists upon a very marked distinction between the import of the two terms. The train of reasoning by which he aims to establish his position is one which the Newchurchman follows with deep interest, for it brings the writer to results very closely akin to the teachings which he has received relative to the same subject, wherein he is instructed that by an angelic, that is, a true idea, eternity is viewed, not from time, but from state. As to the charge of Universalism which Dr. Jelf brings against Mr. Maurice, he thus replies to it:

"I now come to your second charge. My 'words convey a general notice of ultimate salvation of all.' I have said distinctly that I am *not* a Universalist, that I have deliberately rejected the theory of Universalism, knowing what it is; and that I should as much refuse an Article which dogmatized in favor of that theory, as one that dogmatized in favor of the opposite. I object to Universalists, because they seem to me to stand upon the very ground upon which you stand. The word *aionios* is with them a word of Time. Far from saying, as I have, that the substantive *aion* by its very limitation serves to suggest the thought of a fixed state out of Time, they eagerly dwell on the fact, that an age must consist of a certain number of years: it is terminable, they say, by its very nature. Therefore, at the end of a certain time, say thirty or forty thousand years, we may believe that God's punishment of wickedness may be over, and they may be restored to favor. I have an utter want of sympathy with statements of this kind; they clash with all my convictions. How you answer them I am not equally able to understand."

We would like to give fuller extracts from the pamphlet, but our limits forbid.

The other work above mentioned is a volume of *Essays* on several of the leading doctrines of Christianity, such as Charity, Sin, the Evil Spirit, the Son of God, the Incarnation, the Atonement, the Resurrection, Justification by Faith, Regeneration, the Ascension of Christ, the Judgment Day, Inspiration, the Personality and Teaching of the Holy Spirit, the Unity of the Church, the Trinity in Unity, Eternal Life and Eternal Death. In the treatment of these various subjects a most striking approximation to

New Church views is perceptible, and yet there is no evidence that he is at all conversant with the works of Swedenborg. It is to be hoped that our brethren in England will not be lacking to his unuttered asking of their aid in his earnest search for truth.

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EDITORIAL ITEMS.

*To the Editor of the New Church Repository.*

DEAR SIR,—The following preamble and resolutions were passed by the Board of Managers of the American Swedenborg Printing and Publishing Society, at a Meeting held on the evening of Wednesday, February 1st, 1854: *Whereas*, Intelligence has been received by the Board that our esteemed friend and brother, JAS. CHESTERMAN, Esq., the first and only President of this Society since its organization, has left this world for a higher and better one, *Therefore resolved*, That the Board, in the midst of the sorrow with which it contemplates the removal of its late venerable and respected President, cannot but remember with feelings of gratitude his cheerful acceptance of the duties of his office at a time when the Society itself had as yet barely an existence and a name, and its success was still involved in doubt and uncertainty, his unvarying attachment to its fortunes through all the difficulties with which it has been embarrassed, and his ever ready presence at the meetings of the managers notwithstanding his age and infirmities, whenever absence from the city, or absolute illness did not prevent him, *Resolved*, That it is with the highest satisfaction that we call to mind every particular of our official intercourse with our late President, without finding one single act of his which caused any but the most friendly feelings. Urbane in his deportment toward all, fair and impartial in his decisions, always aiming to harmonize conflicting and jarring opinions when such existed, we can truly say we have lost in him not only a President, but a sage counsellor whose place cannot easily be filled. *Resolved*, That we highly appreciate the aid and influence of our departed friend in contributing to the present success and established footing of this society; and while our sorrow for his loss is tempered by the assurance of his happiness in a better world, we cannot but regret that we are deprived of his presence and companionship, now that our society has passed through its day of trial and adversity, and has in prospect so bright and pleasant a future. *Resolved*, That the Secretary of the Board be, and is hereby directed, to transmit a copy of the proceedings to the family and relatives of the deceased, as an expression of our sympathy and participation with them in the grief which not even our unshaken trust in the Lord's Providence forbids us to indulge for the loss of a father so loved, a friend so true, and a man so honorable. *Resolved*, also, That the Secretary of the Board be and hereby is directed to transmit a copy of these resolutions to the editor of the New Church Repository, with a request that the same be also published in the newspapers of our religious persuasion. Most respectfully, your humble and obedient servant,

JOHN SLY, *Secretary of the Board.*

NEW-YORK, Feb. 1st, 1854.

Interesting intelligence has recently been received from Paris. Among other items we learn that the N. C. Society in that city has lately received an important accession in the persons of a General in the French Army, and a Jewish Rabbi. The former has been for some time in communication with our friend M. Le Boys des Guays, who has presented him with a large number of Swedenborg's works. He regularly attends the Sabbath meetings of the brethren in Paris; as also, we learn, does the Rabbi, who was brought to a knowledge of the N. C. by means of Dr. Pirson and Mr. Harlé, the latter the friend and collaborator of L. B. des Guays. Of the names of either of these gentlemen we are not informed. The Rabbi, who is said to be a wealthy and intelligent man, has become a warm receiver, and is reading

the Arcana with enthusiastic interest. It is said also that he has commenced researches relative to the lost Ancient Word.

We are glad to have the opportunity of stating that a friend to the New Church in Boston has assumed the stereotyping of Dr. Achilli's Italian translation of the "Doctrines of Life." The amount contributed through us goes to defray, in part, the necessary expenses. It will be published in a few weeks. The Dr. informs us that he has also translated, and has now ready for publication, in Italian, "The Heavenly Doctrines of the New Jerusalem." We trust that means may ere long be provided for the issue of this invaluable tract for the benefit of Italian exiles, patriots, priests, and the Pope himself, if he shall ever get his eyes open to see what is not to be seen within the walls of the Vatican.

The affliction to which our respected brother Powell has been, in the Lord's divine providence, subjected in the loss of his right hand, is very kindly alluded to in the letter of Bro. Brown, under another head. The ravages of cancer, commencing on the back of the hand, and thence eating out its substance between the base of the fingers and the wrist, made amputation a measure of absolute necessity. The operation was performed with signal scientific skill by Dr. Parker, of this city, who, together with his partner, Dr. Watts, have given Bro. P. every needed attention, and that in the spirit of a generous charity, which will doubtless be to them a source of richer satisfaction than would the ordinary pecuniary compensation. Our brother returned to his anxiously waiting family in Darby, near Philadelphia, on the 22d ult., with fair prospects of being able ere long to resume his ministerial labors with the society in that place. Many warm wishes and earnest prayers go with him.

Rev. Mr. De Charms has, we are happy to learn, so far recovered his health as to be able to resume his publishing enterprises, of which the first fruits have just reached us in Part I. of "A Defence of Homœopathy against her New Church Assailants: or a full and fair View of the Case of Allopathy and Chronothermism *versus* Homœopathy, as tried by New Church judication Principles." The whole work is to be published in about five Nos. of 40 pages each, price 20 cents per No. We sincerely hope our N. C. friends will come generously forward and sustain Mr. De C. in carrying this work through the press. We are satisfied it will embody a vast amount of useful information and strong reasoning on the subject, such as will not only take deep hold of the interests of Newchurchmen generally, but such as will be well worthy the attention of Homœopathic practitioners every where, even those who may not have been hitherto conversant with the N. C. philosophy. They will meet with ideas relative to the nature and origin of disease which are developed in none of the organons of Hahneman, or of his disciples, but which are of great importance to the Newchurchman. Mr. De C. is not, indeed, a practising physician, but he has devoted much study to Anatomy, Physiology, and Pharmacy, as a science, and a long and very observant experience in his own person has qualified him to treat ably and profoundly on this theme. Let us suggest, too, that in proportion as our friend is sustained in this first issue from his press, he will be encouraged and strengthened to go in the accomplishment of the other labors aiming at the welfare of the Church, and which he is desirous of bringing to a completion.

We learn by a Circular which has been issued, but with a copy of which we have not been so fortunate as to be honored, that a Public Meeting is announced to be held at Portland, Me., on Friday evening, June 23d, in connexion with the Session of the General Convention which meets at that place during the same week. The object of the meeting, we understand, to be to offer a concurrent testimony in favor of the doctrines of the New Jerusalem, in the form of resolutions to be supported in a variety of suitable addresses to be made by speakers previously appointed. The plan and object we think a very good one. Indeed, to our mind, meetings of this kind, of a wholly free and spontaneous character, in which matters of faith, life, and associated use shall be discussed according to the moving of the thoughts and affections of the speakers, would be, in the long run, of vastly more service to the Church, than a

legislative Convention, in which petty debates about trifles and technical formulas of order are prone to freeze out whatever of interior life the members may have brought with them. To those who do not shrink from breathing the boreal atmosphere of such a Convention, we would earnestly recommend attendance upon the proposed meeting. Portland itself is a beautiful place, the gathering is proposed to be held at a beautiful season of the year, and the genial hospitalities of the people may be safely counted upon to make every thing agreeable to the visitor.

By recent communications from our Bro. Brickman, we are happy to learn that our suggestion in the last No. as to "material aid" has been responded to from several quarters, and from sources previously unknown to him, which has proved a seasonable relief to him in an unexpected emergency. He desires us also, through the medium of our pages, to express to his unknown benefactors, his warmest acknowledgments for the tokens of kind remembrance which they have been pleased to bestow upon him. In doing this we make our friend his own spokesman: "*Dear Brother*,—Last night I received your kind letter of the 18th, containing \$26, and being another sign of brotherly sympathy, obliges me very much to you, and to those unknown donors. Receive my heartiest thanks, ye dear friends! Your kind support, though not claimed or solicited on my part, cometh in right time, in time of much oppression, and relieves me of some very pressing cares. To N. C. people it is unnecessary to use long phrases of gratitude. They do not demand it, because they know that all flattery is no better than hypocrisy. You love me; this I see from your shown sympathy, to which I can only say, I love you also, and thank you, friends, for your kindness. God bless you! Amen!" We may add, in this connexion, that Mr. B. has a fair prospect of speedy settlement, as colleague with the Rev. And. Schwartz, pastor of an independent Lutheran Church in Baltimore, which we understand is very considerably leavened with interest in the doctrines of the New Church, so much so at least, that Mr. B.'s avowed espousal of those doctrines constitutes no material objection to his settlement among them. He proposes also, at no distant day, to make an appeal to the Lutheran Church at large, through the medium of some of her leading clergy, in behalf of the doctrines of the New Jerusalem. The indications are daily growing stronger that important results will yet grow out of Mr. Brickman's summary excision from the ecclesiastical body to which he formerly pertained.

The London "Intellectual Repository," enters upon its forty-third year in an improved and somewhat enlarged form, which is more especially evinced in the richness and variety of its Miscellaneous Department. We wish it all success as a most effective pioneer, for the last forty years, to the progress of the N. C., both in England and in this country. From the advertisement of a new stereotype edition of our "Statement of Reasons," on the cover of the January No., we venture to extract the following: "The reprint of this work is undertaken at the earnest solicitation of a gentleman, who has found it a most successful aid to his endeavors to induce attention to the subject of the New Church, as containing, in a comparatively small compass, such clear views of the doctrines taught in the writings of Swedenborg, as render it one of the standard works of the Church."

In compliance with the request of Dr. Røhrig we would state for the benefit especially of our N. C. friends, that during the extra hours when not employed in the Library, he has concluded to undertake the treatment of *Diseases of the Eyes*, of all kinds, a department of medical practice to which he has devoted several years in Paris and Montpellier, in which latter place he was Oculist to the Military Hospital, while in Paris he was First Assistant in the Eye Infirmary. Dr. R. has the most ample testimonials to his skill in this department, having received the Diploma of Doctor in Medicine in one of the first schools of France, and being repeatedly mentioned in Deval's great work on Amaurosis as if regarded by the author as one of the most accomplished Oculists of the age. Applications may be made for the present at 887 Fourth-street, but only at particular hours, viz: before 8 A. M., 1 P. M., or after



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ORIGINAL PAPERS.

ARTICLE I.

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LIGHT FROM THE EAST;

OR, NEW CONFIRMATIONS OF SWEDENBORG'S TEACHINGS FROM THE ASIATIC LANGUAGES  
AND RELIGIONS.

No. VIII.

We had fully purposed, on commencing the publication of the present series of Articles, to insert the whole of what was delivered in Dr. Røhrig's course of Lectures, with the manuscript of which he has kindly favored us. But being pressed with a constantly growing amount of matter pertaining to the present and the practical, and finding, as we proceed, that it is next to impossible to do justice to the Dr.'s argument without the use of oriental type, which would make the composition very expensive, we have determined to draw the series to a close in the present number. This will be the less to be regretted as we shall select from what remains of the essays the most interesting and choice of the illustrations which the Dr. has furnished in the department of Correspondences. Those which we omit, such as the origin and import of the terms denoting numbers, and some others, are of a very abstruse character, and much better suited to a learned treatise than to a popular periodical. Such a work Dr. R. intimates that he may some day give to the public.

CORRESPONDENCES.

THE linguistic researches in which we have hitherto been engaged, have gone all along on the assumption that Swedenborg's distinction of celestial and spiritual vowels was confirmed by many very striking phenomena in the languages of Central Asia, and occasionally in those of other parts of the Asiatic and European world. In a former No. we gave from the treatise on "Heaven and Hell," what our author says on the general distinction in question. But in that passage there is no allusion to the vowel *y*, which we have constantly embraced in

our classification. As this may possibly have formed a latent objection to the positions we have been endeavoring to establish, we here present our readers with another paragraph from Swedenborg, from which it will appear obvious that we have ample authority for placing *y* where we do in the vowel system.

“There was once sent me down from heaven a small piece of paper, covered with Hebrew characters, but written as they used to be among the ancients, with whom those letters, which are at this day partly linear, were inflected with little bendings upwards. The angels who were then with me, declared that they could discover entire and complete senses by the very letters, and that they discovered them particularly by the flexures of the lines, and of the apexes of each letter. They explained their signification both separately and conjointly, telling me that the H, which was added to the names of Abram and Sarai, signified the infinite and the eternal: they also explained to me the meaning of the Word in Psalm xxxii. 1, by the letters or syllables only, and that the general sense contained therein was, THAT THE LORD IS MERCIFUL EVEN TO THOSE WHO DO EVIL. They informed me that writing in the third heaven consisted of letters inflected, and variously curved, each of which contained some particular meaning; that the vowels there used were to express a sound corresponding with affection; and that in that heaven they were not able to pronounce the vowels *i* and *e*, but instead of them *y* and *eu*, and that the vowels *a*, *o*, and *u*, were in use among them, because they give a full sound; also, that they did not express any consonants roughly, but softly, and that it was on this account that some Hebrew letters have points placed within them, as a mark that their pronunciation should be soft. They added that harshness in the pronunciation of letters was in use in the spiritual heaven because the spiritual angels are principled in truths, and truth admits of harshness, whereas good, in which the angels of the Lord's celestial kingdom, or of the third heaven, are principled, admits of no harshness. They declared further, that they had the Word among them written in inflected letters, with significative little bendings and apexes, from whence it appeared what these words of the Lord signify: ‘One jot or one tittle shall in no wise pass from the law, till all be fulfilled,’ Matt. v. 18; and again: ‘It is easier for heaven and earth to pass, than one tittle of the law to fail,’ Luke xvi. 17.”—T. C. R. 278.

It is not our purpose, however, to enlarge upon this part of our subject here. We have already sufficiently developed our views on that head. The confirmations gleaned from Oriental sources of Swedenborg's doctrine of Correspondences will henceforth engage our attention. We take for granted a considerable previous acquaintance, on the part of our readers, with the correspondential meaning of terms as taught by our enlightened author. Our illustrations are drawn of course from particular words.

I. The Turco-Tartar syllables *bil*, *böl*, signify: 1. *Broad, breadth.* 2. *Intellect, knowledge, discovery.* 3. *Transparent.* 4. *Mirror.* In these terms the ideas of natural and spiritual *sight* coincide. So in our language the epithet *speculative* (from *speculum*, a *mirror*), is familiar in application to knowledge and science. The correlative opposite term is *bul*, which signifies *a cloud*, that *shuts off* what is *open, transparent, to be seen, or known*, and hence applied to the *inveloping of truth* with a covering of falsity, as the natural clouds often hide the sun, moon, and stars from the vision of the eye.

II. *Hand* and *Power* coincide in many languages, as in the Turkish *el*, signifying both. So also the Heb. *yad*, the Arab. *iad*, and the Ethiop. *ad*. In Turco-Tart. *kul* means: 1. *Arm.* 2. *Army, power.* Our Eng. *arm* is evidently related to *arms* (weapons), as these are nothing else but an artificial increase of the strength of these members

of the body, just as spectacles are an artificial increase of the strength of the visual faculty, whence we have in the German, *bewaffnetes auge*, *armed eye*, spoken of an eye furnished with this instrument.\* Swedenborg informs us (*A. E.* 92) that hand signifies *power*, the right hand, *power of good by truth*, which will be more evident from our subsequent remarks upon the signification of *right* in various languages.

III. *Serpent* in Osmanico-Turkish is termed *ialan*. It denotes also, 1. *Falsehood*. 2. *Void* (Comp. *A. C.* 18, where *void* implies *vastated*, and vastation conveys the idea of *falsity*). The equivalent word in Uigurish is *meghe*, and in Mongolese *moghai*. The several meanings of these terms are: 1. *Serpent*. 2. *False, evil* (*A. E.* 1175). 3. *Black, black water, ink*. (With this last comp. Sans. *malinas*; Gr. *melas, melaina, melan, black*; Lat. *malignus*; Fr. *malin, bad, wicked*.)

IV. The word *Mountain* is expressed in the Tartar tongues by *dakh*. The same *dakh* (as radical in the Manchou *dakh-ome, to join*) means *conjunction*, as does also the Turkish equivalent, *dakh-y*, a common word for *and*. So in our Eng. *and*, Germ. *und*, we recognize a reference to the radical *an, un* (as *unid, anad, unite*). The article *an*, and the *an* in *and*, both expressing *unity*, are intimately related with each other. In like manner the Germ. *un* in *und* (*and*), may be viewed as wholly homogeneous with *un* the radical syllable of the Romanic *unire, to unite, nd* expressing the present participle in the Germanic tongues, as *habend, having, sehend, seeing*, in which it is evident that *nd* is the equivalent of the Eng. *ng*. This is still clearer from the fact of the interchange of *d* and *g*, as Germ. *schindel*, Eng. *shingle*; Lat. *pingere, Fr. peindre, to paint*; Lat. *tingere, Fr. teindre, to dye, etc., etc.* From all this it is obvious that *and*, the conjunctive *par eminence*, and also *dakh*, which is tantamount, refer to the idea of *union, joining, conjunction*. As then the conjunctive *dakh* and *dakh, mountain*, are evidently of most intimate relation to each other, we see how the idea of *union, conjunction*, predominates in each, and to this we have but to add the New Church interpretation of *mountain*, to wit, *love*, which is the great *conjoining* principle, to perceive clearly the chain of correspondential relation. It is observable, too, that in a different type of languages, the Indo-European, *collis* means *a hill*, which is generally conceded to be derived from *col-an* or *kul-an*, denoting in the Hindoo dialects, and the latter especially in Sanscrit, to *unite* (comp. *col-lum, neck*, which joins the head to the body; Fr. *col-le, glue, col-ler, to glue*).

Again: in the Pali language (see Clough's Grammar, p. 125), one and the same word expresses *Mountain* and *Deity*, for the ground of which see what Swedenborg says, *A. C.* 795, 1430. In the Pali also the idea of *union, junction, regeneration* is conveyed by the same term. Thus we obtain the following series of affiliated meanings, *mountain, union, conjunction, Deity, regeneration*.

\*The English word *arm*, Germ. *arm* has nothing to do with the homophonous word *arm*, which in German means *poor*. This latter word is wholly different from the former, and as to its radical, related to the Greek *ἔρημος, erem-os, destitute*.

V. The word *Asia* presents some very remarkable etymological traits. We observe, however, that its import, according to Swedenborg (*A. E.* 21, 58), is that of the *clear light of intelligence*. The radical syllable in the word is *as*, which appears also in *Assyria* or *Assur*. In Sanscrit, the most ancient Indo-European tongue, to which we are able to refer, *as* means *to shine, to lighten*. With his primitive meaning it has evidently entered into the Sans. *as-tran*, *light*, Gr. *as-tron*, *star*, Lat. *as-trum*, *star*. We see it also in the Gr. *as-ter*, which gave rise to *ster*, and in the Persian *s'târê*, Germ. *stern*. The *as* comes to view also in the Shemitic *as-uman*, Pers. *as-man*, signifying *sky, heaven*.

Again: As the denomination *God* is derived, in many languages, from words implying *bright, light, as*, for instance, *deus, divus*, from Sans. *div, light*,\* so *as*, the root of *Asia*, enters likewise as a radical element into the name of the Deity, especially in Armenian, where God is called *Ast-uadz*. And since *a* and *i* are interchangeable (as *pitr* and *pater*), we meet *as* again in *Is-is*, in *Is-a*, which in the Western Asiatic languages is used to express *Is-os* (Jesus). The same *is* re-appears in Tartar-Turkish where *ys* (transposed into the celestial vowel-class) means *heat and length*. *As* is also to be met with in the Romanic tongues, where *asar* and *assare* mean *to burn, to roast*. And then, as the idea of *light* as well as of *fire* is implied in *as*, a peculiarity that obtains also in the Polynesian languages, for instance, *a* (meaning *fire*) and *e* (meaning *light*) express by their combination *ae*, the idea of *existence*, the every fusion, as it were, of (spiritual) fire and light; we are not therefore, to be surprised to find *as* entering also into words denoting *being, existence*. Thus Sans. *as-mi* (*I am*), *as-i* (*thou art*), *as-ti* (*he is*); Gr. *es-mi* (*eimi*) (*I am*), *es-i* (*thou art*), *es-ti* (*he is*); Lat. *es-sum* (*I am*), *es* (*thou art*), *es-t* (*he is*), Germ. *ist*, Eng. *is*. Following up our clew we recognize the radical syllable *as, es, is* in the Lat. *is* and *is-te*, as the indeterminate notions of *being* (verb) and *a being, an id* (Eng. *it*) are metaphysically considered *one* as to their substance and essence. That this has been intuitively perceived and acknowledged by the human mind is inferrible from the fact, that especially the third or most abstract person of the most abstract verb (*to be*), and the genuine or genitive form of the most abstract personal pronoun (of the third person) coincide in many languages in the radicals of even their external form, as in Lat. *su-nt* (*they are*), and *su-i* (*his*); Fr. *son-t* (*they are*), *son* (*his, de lui, of him*); Germ. *sein* (*to be*), *sein-er* (*of him*), *sein* (*his*); Eng. *is* and (*h*)*is*. In Arab. and Russ. the pronoun *he* is constantly used for the third pers. pres. of the verb *to be*. This pronominal *is, iste*, gives also to the words *isa, isis, isos, ised, astuadz, etc.*,

\* We here, by the way, remark, that *divas* means also *day*, and that *di* (a parallel form of *div*), re-appears in the Latin *dies* (day), and in *diu*, *interdiu* (*diu—div* [*u* and *v*]), *diurnus*, which gave rise to the Italian *giorno* (*g* and *d*), the French *jour(n)*, *journée*, etc. *Di, div, diu* have, as a co-existing form, *ju* (light), which re-appears in *Jupiter* (*Diespiter*), *father of light*. *Juno*, and the most ardent and *bright* months, *June* and *July*; in *ju-s, ju-stus, ju-dex, ju-dicium, judge, judgment*, wherein wisdom and the ideas of *spiritual light* are implied. *Ju* (*ju, juv: diu, div*) re-appears also in *ju-nior, ju-venis*, the German *jung, jugend*, the English *young, youth*. And we read in Swedenborg, that after death, those are *young* who are in *spiritual light* or genuine truth.

the signification of *Him who is*, or *The One*. So the Hindoos call Brama, their God, emphatically *The One* or *That One*. So likewise the Arabs express very often the name by nothing but the third person *He*, which stands at the top of all the Mahometan burial-stones as the *He who is, who alone exists*.

Having seen that the radical syllable of *Asia* has reference at once to *Light, Heat, Existence, and Deity*, as Light and Heat flow from the Sun, we here add that the Heb. *el* (*God*) re-appears in the Gr. *elios*, or *helios* (*sun*), and in the Lat. *sol*. This latter may be doubtful, but it is to be noted that *h* and *s* are interchangeable, as Gr. *huper*, Lat. *super* (over); Gr. *hex*, Lat. *sex* (six), Gr. *heptem*, Lat. *septem* (*seven*); Gr. *hus*, Lat. *sus* (*sow*), etc. And do we not see that in our own language the *Lord's* day is called *Sunday*, as in Germ. it is *Sonn-tag*?

V. The word *Orient* displays some affinities which are remarkable when we recollect the important spiritual purposes that Swedenborg assigns to that quarter as representative of the Lord (*A. C.* 101, 5097, 9668). The chief element of the word, *or*, we trace to the Heb. *oor* implying, like *as* in *Asia*, both fire and light. *Oor* is *fire*, and *or* (pron. *oar*) is *light*, the letters in the Heb. being the same. From the wide affinity of languages we recognize equivalents in the following: Lat. *Uro*, *to burn*; *Ur*, of the Chaldees; Gr. *our-anos*, *heaven*; Germ. *ur*, *primitive*; *Ur-al* mountains; *or-ior*, *to rise*, particularly as spoken of the sun; *or-igo*, *origin*; *aur-ora*; *aur-um*, *gold*.

VI. *Beauty, Good*. With the Modern Greeks the word for *beautiful* is *eumorphos* (lit. *well-shaped*); with the Russians *krasnoi*, *red color*, which refers rather to *good*. Indeed *good* is expressed in Modern Greek by *kalos*, which in Ancient Greek meant *beautiful*, and in the Modern Arabic *hasan* means *good* as well as *beautiful*. Other expressions for *beautiful* are in Modern Greek *oraios*, from *orao*, *to see*; in Tart. Turkish *görikli*, from *görmek*, *to see*; in Osmanish *gozël*, which reminds us of *göz*, *eye*, and *gös-termek*, *to show, to make seen*; in Germ. *schön*, *beautiful, pretty, handsome*, derives from *scheinen*, *to appear*, which is to the verb *to see* as Lat. *videri*, *to appear, to be seen*, is to *videre*, *to see*, or as the Eng. *see-m* is to *see*, from which it springs. In all this we recognize a reference to the ideal, as it were, in an artist's mind, which in the object becomes *transparent* or *visible*. Now Swedenborg says, "every one in the spiritual world is *beautiful* according to his truth from good." But as the natural man is covered with the natural or material body, this *inward* beauty must pierce through the envelope, or, what is the same, must *outwardly appear* in order to be seen.

We remarked that in Ancient Greek, *kalos*, in most cases, means *beautiful*, while in Modern Greek, it means only *good*. Now, what did the Modern Greeks do with the word *agathos*, *good*? This is the most genuine and adequate expression for *goodness*. Resolved into its elements it exhibits *a* (alpha intensivum), *gath*, and *os*, a mere terminational adjective, which does not affect the body of the word. Throwing off, therefore, the prefix *a* and the termination *os*, there remains only *gath*, a form in which the word occurs in the poet Theocritus, "O *gathe*!" This essential part of *agathos*

appears in the Germ. *gäth-en*, to take out or separate, as bad herbs in a garden, or, in its last analysis, to remove evil, the peculiar appropriate idea with the New Church in regard to the cultivation of good. *Gath* again reappears (only with the modified guttural sound) in *kath-aros*, pure, and also in the Sans. *kudh*, to purify, in *kudhas*, pure, good, and in *Kudhas*, God. We see it also in the Eng. *good* and *God*, and in the Germ. equivalents *gut* and *Gott*. Thus we trace the connexion between God and goodness. We are aware that other derivations have been suggested. Burnouf, for instance, proposes to derive the term *God* from the Zend, to wit, from *kadnatanem*, which signifies *self-created*, or *self-subsisting*; while other learned philologists give various other theories of derivation. The above is commended, we think, by the greatest amount of evidence.

But to come back to the usage in regard to *agathos*. This word still exists in Modern Greek, but no longer with the meaning of *good*, but with that of *stupid*, *imbecile*. And what is *good* without *truth*—*love* without *wisdom*—but mere folly? Do we not learn that from Swedenborg? Confirmation of this idea is afforded by other languages. Thus in Lat. *good* is expressed by *bonus*, and adverbially by *bene*, *well*. But in Fr. we find *bonace*, for instance, and *bon homme*, *benin*, *benêt*, implying *weakness*, *inaptitude*, *foolishness*, and *stupidity*. Goodness without truth, Swedenborg says, is like a bow without an arrow, which carries the idea of weakness and uselessness. Now in our times of unbelief, the word *beautiful* (*kalos*) which denoted natural *outward good appearance*, or rather *mere natural good*, was put by the Modern Greeks in the place of *agathos*, *good*. *Good* has become far secondary to intellectual strength, knowledge, etc. A most common practical experience shows us every day that most people are far more grieved when they are considered stupid and ignorant than when they are looked upon as immoral and wicked.

VII. *Man*, *Woman*, etc. *Ir* in Tartar signifies *man*, *male*; it signifies also *morning*, *intellect*, *truth*; another of its meanings is *earth*; and finally it denotes *virtue*, *goodness*, *merit*. With this we may put in parallel the Heb. *adam*, *man*, also *adamah*, *earth*, Lat. *homo*, Lat. also *humus*, *earth*, *vir*, Gr. *ar-rên*, *male*, Lat. *vir-tus*, *ver-itas*, *truth*, Sans. *var-tas*, both *good* and *truth*, the obvious origin of *virtus* and *veritas*.

*Man* means *human* being generally and has for its radical syllable *ma*, which appears also in *mas* and *male*. This syllable is found in Sans. with the import of *light*, the natural and ultimate form or manifestation of *wisdom*, *truth*, *understanding*. *Ma*, *light*, reappears in Lat. *ma-ne*, *early in the morning*, Fr. *ma-tin*, Dan. *ma-an*, *moon*, emblem of truth, Eng. *mo-on* and *month*, Germ. *mo-nd* and *monath*, *moon* and *month*. We trace it also in the following list of words occurring in various languages, and implying more or less obviously *spiritual light* or *wisdom*, *truth*, *intellect*, *thought*, etc. Sans. *ma-n* to think, Lat. *mêns*, *mentis* (change of *e* for *a*, just as pl. *men*, sing. *man*), *ment-al*, Eng. *mind*, Lat. *mon-eo*, to admonish, Gr. *men-nuo*, to indicate, to hint, Eng. *mean*, *mean-ing*, Germ. *mein-ung*, Sans. *man-as*, *spirit*, Lat. *man-es*, Germ. *man-en*, *deceased persons*, *disembodied spirits*.

We may say then that the general formula *m—n* carries with it the import of *male human being, man, wisdom, understanding, thought, spiritual and material light.*

But *woman* comes also into the same category. The term is related to *man*, as is the Heb. *isha, woman*, to *ish, man*. Linguistic research furnishes us with the following results. In its last analysis it is to be referred to a Sans. root *ma, to extend*, which is closely related to *ma, light*; in its verbal form it refers to *bodily appearance, or manifestation.* *Ma*, in its primitive meaning, takes a double course of evolution; *light, truth, wisdom, male*, on the one side, and on the other giving rise to *ma-tras*, Lat. *ma-teries*, Eng. *matter*, Gr. *me-ter*, Lat. *ma-ter*, Eng. *mo-ther*; the mother giving to the offspring rather its *bodily appearance*, its *corporeal substance*, its *extension*, while the *father* (*patēr, pater, vater*, etc.) is referrible to the root *pa*, which in Sans. means properly *to feed, to nourish*, and which re-appears in *pas, food*, and in the Lat. *pascor, pastor, panis, pabulum, pastus*, Eng. *paste*, Fr. *pâte, pâitre, pâture, appâts*, the Fr. *petrir, to mould, to knead*. It exists in the Sans. form *pitr*, Lat. *Jupiter*, in *pitu, pita*, Lat. *vita, life*, in all which the leading idea is such as more appropriately pertains to the paternal, generating, moulding, vitalizing principle. The primitive ideal unity of the male and female is thus evident not only from the inter-relation of *ish* and *isha*, and from *ma* the common element in *man, male*, and *mater*, but we see it also disclosed in the word *human*, which we trace to the Pali and Sanscrit form (*B*)*human*, whence by dropping the initial labial *B* there results *human* including both sexes.\* The analogy of *man, wo-man*, and of *male, fe-male*, is too obvious to require dwelling upon.

Another word for *man*, as we have already remarked, is *vir*, which enters as an element into *vir-tus*, Sans. *var-tas*, Lat. *ver-us, true, ver-itas, ver-ily, ver-y*, Germ. *var, wahr*, etc. In accordance with this Swedenborg informs us (*A. E.* 280) that *man (vir)* signifies *truth*, and *Son of man doctrine of truth*. In Sans. it is *viras (vira-s)* which re-appears in Lat. *vira-go, vir-go* Eng. *vir-gin*. Here we have again a common denomination of the female and male sex; and it is to *vir-go*, as *man* is to *wo-man*, or *male* to *fe-male*, or *ish* to *isha*, or *pu-er pu-ella*. But as *vir* has relation to *vir-tus* (Fr. *ver-tu*) and more especially to *ver-itas* (which is quite as well as *virtus* implied in the Sans. *var-tas*), so *vir-go* refers also to *vir-tus* considered as denoting *goodness*.

VIII. Certain important *Negatives*. We read in Swedenborg of the *Hells* as a state of *misery*, full of *calamity*, and resembling a place where the absence of spiritual heat and light produces an everlasting *coldness* and *night*. It is a state of spiritual *death*, a privation of true life from the Lord, and a *negation* of all Good and Truth, of all Love and Wisdom. This dreadful *negative* condition of the *Hells* and all that comes from the *Hells*, or is *Infernal*, has even passed, by a reflex, as it were, from the primitive revelation into the common notions of the various, howsoever far-distant and heterogeneous nations, either

\* Another form of (*B*)*human* is (*B*)*homin* or (*B*)*homon*, reminding us at once of *hominis, homini*, etc., and *homo(n)* or *homo*.

Christians or heathens. This we see in the views on Hell maintained by all mythologies, legends, and traditions. And the poet is quite correct when in Faust he makes Mephistophiles say with one word who he is: "Ich bin der Geist der stets *verneint*." *I am the spirit that constantly denies*. Now it might be interesting to see in what way the very languages themselves agree in their denomination of things stamped with this mark of infernal origin. The "*Negation*" or "*Verneinung*" was what the German poet seemed to view as an essential characteristic of Hell. The *negative* forms of expression in various languages are the subject which we shall at present submit to investigation. One instance will be sufficient. The most generally known language amongst the instructed classes is doubtless the *Latin*. Let us, therefore, dwell on it, by preference, as a starting-point. In Latin *no*, *not*, are *non*, which, by the mutable final liquid letter *n*, may easily be reduced to *no*, as in *nolo*, etc.; also *ne*, as a prohibitive particle, and appearing in *nemo*, *nefas*, *nequeo*, *nequam*, etc.; likewise *ni*, as in *nisi*, *nihil*, *nihilum* (by apocope for *ne hilum*). It appears even reduced to the mere letter *n*, in *nullus* (the *negation* of *ullus*), *nunquam*, *nuspiam*, *nusquam*. It is also expressed by *nec* (which, against the common opinion current amongst Latin biographers, we cannot, for a multiplicity of reasons, view as identical with *neque*). It is met with also under the form of *neg*, as in *nego*, *negation*, and similar derivatives, in *negligo* (consisting of *neg-lego*). The *negation nec* or *neg* is doubtless of the same origin as the radical syllable of the verb *nec-o*, to *kill*, and *nex* (for *nec-s*, *nec-is*), *death*. In the Egyptian symbolic writing, *negation* was expressed by two human arms spread for hindering a person to pass on his way, thus indicating an *obstruction*, an *obstacle*, or generally the ideas of *counteraction*, *opposition*, and by extension of the same idea, *injury* and *damage*. Thus *neg-o*, *nec-o*, and *noc-eo*, which latter means to *injure*, to *hurt*, meet in their meanings as well as their external forms; for when we call in mind the interchangeableness of the guttural letters, and the indeterminate, fluctuating state of the vowels, we will see no *essential* difference between *neg*, *nec*, *noc*, they all being reducible to the formula "*n—c*." This "*n—c*," or, in other words, the *nec* or *neg* of the *negation*, the *nec* of *nex* (*necs*), *death*, the *noc* of *noc-eo*, to *injure*, to *hurt*, re-appears in the Latin word *nox*, which means *night*. For the word *nox* stands for *nocs* (with *c*), like *nex* for *necs*, etc. And in the cases of declensions, and all the derivatives, we do, indeed, not meet with *nox* (*night*) but with *noc-t*; as, for instance, *nocturne*, etc. Here *noc* (of *noceo*), to *injure*, to *hurt*, and *noc* (of *nocs*, *noct*), *night*, are seen to coincide. But they coincide even as to their very forms with *x*, viz. *nox*, *night*, *nox-a*, *damage*, *hurt*, *injury*, *nox-ia*, *punishment*, *nox-ius*, *guilty*, which signification is justified by Tacitus: "Conjuracionis noxius;" and by Livy: "Multos noxios judicavit." We also meet, in the Latinity of different periods, with *nox-itas*, *nox-ialis*, *nox-iosus*. And as many even mixed, much altered and modern languages manifest in a great many instances an unquestionable tendency towards reproduction of a former more genuine state of existence, the Fr. word *nuit* (*night*) and *nui-re*, il *nuit*, to *injure*, to *hurt*, might justly be referred to this head.



As to the relation between *nox* (*night*) and *nox* (*death*), (they being both reducible to “*n—x*”), we quote Horace : “*Omnes manet una nox,*” and, elsewhere, “*Jam te premet nox.*” So Virgil : “*In æternam clauduntur lumina noctem,*” where *nox* constantly means the same as *nox* (*death*), generally either violent or natural *death*. For all other correspondential coincidences of *night*, *death*, *hell*, *winterly coldness*, *mental darkness* or *privation of spiritual light*, we refer, amongst others, to the following passages. *Nox* (*night*) means *Hell*, in Virgil : “*Ire per umbram noctemque profundam;*” and again : “*descendere nocti.*” *Hell* and the God of *Hell*, Pluto, were by the ancients placed under the ground, where no sunbeams can penetrate to warm or enlighten the (wicked) deceased. Absence of (spiritual) warmth is *cold* as to its cause, from whence the natural cold flows. Language expresses it intuitively, as it were, by *nox*, as the coldness of the natural night is an undeniable correspondence of it : “*Noctem hiememque ferens.*” The absence of spiritual light, or mental darkness, folly and ignorance, are expressed by the Latin *nox*, as in Ovid : “*Tantaque nox animi est.*” And as *Hell* is evidently a state (or, figuratively, a place) of *calamity* and *distress*, *nox*, as its representative, has also instinctively passed with that meaning into language, as we read in Cicero, for instance : “*Sic offusa reipublicæ nox esset.*” *Night* is in language frequently connected, as to its radicals, with those of *negation*, as we have already seen. And, indeed, what is even our natural *night* else but a correspondential image of that fact? Is *night* not really a *negative* manifestation of the things around us? Not only in the Indo-European languages, but in quite heterogeneous types, as the Shemitish, the Tartar-Finnish, etc., we meet with this coincidence. Thus in Arabic, Hebrew, Chaldaic, etc., the *negative* (*no, not*) is expressed by *la* and *lo* ; while *night* is denoted by a word forming a double negation, as it were, by the repetition of the radical *l*, thus : *la la, laila, lail*. In any case *la*, generally *l*, is the *essential* part of the word *night* in the Shemitish tongue. And in a similar way the same *la, lo*, enters in the verb denoting the idea of *hiding, covering*, as in Heb. *laat* and *lot*. This is so little to be viewed as a mere change, that, on the contrary, this very coincidence of the *negation* and *night*, is likewise, and in an unquestionable manner, to be met with again in a very different type, that of the Central-Asiatic or Tartar-Finnish languages. Thus in Turco-Tartar, we find *tiñkil, not, no*, and *tiñ, night*, and *tiñ, evil*. And here we may suitably mention the English words *night* and *nought*, both being reducible to the general abstract form *n—ght*, in the same way the German *nacht* (*night*), and *nicht* (*not*), both being reducible to their common foundation or rudimental form *n—cht*. That they are in precisely the same relation with each other, as the English *night* and *nought*, is clear from the double fact, 1st, that the German *ch* corresponds to *gh* in the generality of cases, as Germ. *licht*, Eng. *light* ; Germ. *sicht*, Eng. *sight*, etc. 2d. That the Germ. has often *a* before *ch*, where in the corresponding word in Eng. stands *i* before the *gh* ; as, for instance, Germ. *macht*, Eng. *might*, etc., and thus, in the case under consideration, Germ. *nacht*, Eng. *night*. The same fact does likewise appear, in a crossed

reference, as it were, with regard to the English *nought* and the German *night*. As *night* is the absence of *light*, accordingly darkness, so we see the dark or *black* color likewise related to the radicals we treat of. *Black* is called in Lat. *nig-er*, which *nig* does precisely re-appear in the Eng. word *nig-ht*, and is thus related to *neg* in *negation*, etc. The word *night*, the Lat. *nig-er*, the Germ. *nicht*, might be reduced as to their simplest forms (after the common fact that gutturals are lost), to *ni*, which we see in *nisi*, *nihil*, etc., while the more especial elementary form of *nego*, *neco*, *nec*, is *ne*, which we find in *nemo*, *nequam*, etc., and that of *noc-eo*, *nox*, etc., is *no*, *no-n*, as to be seen in *nolo*; so that the *negation* is, as it were, the primitive and fundamental idea of *death* (*necs* or *nex*, *neco*), *darkness* (*niger*), *night*, etc., which all grow from it by means of added gutturals.

But as *noc-s*, *night*, referring quite as well to the ideas of *hiding*, *enveloping*, *including*, as the above-mentioned *lat*, and *lot*, did in Hebrew, so the word *nucs* (conveniently written *nux* and meaning a *nut*), can be brought in the nearest relation to it. When *noc-s* (*nox*) meant *night*, *nucs* (*nux*) refers in its primitive sense to the ideas of *enclosing*, accordingly *darkness*, a *kernel involved and hidden*, etc. We here merely advert to the words derived from *nux*, viz., *nuc-leus*, *enucleate*, which means *elucidate*, *to render lucid*, *to bring to the daylight out of the darkness*, *to throw light on*, etc. The ideas of *dark enclosure* in *night* and *nut* meet together in the English *cloud*, the radical of which is the same as that of the verb *clud-o*, *to enclose*. Now *nox* (*night*) becomes more assimilated to *nux*, *nut*, in the Greek *nux*, which means *night*, and as we already have seen the *negation* under the forms *no*, *ni*, *ne*, involved in words belonging to this series of ideas, so in *nux*, we meet with the negative vowelless *n* before *u*, as in *nullus*, *nusquam*, etc. *Nox* and *nux* containing vowels of the first class, happen to have their correlative opposite in the word *nix* (*snow*), the dusky *cloud* (Gr. *nux*, Lat. *nox*), being the opposite of the bright light and dazzling white appearance which strikes us in *snow*.

Now if it is asked how the ideas of *negation* and *evil* were or became primitively connected, we answer, that the Divine Order alone is the Affirmation, or that all is necessarily *affirmative* which is conformed to the Divine plan of the Creation. Evil as a *striving against* this plan or order of the Lord, became as it were an attempted *lessening* or *diminishing* it, a *breaking off*, an *infraction* into the divine laws, as we intuitively express it in language. And when we consider and investigate the words expressing *evil* in the peculiar tongues of the nations, what do we find? Let us again begin with the Latin, this language so common amongst the learned. Here we see the idea of evil expressed by *mal-us*, *mal-e*, *us* and *e* being mere terminations, the only important part of the word is *mal*, just so as it appears in French: *mal*, (*ill*, *evil*). As vowels are not fixed, but in a continually fluctuating state, *m—l* is the real formula for *evil*. This, we are, according to our preceding remarks made *a priori*, entitled to suppose connected with the series of ideas of *lessening*, *diminishing*, *small*, *little*, etc. And indeed, *m—l* re-appears in the Slavonian languages in *mal-o*, *small*, *little*, in *mal-tchik*, *hammer*, or instrument

which reduces to smaller parts. In the Germanic group we meet with *m—l* in *mal-en*, to *grind*, which likewise implies the idea of *lessening*, breaking the grain into *mél* or *me(h)l* (*meal*, *flour*). And this is so little a mere hypothesis that, in Fr. *mal* has even, in some instances, the meaning of *small*, *little*, as *pas mal*, *not little*, *not a few*, a fact which every one acquainted with the colloquial French is well aware of; while on the other hand, *bien* (*good*, *well*), means also *much*, *many*; as, for instance, *bien des choses*, *many things*, *bien d'argent*, *much money*, etc. Thus, as to *mal*, *smallness* and *evil* do evidently here coincide. Something of the same nature we see in the Latin *parvus* (*small*), and by the so very frequent transposition of the letter *r*, *pravus* (*wicked*). And in Hebrew we see that *tzaar* means, 1st, *he is become little*, and 2d, *mean*, *contemptible*. And in Arabic, *saghir* signifies, 1st, *small*, 2d, *bad*, *abject*, *mean*. In the Tartar-Turkish of Tobolsk, *kem* means, 1st, *small*, 2d, *bad*. As we were particularly speaking on night and darkness, black, color, etc., and the radicals *nig* in *night* and *nig-er* (*black*), so we have here again to state that *mal* (*bad*, *wicked*) re-appears (as to its radicals) in the Sanscrit *malinas* which means, 1st, *malignus*, 2d, *black*, and is thus related to the Greek *melainos*, the genuine form of *melas*, *black*; which coincidence of wickedness and black color is strongly marked out, especially in the Fr. *noir*, as *coeur noir*, *noirceur*, etc. But even in *malinas*, *mel-as*, *ainos*, etc., *mal*, *small*, *little*, that is negation, want, deficiency, seems to have been the primitive and fundamental idea; *wickedness* or *evil* referring constantly to a want or incomplete or negative condition with regard to the absolute affirmation which resides in nothing but the highest order of *love* and the most genuine *good*, or, still better, which is the Divine, the Lord himself. And when we now consider the opposite of evil, viz., the *good*, we see it, in many instances, most intimately related to the idea of *plenitude*, *fullness*; and thus in French, *bien* expresses *well* and *much*, as has already been adverted to. And do we not also say in English a *good* deal for a *great* or *considerable* deal? *goodness* appearing thus as it were as *qualitative* greatness, just as greatness in size may be viewed as *quantitative* goodness. And do we not speak of a *great* man in a moral sense, which even became an epithet of many kings and rulers. *Bad*, *evil*, denoted, as we have seen, a *want*, a *deficiency*, and was kindred to the *negation* and its expression in languages. Accordingly, *good*, being the opposite term, and referring to plenitude or copiousness, refers to affirmation, or its expression in languages, viz., the *affirmative particle*.

NOTE.—Dr. Roshrig's farther investigations relative to terms expressive of the female sex we may give to our readers on another occasion in a separate article.

## ARTICLE II.

## REV. MR. BRICKMAN'S DEFENCE,

IN REPLY TO CHARGES BROUGHT AGAINST HIM BEFORE THE CONFERENCE  
OF LUTHERAN MINISTERS IN CHAMBERSBURG, PA., FEB. 8, 1854.

(Concluded from p. 165.)

I should like to commence with an introduction bearing upon the different Christian doctrines, and the church question; but as these lines are the product of but a few hours, and, inasmuch as my limited time does not permit me to dwell more particularly upon the general field of Dogmatics, I will therefore confine myself to but few remarks on some of the principal doctrines. I commence with the doctrine of

## GOD, OR THE HOLY TRINITY.

The question here is, what do Protestant symbols teach on this doctrine in general, and what does the Lutheran Church teach about it in particular? Unitarians excepted, all Protestant and Roman Catholic Christians teach: There is *one* living and true God, and in the unity of the Godhead there be three persons of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is God, the Son is God, and the Holy Spirit is God, and yet are they not three Gods, but one God. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. This is, without dwelling at present on the attributes of God, the common doctrine on the Trinity, as held by Catholics and Protestants. Now let us hear the Augsburg Confession, Art. I.:

"With unanimity it is held and taught, agreeably to the decree of the Council of Nice, that there is one divine essence only, which is called, and truly is, God, but that there are three persons in this one divine essence, equally powerful, equally eternal, God the Father, God the Son, God the Holy Ghost, who are one divine essence, eternal, incorporeal, indivisible, infinite in power, wisdom, and goodness, the Creator and Preserver of all things, visible and invisible; and by the word *person* is not understood a part or quality of another, but that which subsists of itself, precisely as the Fathers have employed this term on the subject."

It is evident that the Protestant Church received this doctrine from the Roman Catholic Church. Luther says: "We have on this doctrine many precious books, St. Augustine, Hilary, Cyril, and this Article remained pure in Popedom, and with the scholastics. Thus we have no quarrel with them about it."\*

But where do we find this doctrine in the word of God? We find the doctrine of the Trinity, for instance, in 1 *John* v. 7 (*ὁὶ τρεῖς ἐν εἰσοῦ*), but where in the Holy Scriptures appears the term "*persons*," or "*three persons*?" The Bible speaks of Father, Son, and Holy Ghost (*Matt.* xxviii. 19; *1 Cor.* xii. 4-6; *2 Cor.* xiii. 14), as of essentials, which form one Divine Being, but never does it speak of three per-

\* Man hat hiervon kostliche Bücher, St. Augustini, Hilarii, Cyrilli, "und ist solcher Artikel im Papisthum und bei den Schul-Theologen rein blieben, dass wir darüber mit ihnen keinen zank haben." See also *Schmalk. Artikel Theil I., Mo. I.-IV.*

sons. The ecclesiastical system on the Trinity of persons was formed gradually in the IVth century, growing out of the disputes on the equality of the Son and Spirit with the Father. At the Councils of Nice, 325, and Constantinople, 381, this doctrine of the three-personality was firmly established. It is entirely the product of human irrationality. In the Bible you do not find it. Men have fancied and forced it into the Bible. This doctrine is a perfect *contradictio in adjecto*, and utterly opposes the moral and intelligent nature of man's character. According to this doctrine, God is divided into three separate persons, and is at the same time one, and not divided into three separate persons. There is a unity in one essence, and a non-unity in one person. All three are co-equal, but the Father is not born of the Son, neither is the Father proceeding from the Spirit and the Son, nor the Son proceeding from the Father and the Spirit. All three are dependent upon each other, and all three are independent of each other. There are three distinctions in one non-distinction, and one non-distinction in three differences. Three are one, and one are three. This conception of the Trinity is the embodiment of Monotheism and Polytheism. Your imagination comprises three persons, but in reality according to reason, you acknowledge but one. Our feelings resist the idea, that God is threefold in person.\* It presses inconveniently upon our feelings to think thus of God, and it leaves upon our souls the impression, this is wrong. Our reason, on the other hand, denounces the whole theory as contradiction and nonsense. Imagination tells you of a Trinity of persons, but reason declares unto you: "Hear, O Israel: Jehovah our God is one Jehovah. Thou shalt acknowledge no God beside me," Deut. vi. 4; Hosea xiii. 4. Thank God, a promise is given to men, which declares: "In that day, Jehovah shall be one, and his name one," Zech. xiv. 9. I know you wish to be understood, that the three persons in the Deity are not designed to be *tres Dei*; but *unus Deus*. *But they are tres Dei* (three Gods), according to both your confessions and your explanations. And the whole drift of arguments which are used now and then with all their cripple logic to support the doctrine of a three-personal God, dissolves itself into Deception, Phantasm, Contradiction, and Sophistry. God's word and reason tell us different from your creeds. Read Deut. vi. 4; Mark xii. 29; Is. xiv. 14; chap. xlv. 6; chap. xlv. 6; Hosea xiii. 4; Zech. xiv. 9, etc., etc.

The Bible testifies that there is but one God. Reason says it is so; and our feelings are melted before this holy fire of truth into longing and love after Jehovah. But that horrible idea of a three-personal God repulses man's reason, and hardens his heart. The free feelings within our breast appeal to our free intellect, whilst a cold church doctrine, destitute of love and life, closes the door of mercy, and leaves the better part of man outside in the cold winter of subjection and authority. Hence it is that so many confess in secret to themselves, "I never loved God; I know nothing of this love." And hence it is, that

\* The last stanza of the German hymn: "Herr Jesu Christ Dich zu uns wend," concludes thus

"Ehr sei dem Vater und dem Sohn,  
Dem heil'gen Geist in einem Thron,  
Der heiligen *Dreifaltigkeit*  
Sei Lob und Ehr in Ewigkeit."

so many ministers talk of love towards God,—exhaust themselves by preaching on the subject ; and still, preacher and congregation remain cold in their hearts. And not seldom a mere cold-hearted abstract obedience toward the law of God is mistaken for love toward God. Look upon experimental religion. What is it that cheers the heart of a Christian, who has commenced, as a “new-born” creature, the regeneration of his soul? His head is deeply immersed in the falsities of church doctrines ; but one thing is right with him, that is, his heart loves Jesus. In Jesus he has the Father, and is happy. But does he think of a three-personal God? No, never. His heart dictates to him, there is but one God, and Jesus is this God. His head may have three Gods, but his heart has but one ; and the latter is the cause of his happiness. Hence it is that new-born Christians feel an antipathy for investigating doctrines, because they know that their heart and head are in contradiction. Many upright men have felt this doctrine of the so-called orthodox churches to be not only an “*unfortunate infection with the strangest and most puerile of all deviations from the plain, unsophisticated import of God's revealed truth,*” but they have boldly traced it to the proper source, and attributed its manufacture to the Father of lies.\* It is, I know, of no avail to mention here the names of the most distinguished personages in the theological world of Germany, who have totally abolished this doctrine. I point you to some distinguished English divines, who approach a better understanding of the Holy Trinity in their attempted explanations of the incarnation of Jehovah. Read Dr. Adam Clark's Commentary on Luke i. 35, and a Sermon by the Rev. J. P. Durbin, Professor in Augusta College, Kentucky, on John i. 1-14. You find it in the “*Methodist Preacher,*” 1852, p. 237. Professor Stuart, in his letters to Dr. Channing, confesses, “I could wish, indeed, on some accounts, that the word *person* had never come into the symbols of the churches, because it has been the occasion of so much unnecessary dispute and difficulty. I readily concede that the use of it ought to be so guarded, as not to lead Christians generally into erroneous views of God.” Before he says, “We do not use it to describe independent, conscious beings, professing separate and equal essences and perfections.”†

When sometimes it happens, that an intelligent lay-member requests his pastor to give him an “unsophisticated” logical answer and information on the doctrine of the Holy Trinity, how does he get rid of such an innocent, yet intelligent sheep of his flock? By giving the most trivial answers. Such as, “*That is none of your business.*” Or, “*That is a mystery which we shall not know.*” Sometimes they use bad figures, connected with syllogisms, the middle term of which they slur without any conscientious scruples, because in such cases, the design sanctifies the means. Thus they escape the consequence of *contradiction*, which silently they acknowledge to themselves. If they are honest, they confess to *know nothing about it*. But how, I ask, can men, who do not understand themselves, condemn *others* because

\* Here I read the views of many German divines from their original works.

† See Bush's “Statement of Reasons,” p. 6, 7.

*they* do not comprehend what they themselves acknowledge not to know. What, I ask, is the "*proper sense*" of the Trinity? But most ridiculous appears a sentence of condemnation in a case, where a person believes in the abstract doctrine with them, but gives it an intelligible, unsophisticated, and uncontradictable interpretation.

Now, I will give you briefly a few intimations how to arrive to an intelligible, biblical understanding of the Holy Trinity. An intelligible answer does not involve the assumption to fathom the infinite depth of divine existence. "Who can find out the Almighty to perfection?" The unmeasureable depth of Deity can only be known to the unreachable self-consciousness of Deity itself. But God exists for man. If he exists for man, the man must be able to form an idea of God, according to his reasonable capacities. Man is the highest order of creatures. He has no conception of anything beyond himself. He can therefore only think of God as man, and not as something below or beyond himself. Man, as an animal, has no self-consciousness; he is only man as a spiritual being. Man is bound also to think of God, as man, according to God's own expression: "And God said, let us make man, after our likeness." "So God created man in his own image, in the image of God created he him," Gen. i. 26, 27; Chap. v. 1; Chap. ix. 6. If man is created in the image of God, then God is, as prototype, the *absolute man*; and man, as his image, likeness, or portraiture, is God. This argument is supported by Christ, who says, John x. 34, 35: "Is it not written in your law, I said, *you are gods*? And the law cannot be broken." The passage to which the Lord refers seems to be Psalm lxxxii. 6, where we read thus: "I have said, ye are gods, and all of you are children of the Most High."

The so-called Anthropomorphisms and Anthropopathisms which so often occur in the Bible corroborate the fact, that we shall think of God as man. Total ignorance of the first elements of language may try to escape from this so inconveniently pressing truth upon the mind of those who are in a different, or rather, no persuasion, by declaring these expressions to be figures of speech. Are figures of speech without sense? Especially, I ask, can they be without sense in the Word of God? If not, then accept the sense which these figures of speech contain. And the sense they contain is: Man is the Image of his great Prototype—God. But God did not create man as a three-personality; but as one. If there are three persons in God, man would be, as this image, a being of three persons. *But God is one; and man is one. Man is one, because God is one; and God is one because man is one.* But there is in man a Trinity of essentials, which together form one man. This Trinity in man consists of *Soul, Body, and Operation*, or proceeding Energy. *Transfer this conception to the Deity, and understand by the Father, "the primary ground of the Divine Being, which Swedenborg terms the divine esse, which is the divine Love; by the Son the divine Truth or Wisdom, which he terms the divine existere, and by the Holy Spirit, the proceeding act or energy, flowing forth from the united esse and existere, or Love and Wisdom, just as the energy or activity of a man is an emanation from his conjoint soul and body."*\*

If time would permit me, I would go on in my explanation, and try to remove what seems obscure and transcendental in this theory. I say there is but *one* God, and this our God, the eternal Father, became man. He clothed himself in our flesh and blood, as the divine *Logos*, and appeared among us in the form of divine Truth. Internally, although invisibly, in this divine Truth is the divine Love or Father. Not a part of Deity, not a so-called second person of the blessed Trinity, but Jehovah, the Omnipresent Jehovah, who is in all space, without space, became man. Let me try to bring this truth nearer to your understandings, by an illustration.\* Look upon the murmuring brook, streaming through the odorous grove, in a beautiful summer night, when the moon's full face gilds its billows. The silver rays in full, bright effulgence, seem to be clothed in water. Yet it is but the resplendence of the moon. (Heb. i. 3. Who being the *apaugasma*, *resplendence*, *out-beaming* (not the brightness) of his glory, and the impression, character, of his hypostasis, or substance.) The resplendent, *apaugasma*, *below*, is the son of the Father (*does, glory*), in his full glory *above*. And yet they are not separated or different from each other. The full moon is in those rays, or the Son in the Father. Therefore, he who seeth the resplendence seeth the moon. Or, he who seeth the Son, he seeth the Father. Every little particle of the resplendence on the glittering brook below, is the full moon above. The Son-moon on earth below, is also the Father-moon in heaven above, John iii. 13. The separating cloud, which places itself between the brook and the moon, carries the resplendence from the brook upwards. The silver ray (the Son) goes back to its full glory, which it had before the brook itself even existed. John xvii. 5; Acts i. 9-11; Luke xiv. 51. There is no too much, and no too little therefore in those expressions of the Lord: "I and *the* Father are *one*;" "He that seeth me, seeth the Father." Or, as the Apostle expresses it; "In Him dwells bodily the fullness of Deity."

Now let us briefly view

#### THE DOCTRINE OF ATONEMENT.

How does the Protestant Church treat this important doctrine? The general idea is, that all men are under the curse of the law, because they do not fulfil what it demands of them. On this account, God's wrath, or the curse of the law, lay upon man. God's wrath righteously, therefore, condemns him to eternal hell-fire. Good works cannot appease this wrath. All men would have perished to hell, had God, the Father, not sent his eternally begotten Son, who is the second person of the blessed Trinity. He assumed flesh and blood, and thus became truly God and truly man in one person. During his lifetime, and especially towards the end of his life, he bore the wrath of God, and the curse of the law in his soul and body. Through these his sufferings he has appeased the wrath of the Father, and has done justice to the law; and thus, as a sacrifice for our sins, has redeemed both our souls and bodies from eternal condemnation, and has restored

\* This illustration was overlooked when I read my defence.



to us the Father's favor. If man *repents* and *believes* in the vicarious death of the Lord Jesus Christ, the wrath of the Father and the curse of the law are removed, and the Lord's own righteousness is imputed to him. He then is just and holy *in* Christ. If he falls again, he must immediately repent and implore God's mercy. Christ, for this purpose, sitting at the Father's right hand, makes daily intercession. When, then, he dies, he goes to heaven. All the rest of his sinfulness he leaves behind himself, in the decaying body in the tomb. He himself comes home, as a blood-washed soul, all pure and righteous. Thus he remains in heaven, until the day of resurrection when he returns to the earth through the grave, where he receives a new body, formed of the spiritual elements of the old body; then he ascends to heaven, where he will be with Christ for ever and ever. *This is really the doctrine of the whole Protestant Church.* There is no idea contained in this statement, which is not fully sustained by your symbols.\*

This conception of the atonement is a most horrible caricature of the truth. Satan could not have invented a more God-disgracing doctrine than the one you teach. The most barbarous heathen have not had as black a doctrine as this one. And this doctrine, you say, you find in the Bible! Where? The first inventor of this doctrine must have hated the Bible, or else he could never have circulated a system which so utterly contradicts that divine book, and which, in its logical and moral consequences, is so calculated to destroy Christianity. We ask, with a celebrated divine, "Do the sufferings of innocence cancel the debt of guilt?" If there is wrath in the Father, which is to be reconciled, must there not be equally as much wrath in the Son, who is co-equal with the Father? If Christ bore the wrath of the Father, who then bore the wrath of the Son? and of the Holy Ghost? Did the Son bear his own wrath and the wrath of the Holy Spirit of which he was conceived? Christ, suffering the punishment of hell, must then have been condemned by the Father, by himself, and by the Holy Spirit. But the Spirit witnessed, at all times, of God's love toward the world. And the Lord says, John iii. 16, "For so God *loved* the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." You say, the majesty of the law has been offended, and the law demands that its curse be executed. But, then, I ask you, Is man made on account of the law, or is the law made on account of man? But suppose you were right, how then, I ask you, can you escape Universalism, or the consequence, that there is no punishment after death? If our sins are punished in Christ, for all men, why does God punish the same sins again on those who are condemned?† According to your doctrine, God really punishes the same sins three times. *First*, He punishes those sins in Christ. *Secondly*, He punishes them after death in those who are condemned. *Thirdly*, He punishes them, according to your system, on the day of resurrection and judgment.

\* (a) Heidelberg Catechism—Quest. 37–44. (b) Auga. Conf. Art. 3 and 4. (c) Presb. larger Catechism—Quest. 55. (d) Conf. of the Presb. Church, Chap. III. (e) Etc., etc., etc.  
† Calvinism, I know, escapes this consequence by an inconsequence.

The falsity of the system rests in the idea, that *God* is reconciled to the world. But the Bible always says the contrary, viz: that *the world* was reconciled unto *God*. It says, "God was in Christ, reconciling the world to himself; not imputing their trespasses unto them; and hath committed unto us the word of reconciliation," 2 Cor. v. 19.

Again: "And you that were sometime alienated, and enemies in your minds, by wicked works, yet now has he reconciled (you) in the body of his flesh through death," Col. i. 20, 21. "Yes," say you, "but is it not written, Isaiah liii. 5, 'The chastisement of our peace was upon him.'" No, no, it is not. That passage is to be translated by *paideia eirenes*, and reads thus: "The discipline or doctrine of our peace is upon him." But granted, that your wrong translation was right, it speaks nothing in favor of your doctrine. And a dark passage of the Old Testament must always be explained according to the bright light of the New. But, say you, did not John the Baptist say: "Behold the Lamb of God, which beareth the sins of the world." Certainly; but how do you understand this? Did he bear them in a bundle, wrapped up, on his shoulders? In his hand? In his memory? Or how? He bore them, as a representative of humanity in the assumed human from the Virgin Mary. He bore them also, in so far as he endured all the sins done against him, with patience and meekness. He bore them in his assumed human, which he purified and cleansed from all possible evil propensities and promptings, and making his human invincible, he glorified it. But let me now give you briefly a few intimations how the doctrine of the atonement must be understood. I will adapt myself, as much as possible, to your own terminology, in order that I may level myself to your comprehension. To members of the heavenly Jerusalem, I would use other language, and treat the whole matter entirely different.

The necessity and importance of the atonement will be more properly understood, if we view the condition of mankind before the birth of Christ. It was not a single person, or persons, who were to be redeemed, but the human family in general. The end for which man was created, was eternal happiness. This happiness consists in living in close connection with God, by doing his will, which is Truth and Love. Our first parents, being created in the image of God, possessed the power to live according to their destination, in happy communion with God. They were really in a happy condition, when in Paradise. Then they knew no love of self. They were perfectly free and independent in their dependence upon God. The human family which, in all after ages was to be, was then included in their person. The fall of man, which consisted in turning off from God's love to the love of self, was, in its nature, self-destruction, or death. God said to Adam, before his fall, "The day thou eatest thereof, thou shalt surely die," Gen. ii. 17. Since the fall has taken place, evil propensities have become hereditary from parents to children. "Wherefore as by one man sin entered into the world, and death by him; and so death passed upon all men, for that all have sinned." As thus all men were lost, they, therefore, were also all under the necessity of being redeemed. But how could this redemption be effected? The fall

of man consisted in non-obedience and disbelief in regard to the will of God. Obedience and Faith are the only possible substitute. And these are really demanded of us by God, because they alone can make us happy.—Micah ii. 8. But human depravity increased so much, that the law of conscience became almost extinct. God, therefore, gave to man the law of Moses. But experience has convinced man, that he is unable to fulfil the law without supernatural power. The law without this power is not able to redeem us. The requirements of the law are, "Love toward God and the neighbor;" but our love of self weakens our will-power to do so.—Rom. vii. 15. But the supernatural power which enables man to do God's will could not be given unto man without a medium. The power itself was the Spirit of God. *But how could God give us of his Spirit, and thereby the power of renovation and progress in holiness, without removing first the obstacle of reception which was between us and Him, namely, the power of evil?* He therefore condescended to come in the flesh, subjugated in his body the power of evil, and made his body the medium through which, as through a channel, if I may say so, he could impart to us the same spirit in which he overcame, and by which can enable us likewise to overcome. Before the Lord departed from his disciples, it was of great importance that he breathed on them, and said unto them, "Receive ye the Holy Ghost," John xx. 22. Man's will and man's life are not to be viewed separately. His will is his life. Shall man's life be changed;—then his will must be changed. *If his will should first be annihilated,* before giving him a new will, then he would not be the same being any more. He is then destroyed, and a new being would be in his place. All therefore that is necessary, is to remove from his will what is evil and, connecting the will of God with the good which remains in man's will, renew him. I know I come here in contact with your doctrine of man's *total* depravity, which I deny. There is in man a natural light, which forms the connecting link for God's spirit. Christ speaks of this light thus: "If therefore the light that is in thee be darkness, how great is that darkness!" From the first Adam all receive the spirit of evil; but in the Lord Jesus Christ a second Adam was given to humanity, from whom all are enabled to receive the spirit of God. It was an impossibility for man to receive this spirit in any other way and manner, because it was an impossibility for him to ascend to heaven, and assume the divine nature. But it was possible for God to descend to earth and assume the human nature. And God did condescend from heaven in the Lord Jesus Christ, who, as the Word or Divine Truth, clothed himself in our flesh and blood, and became thus a second representative of humanity, or the second Adam. The word of God expresses this truth thus: "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all men unto justification of life." And again: "For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," Rom. viii. 3, 4. Scripture says: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many

be made righteous," Rom. v. 19. As Scripture has indicated to us the cause of unrighteousness, or the manner in which man became a sinner, placing it in Adam's disobedience, so also it makes us acquainted with the reasons and means which remove the damage done by Adam's disobedience; placing it in Christ's obedience. Obedience then is the principle of atonement.

The Lord in assuming the sinful human nature of man, placed himself in the category of man and under the obligation of fulfilling the law. Thus, as the Son of man, and as the Son of God, and especially as the Mediator between God and man, it became his holy commission to restore to man his loss. But this he could only do by purifying the assumed Human, in which, as the second Adam, he represented mankind. To accomplish this object, he had to remove out of his Human the vicious inclination of resisting God's will, to destroy totally the love of self, and to institute the power of loving God above all things. Thus his body became the medium by means of which man receives inclinations and powers opposite to those to which we are all subject by birth from Adam. This the Lord accomplished. Eight days after his birth he was circumcised, and put under the law. The circumcision was not a mere unmeaning sign. It was a sign which denoted that there was a something too much in human nature, which, in a painful manner, had to be removed. This "*too much*" was the law of disobedience, of sin, of unrighteousness. The Lord Jesus Christ, in fulfilling the law and conquering sin, subjugated to himself the powers of evil and thereby the Hells, and became thus before heaven and hell, angels and men, the righteous Redeemer of mankind. From his birth onward until his death on Calvary, he was under the severest temptations. These temptations, being designed by Hell as means to destroy the work of salvation, accomplished the very opposite of their diabolical intentions; viz., the glorification of the Lord's assumed Human. It accomplished *thereby* the invincibility of his *Human*. Many have ascribed the Lord's sufferings to his Heavenly Father, but the Lord himself attributed them to Satan. He says, on his way to Gethsemane, "The prince of this world cometh and hath nothing *in* me."—John xiv. 30. And: "This is the hour of darkness." The Lord was permitted to be tempted by Satan, and he was well aware that his Human had to undergo this trial without being assisted by the power of the Father. The Father even had to forsake him, in order that Satan could not say, the Father had shielded him. He prays: "Father save me from this hour, but for this cause came I into this hour." And at last: "My God! My God! Why hast thou forsaken me?" The Lord overcame all temptations, and victoriously descended down to hell, and afterwards ascended upwards to heaven. He fulfilled the law by doing what it demanded, and thus overcame, by righteousness, unrighteousness. Thus he became our Redeemer, dying for us on the cross and atoning the world in his flesh with the Father, who dwelt in him. And thus he reconciled the world to himself. Christ's obedience is the central point in the doctrine of atonement. "Though he were the Son, yet learned he obedience by things which he suffered; *and being made perfect*, he became the Au-

thor of eternal salvation unto all them that obey him ; called of God an high priest after the order of Melchisedec.”—Heb. v. 7-10. And now : “*Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name ; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*”—Phil. ii. 5-11.

#### THE RESURRECTION.

With regard to charge II., I know from God's holy word, that man, according to what it calls his soul, is an immortal spirit. That the soul is his *ipse*, the very man himself. This soul, which is at the same time his spiritual body, is in form in exact correspondence with his external material body. It possesses similar series of parts and features as his external body. Man is a thinking, feeling, immortal creature, by virtue of his spiritual body and not by virtue of his material one. According to his material body, which serves to him as a medium of communication with this world, he is a mortal being. But according to his soul, or spiritual body, which Paul calls the inner man or spiritual body, he is immortal and an inhabitant of the spiritual world. During his life on earth, man dwells consciously in the material and unconsciously in the spiritual world. When he dies, he lays his material body aside and never re-assumes it again. His condition is then reversed, viz. : he dwells consciously in the spiritual and is no more a percipient of the material world. Man's resurrection, therefore, takes place immediately after death, in his spiritual body. Neither Paul nor the Augsburg Confession teach a resurrection of the human material body. I therefore believe Paul, who plainly says, “Thou fool, that which thou sowest is not quickened, except it die ; and that which thou sowest, thou sowest *not that body that shall be.*” “So also in the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory ; it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a *natural body*, and there is a *spiritual body.*”

In my arguments on the Trinity and Atonement, you find the key to Soterology, or the doctrine of salvation, contained, and it would be partly but a repetition if I should separately treat on the doctrine of redemption. You see then, my brethren, that I base my faith entirely upon the Bible. I stand on holy ground. And upon this holy ground I stand without the shoes of any human authority, such as symbols or creeds. Dr. Martin Luther laid down as a rule for the council at Mantua, “The Word of God shall furnish articles of faith ; beside it,

nobody, even no angel."\* Thus I am taught by Dr. Martin Luther. This rule I follow. And *thus* I am a Lutheran.

I believe that Emanuel Swedenborg was, as a messenger of Jehovah, the Herald of the heavenly Jerusalem; and I am positive that the New Jerusalem Church is the Church of coming ages. This church cannot be joined, like a sect, according to formulas of discipline. And not Swedenborg, but the doctrines of a heavenly Jerusalem, and a holy life, according to its doctrines, alone, constitute a member of the heavenly Jerusalem. He, who is not in both, in the Truth and in the Love of the heavenly Jerusalem, is no member of the same. The enjoyment of New Church membership is entirely spiritual. I believe not in Swedenborg; but in those precious doctrines of the heavenly Jerusalem, which were given to men by means of him through our Lord Jesus Christ. Swedenborg was but an instrument in God's hand. You and the world may call him whatever you please. I know he is hated. Hated are also those whom the world pleases to nickname *Swedenborgians*. But whence this hatred? Whence such persecution? It is the truth of the Heavenly Jerusalem; it is the word of God in its true sense which is hated. Swedenborg wrote not with the intention to create a sect; and it is left entirely to me, whether I will remain in the bonds of that church in which I am born. He himself was a Lutheran. He lived and died a Lutheran. In his last solemn hours he received the Lord's Supper from the hands of a Lutheran clergyman. But if we are thrown out of our ecclesiastical connection, then we seek for our friends, join heart and hand together, and form a brotherly society. And the principles of such societies are always,

Jesus our All!  
Truth and Love our rule in life and death!

Thus we remain a seed among the nations. Our number is small; but we await a time when the sun of heaven shall smile upon the children of this globe as children of the heavenly Jerusalem.

#### USE OF N. C. LITURGY.

*I regret to say*, that I never used the New Church Liturgy, neither did I introduce their publications into my Sunday-school or congregation. And never did I express to anybody my disbelief in the writings of Moses or Paul. What regards my ordination vows; I never broke them! I am ordained on the Bible. The Bible I do truly believe to be God's precious word. With it I stand; without it I fall; and not according to the Augsburg Confession, which you do not believe yourselves. On the Augsburg Confession, or any other symbol, I have never been ordained. I believe, however, that the Augsburg Confession sets forth the essential doctrines of the Bible. By this I always understood nothing else but the mere abstract doctrines. Such as, 1. There is one God; and in God there is a Trinity, viz., Father, Son, and Holy Spirit.

\* "Das Wort Gottes soll Artikel des Glaubens stellen, und sonst Niemand, auch kein Engel."

2. We are atoned through Christ, the incarnate God ; and by regeneration through the Holy Spirit we are saved. "Not by our own works, or self-righteousness, but by grace, through love and faith. For we are his workmanship, created in Christ Jesus unto good works."—Eph. xi. 10.

3. That Baptism is a sign of introduction into the Church, and a memorial that man is to be regenerated.

4. The Holy Supper, being an institution of the Lord in commemoration of him, by means thereof we are connected with heaven and with the Lord ; and that this is the most holy thing of worship.

5. The immortality of the soul, and man's resurrection after death in a spiritual body, which is his soul.

6. Life everlasting for God's blessed, and death everlasting for our unregenerated lost brethren after the flesh.

These I deem to be those essential doctrines. These I always have believed, and do firmly believe them now. You have *never* told me what essential doctrines in general, or essential doctrines of the Augsburg Confession in particular, are ; and the church has never as yet arrived to an understanding which and what the essential doctrines of the Augsburg Confession are, although, on this point especially, she has been disputing for many years without coming to an understanding and decision.

And now, my brethren, I am done. I love you all. There is not one here whom I do not love. Must we part ; well, then, I can part in peace and brotherly love. I can cheerfully give you my right hand, and from all my heart I can assure you that my well-wishing love goes with you. As long as I was among you, I can say, I have always lived a moral life, and have sustained a good character. If I must depart from you, then I can say I leave you as an honest and upright man. I hope, however, to see you again. If not here below—above.

" While we walk this vale of tears,  
Compass'd round with care and sorrow,  
Gloom to-day, and storm to-morrow,  
Meet again ! our bosom cheers."

Go, brethren, render your verdict.

#### NOTE.

The Verdict in the above case was rendered in the following form :

" WHEREAS, the Rev. Arthur Otto Brickman, a Minister of the Evangelical Lutheran Church, and a member of the West Pennsylvania Synod, has confessed his belief in all the theological writings of Emanuel Swedenborg, which writings do teach doctrines contrary to some of the fundamental truths of the Word of God, as taught in the Augsburg Confession, and as held by Protestants generally ; Therefore,

" Resolved, 1st. That in the opinion of this Conference, the charge which has been preferred against him, of fundamental error in doctrine, has been fully sustained.

" Resolved, 2d. That the said Rev. A. O. Brickman be and is hereby suspended from all ministerial functions, according to Section VI. and IX. of Article 12 of the Formula of Government and Discipline of the Evangelical Lutheran Church, until this action of Conference shall be confirmed or reversed by the Synod of West Pennsylvania."

## ARTICLE III.

## "THE CHURCH OF CHRIST NOT AN ECCLESIASTICISM."

(Concluded from p. 180.)

We have already intimated that Mr. James' "Church of Christ," "true Church," &c., is in fact the "Church of the New Jerusalem" announced and unfolded by Swedenborg, but to which, according to the Remonstrant, no individual or society is at liberty to profess to belong. Against any such pretension or claim he puts in his repeated caveat in the pages of his pamphlet. It becomes then a matter of curious interest to ascertain, if possible, where this Church of Christ, this new and true Church, is to be found. We have not succeeded to our own satisfaction in solving the problem from the data afforded us by Mr. J. It is an *Italian fugientem* that we seem to be pursuing. In one paragraph it would appear to be a church of persons, in another, a church of principles—the latter view on the whole predominating; that is to say, that certain abstract spiritual qualities constitute the Church of the New Jerusalem. This, at any rate, would seem to be not far from the scope of the following paragraphs:

"I need not say to you that I look upon this end or purpose of the Divine Providence, as identical with that new church of which the world has so long and so reverently read in ancient prophecy, and of whose advent the roseate dawn is at length flushing the entire mental horizon of humanity; that new and everlasting church, the crown and consummation of all past churches, which is constituted solely by a regenerate life in all her members, or a heart full of love to God and love to man. It is identical with what the mystical scriptures call the New Jerusalem, meaning by that carnal symbol nothing indeed appreciable to the carnal eye, nor at all germane to the carnal heart, but a truly divine life in the soul of man. It is also called a new church, both because it is the crown and fulfilment of all past churches, and because a church in the spiritual idea invariably signifies a regenerate life in man, or the life of charity. This church is not aristocratically constituted like the Romish Church, nor yet democratically like the Protestant churches. It is not made up of clergy alone, nor of clergy and people jointly; but simply of goodness and truth in the soul of every individual member. It is not made a church by any amount or any exactitude of ritual worship, any more than I am made a father by the number of kisses I give my children. No man can say of it lo here! or lo there! any more than he can limit the path of the lightning which now shines in one part of the heavens and now in the opposite. For as all her members are born of God, they can only be spiritually discerned, and hence the new church must persistently disclaim all identification with particular persons, particular times, or particular places."—*Pp.* 33, 34.

"In the resurrection, we do not find that a man is raised in that material body which had been buried, and long since undergone resolution into its component earths and gases, but in a new and spiritual and therefore incorruptible body, befitting his enlarged soul. Accordingly, now while we are looking for a resurrection of the church, and looking for it too with entire confidence, we have no right whatever to expect it in any formal guise, or as the redintegration of any existing ecclesiastical interests, but only in a spiritual guise, or as that divine spirit of charity which is common to all the churches, and gives to all their solid and sole hold upon public respect."—*P.* 63.

"Now, my friend, if the spirit of the new economy be as I have described it, if charity be the all of the true Christian church, the all of its life and the all of its doctrine



—and I defy any one rationally to gainsay this—then it is highly incumbent on those who profess to be devoted to the interests of true Christianity, to inquire what hinders the spread of it among men."—P. 20.

"No baptisms and no sacraments give admission to this church, but only those things which all baptisms and sacraments do but typify, namely, charity and a faith which itself is charity."

In like manner he speaks of the sacraments elsewhere as suited only to a very carnal and sensuous state, uttering himself in a vein which, to our ear, sounds extremely like to an inculcated abrogation of these rites altogether to the man of the New Church :

"Accordingly, Christ instituted the two rites of baptism and the supper, one symbolizing the negative or initiatory side of the regenerative process, the other the positive and consummate side of it. Baptism was designed as a sign or memorial of the elimination or putting away of natural evils requisite in spiritual regeneration ; and the eucharist, or the mystical feeding on the body and blood of the Lord, as a sign or memorial of the influx of Divine goodness and truth consequent upon such elimination. They were both alike mere signs of this regenerative process, mere *memorials* of it, destined to survive until his mystical second coming ; that is, until he should come in the power of his Spirit, to claim the spiritual allegiance of his worshiper, or, what is the same thing, take possession of his heart and understanding.

"Now, what must we say of a self-styled new church which, in face of all these palpable facts, and while avowedly acknowledging the spiritual advent of the Christ, does not hesitate to grasp these literal symbols or memorials of his truth, and convert them into its inseparable and eternal substance? Why, we can only say with the Apostle, "that he is not a Jew who is so outwardly, and that circumcision is truly not of the letter, but of the spirit." The sole glory of the Christian sacraments lies not in themselves, but in their spiritual significance. When, therefore, that thing which these sacraments signify is, by your own avowal, come, why seek to *re-enact* the accomplished symbol? Especially, why should you claim a *more* authentic hold upon the symbol, than they who deny the Lord's second or spiritual advent, and who, therefore, very pertinently cherish his appointed memorials? If your hold upon these ordinances be really more authentic than that of the Episcopalian and Baptist, it can only be because your relation to Christ is more carnal and sensuous than theirs. These ordinances were intended only for the carnal mind, or those who had no spiritual apprehension of the Divine Truth ; and if, therefore, your administration of them exhibit any special fitness, it must lie wholly in your spiritual inferiority to the older sects.

"But the whole pretension is unfounded. A memorial is of value only during the absence of the memorialist. When he returns to us, and exhibits every day and hour the love of his unveiled heart, the memorial grows instantly wan and faded, and falls of necessity into disuse. How sinister a compliment should we seem to pay to his friendship, if we persisted in cherishing a gift after the giver had made himself wholly ours ! He would say, 'Clearly the gift has been prized not for my sake purely, but for some private end ; otherwise its value would cease by my re-appearance.' It was so with the Christian ordinances. Their worth was inestimable during the long spiritual night which invested the church from the time of the apostles to the splendid Pentecost of the last century ; for they served, as Swedenborg says, to secure an orderly spiritual connection for their subject, and protect him from the incursion of heterogeneous influences. But since that great Pentecost, since the passing away of those old heavens and the formation of new, and the consequent immediate intercourse of the Lord with man in nature, to what ecclesiastical end can these ordinances minister ? The truths of the new heaven are internal and universal truths, as intelligible and acceptable to the Turk as to the Englishman ; they are spiritual truths, as applicable, therefore, to the conscience of the Hottentot and Laplander as to the Frenchman or American."—Pp. 53-55.

This has assuredly the air of keeping so close to the spirit as to forsake the letter. The "feeding" upon these emblems is too "mystical"

to be suited to mere material organs. It is only a spiritual mouth which can take in these spiritual viands, and that mouth pertains not to the material man.

We have, however, no disposition to press our inferences to an unjust extreme. We cannot of course attribute to Mr. J. the holding of a theory of the church which would, in the strictest literality, imply that *persons* as well as *principles* did not enter into its integrity. He does in fact frequently speak of persons in whom church principles are embodied. But what we would say is, that he regards these principles as existing in certain persons in all denominations, and that his idea is so abstract and foreign from any special visible manifestation of them in a distinct ecclesiastical body, that there is no need whatever of separation individually from their several communions, consequently no need, in the aggregate, of a distinct dispensation, such as we understand by the Church of the New Jerusalem revealed in the closing chapters of the Apocalypse. Whatever else may be dark and dubious in the writer's enunciation, we cannot err in this, that he opposes separation from the Old Church in any of its branches as being a breach of charity and of the essence of sectarianism. In the following paragraph, although occurring in a connexion in which he is aiming to show that ecclesiasticism must, by logical necessity, land its votaries in Catholicism, he deals a side thrust at the New Church on this score too palpable to be mistaken. His immediate topic is the disorganizing tendencies of Protestantism :

"What is your own ecclesiastical pretension in fact but a proof of this? Your own sect is a striking fruit and exemplification of the purely disorganizing tendencies of Protestantism. In the first place, a handful of laymen, reared in the bosom of Protestantism, and united in nothing but a profession of faith in the remarkable writings of a very remarkable man, combine by mutually baptizing each other, to establish a new ecclesiastical organization which shall have the effect to supersede all the older organizations, and vacate alike the authority of their priesthoods and the sanctity of their sacraments. But as these persons can legitimately claim no other warrant for this new organization than their own wills; as they exhibit no divine sanctions for it in the shape of new baptisms or other sacraments distinguishing them from the old organizations; as, in short, they are only a new Christian sect to all the recognized intents and purposes of a sect, they cannot of course propagate any but sectarian offspring, and must tolerate every schism and division and heresy which may subsequently arise to rend their own bowels, and deliver them in their turn an easy prey to dissolution. Accordingly I know no sect so young that gives such unequivocal proofs of senility as your own; I know no sect so inconsiderable in point of numbers, which has already bred so many 'doting questions and strifes of words.' For this result I say you are indebted only to your inherent Protestantism, or the mother that bore you. For as Protestantism was not a new church, spiritually considered, but only a new form or modification of one and the same ecclesiastical spirit, so your more limited movement exhibits no spiritual advance upon the older Protestant sects, but only a highly rational and comfortable modification of their ritual observances. Thus you have no right to glory over the Protestant sects, through which all your own ecclesiastical validity is derived; just as they have no right to glory over the Catholic church, seeing that whatsoever hierarchical virtue they possess, is but a puny rill of that once affluent but now moss-grown and dishonored fountain."—*Pp.* 31, 32.

Whatever the evil involved in this charge, it is one with which Mr. J. himself has nothing to do. He belongs to entirely another parish. His elevated position neither dictates nor brooks the use of any such terms

as "we" or "our," but only of "you" and "your." He approaches near enough to judge and condemn, but not to sympathize or to share. We do not, however, cite the passage for the purpose of controverting the position which gives rise to it, for it is doubtless true that Protestantism, by loosing the bands of authority, does tend to engender somewhat of a revolutionizing or, if you please, a disorganizing spirit, but we adduce it as evincing the strong proclivity of the writer to fix the odium of sectarianism upon the so-called New Church, and as depicting a class of evils for which non-separation would be, in his estimate, the true remedy. He is certainly criticising *something*. It is idle to affirm that this is not the language of rebuke. It is a direct charge preferred against the New Church of erecting itself into a distinct sect, and that too without adequate cause, with a specification of various mischiefs that have flown from it. The whole tenor of the protest makes it manifest that instead of thus assuming a separate denominational existence, the true course would have been to remain in the old church associations, rejecting indeed their evils of life, and cultivating charity with all the assiduity that the circumstances make practicable. It is true, he says subsequently that he does not complain of these "unhandsome quarrels," nor does he regret the grand original fact of Protestantism, as otherwise we should have lacked the superb developments of which it was the germ. But notwithstanding this, it is an unforced construction which we have put upon his language. The New Church has issued forth from the old as a pernicious sectarian offshoot, which it had no business to do. It should have remained quietly embosomed in the ancient ecclesiasticisms, refusing to be born into a new distinct existence, although its placental nourishment had been effectually cut off and a spiritual asphyxia was morally inevitable. This our remonstrant must mean, if a writer's meaning is to be gathered from what he says.

Here then we have the grand issue made up, to wit, whether the New Church is to constitute a New Dispensation. We do not say a new organization, for the terms are to our mind by no means identical, and we beg that our readers will not confound the two. We profess not to *know* any such feature of the Lord's New Church as a general external organization or aggregation of all the several distinct societies of the New Church into one great visible body. We cannot conceive of such a polity except as involving the necessity of a government in the form of a General Convention, Assembly, Synod, Conference, or Council, to control its movements and to seal its unity. But such a body instinctively suggests a Hierarchy or Ruling Priesthood, and this, whether it be crowned by a Pope at its apex, or not, is in our view equally destructive of the genuine life of the church, which can never consist but with the utmost individual freedom of the members.

But let it not be inferred that because there is no external visible organization of the New Church, therefore there is none at all. True organization is true order, and of this the life of charity is the essential principle. Where that life is there is order by the necessity of its own nature. But the order thus generated is spiritual order, and in a spiritual community spiritual order is all that is requisite. This will

exist where true charity exists, and if charity be not found, it is of no great consequence what else is found, or whether an external organization obtains or not. It is at best but administering medicine to a dead body instead of a living man.

When, therefore, we contend for a distinct dispensation of the New Jerusalem, we do not intend thereby an external organization of the church into a great ecclesiastical unity, visibly marshalled like an army with banners. Consequently the New Church is not, upon this theory, properly an "ecclesiasticism," much less is it a "sect," both which suppose as elements a polity and a creed, the adoption of which is a test of fellowship. That there may be local associations, more or less extensive, with stated or occasional meetings for purposes of use, and especially for printing and publishing the writings of the Church, is of course admitted. But what we distinctly repudiate is a grand ecumenical confederacy of the New Church into one body built upon a conventional basis, and bound together by a constitution adopted by common consent, and backed and flanked by a multiplex array of rules of order. When we plead for the standing forth of the New Church as a distinct dispensation, our idea does not involve the elements above cited. Such an organization, we believe, has never yet existed on earth without entailing an infinity of mischiefs and disasters upon the Lord's peculium, and for our own part we are satisfied there never will.

We are perfectly aware that this position will be met by the objection that the thing is inconceivable—that the New Church cannot exist independently of the Old in any other way than by being *ecclesiastically* organized—that it is only thus that it can obtain an objective entity, a local habitation and a name—that otherwise it is a mere abstraction, or, at best, a soul without a body. To an objection of this nature we can only say, it is requiring the spiritual to come forth from its own degree and stand upon the plane of the natural—it is demanding that the natural man shall be made to see spiritual things, which is impossible. We deem it very unlikely that any but a spiritual perception shall be able to see the Lord's church existing apart from an external organization, and such a perception we have no power to confer where it may chance to be wanting.

What then is our position? It is that which finds its warrant in the prophetic oracle of the Seer of Moab, when though importuned to curse the people of Israel, he was still inwardly constrained to bless—"Lo, the people shall dwell alone; they shall not be reckoned among the nations." It is a position assumed in opposition to those who would fain have the new wine of the kingdom received into old bottles—who would fain persuade that Old Church doctrines can be profitably heard from week to week with New Church ears—and who have such an excessive overflow of Charity as to be all but absolutely indifferent to Truth.

But we revert to the prophetic announcement of Balaam. That this is not a passage which is simply capable of being *accommodated* to our scope, but one which in the strictest propriety *belongs* to it, will be evident from an authority that the Newchurchman is slow to question.

"To speak prophetically concerning Israel, is to speak not concerning the people of Israel, but concerning the church of the Lord, which is signified by Israel."

This affords us the true key to the language employed, and authorizes the easy and natural inference, that the true church of the Lord is to be separated and distinguished from all other churches, peoples, and nations by certain marked peculiarities that should inevitably operate to effect more or less a severance, not to say a repugnance, between them and all other bodies of men. But the true church is the church of the New Jerusalem, the veritable substance of the ancient prophetic shadows.

We assume then, not gratuitously, but upon ample warrant, that the New Church, the theme of this prophecy, is to stand aloof from all other communions as a distinct heaven-descended dispensation. But while we thus speak, we would not convey the idea of any external or local removal into corners, or intimate that it should retire from the haunts of men, and cultivate mainly an ascetic and eremite life. It was not to be a church dwelling in solitary places, but destined to mingle with the active, busy world—to go in and out among men, and yet at the same time to be separated from the world in its faith, its spirit, its principles of action, its ends of life, and that too, to such a degree, that its members should be liable to be reckoned as strangers and foreigners. To an intelligent view of the subject there will be no inconsistency or paradox in this position of the Church as being in the world, and yet not of it—as being embosomed in the midst of Christendom, and yet remote from it in temper, spirit, and aim. Being emphatically a church of charity and of life, it is destined to enter into the very heart and core of the world—to grapple with its evils—to exorcise its demons—to new-create its spirit—to reconstruct its institutions—to regenerate its entire life.

But here the natural mind is prompt with its interrogations, "How can this be if the burden of the text holds good, that the church is 'to dwell alone, and not be reckoned among the nations?'" Is the reply far-fetched or forced, that the isolation is internal, and not external? May not things which are locally near be spiritually distant? It is in the peculiar character and spirit of the New Church that this prediction of Balaam is to be recognized as receiving its complete and signal accomplishment. This church is the Joseph of whom it is said, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and *on the crown of the head of him that was separated from his brethren.*" When, however, we predicate this character of isolation of the New Church, let it be understood upon what grounds it rests. It is not that she is prompted by a lack of charity; it is not that she stands pharisaically or puritanically aloof from the despised publican recognized in all other sects and systems, for there is nothing more fundamental or paramount in her teachings than the most catholic charity towards those who are simple-minded and sincere in their religious creed, be it what it may, and honestly endeavor to live up to the light they have. Even the benighted

heathen are not excluded from the range of her charitable embrace, so far as they are upright in the belief and practice of whatever duty to God and the neighbor their tenets prescribe. Breathing as she does this noble and generous spirit, it would be strange if she should draw around her a line of demarcation cutting off all sympathy with every other portion of the church of Christendom. No, truly, the New Church is not a sectarian church, nor can it be but by doing violence to her most essential principles, her most sacred instincts. She would be far more likely to be repulsed and cast out of communion by the repudiating sphere of other bodies towards her, than of hers towards them.

The true secret of the severance is to be sought in the nature of her doctrines. Descending from heaven she alights on the earth, and unrolls a scroll containing a series of doctrines absolutely *new* to the world, because emanating from a *new* heaven. Her motto, inscribed by the Lord himself on the very portal of the temple, is, "Behold, I create all things *new*." *Vetera transierunt, old things have passed away*, and a *new* heaven and a *new* earth is but another name for that which constitutes the essential feature of the system itself; and from the very fact of its being thus distinguished by a character of *newness* the Old repudiates it, and it is compelled to dwell alone. On the great doctrines of the Lord, of the Word, of Charity, of the life after death, of the inter-relation of the spiritual and the natural worlds, the teachings of the New Church are *sui generis*, and utterly distinct and variant from those of the dominant Christian sects. From the very nature of the case, then, we see that this dispensation, which the Lord's providence has ushered into the world, must stand in marked contrariety, in most of its aspects, to every thing which has preceded it—to every thing which co-exists with it—while, at the same time, the charge of a self-assumed sanctity, a supercilious looking down upon others, cannot justly be brought against it.

If such then, be a correct view of the distinguishing character and genius of the New Church, does it not follow, that any desire or attempt to break down the wall of separation, and sink its individuality is doing it wrong. We have seen that it is essentially distinct from every thing else. The Chinese Empire is not more distinct in language, religion, physiognomy, manners, usages, arts, costumes, than is the New Dispensation from every other form of religious dogma and worship existing in the Christian world. It is doubtless best, therefore, that we should recognize the truth precisely as it is—that we should acknowledge the Divine Economy to be just what it is—*toto celo* different from its predecessors and cotemporaries, and consequently to infer that all efforts to bring them in unity are fruitless and vain.

Such a distinct position of the New Church is the direct result of the Last Judgment, and the one is in fact as much required as the other. What was that Judgment but a separation in the spiritual world, necessitating a corresponding separation in the natural world? He who denies the need of a separation in the latter denies it also in regard to the former.

If the old and the new systems could amalgamate, what need were there of separate worshiping establishments? How are Newchurch-

men justified in meeting from week to week in "a several house," instead of conversing with Christian brethren of other denominations? Is it not because they feel that a certain necessity is laid upon them—that if they would do justice to themselves and be faithful to the talent of truth committed to them, they must provide for the dispensation of the Word of Life in the sense in which they are taught to understand it? Is it not from a consciousness that they are bound to consult their spiritual interests by such a free and unfettered administration of truth as shall most effectually build them up in the regenerate life? And is there any just ground of offence in this? Is it not the privilege claimed by and accorded to every body of professed Christians thus to meet together on the platform of their professed faith, and to expound, according to their own ideas of its teachings, the Word of inspiration? If this is a universally conceded prerogative, shall it not be asserted by the men of the New Church? Is not a clear declaration of their doctrinal views in their own pulpits a fit mode of justifying their position to themselves and to the world? Are they not thus to hold forth to their fellow-men a perpetual apology for their apparent breach of the unity of the church, of the bonds of Christian brotherhood? If strangers drop into these places of worship, they *expect* to hear an announcement of those points in which they differ from other Christians; whereas, if they hear nothing distinctive, nothing which they might not hear in other churches, may not such assemblies justly be called to account for standing aloof from all Christian association, and thus contributing their influence to keep up the reign of sectarianism in the world?

Again, it is a valid confirmation of the expediency of such a separation as we advocate, that a man's spiritual associations inevitably change in consequence of his sincere adoption of New Church views. In doing this he passes into a new society of spirits, and one which cannot be congenial with the sphere of an old church community. Why then should he remain where he is not at home? Why should he resist the incessant urgency within to enter into external connections more in accordance with those that are spiritual? Why should he remain embosomed in the midst of conflicting spheres?

But Mr. James will reply that he has expressly conceded this privilege to the receivers of Swedenborg's doctrines. Unquestionably he has in words admitted their right to separate assemblages, and yet he charges them with sectarianism for doing what they cannot but do if they would actualize their theory of New Church order. The great crime of the body, it appears, is sectarianism, and the true mode of avoiding this crying sin is to remain in external fellowship with the Old Church; for "heaven," he remarks, "is not more distant from earth, than is sectarianism, or the desire to separate one's self from others, distant from the mind of the true churchman." Again, "every one in whom the church truly exists is a regenerate man, is a form of charity, and nothing can be more intolerable to such a man, than the attempt to separate him from others." Now, will Mr. J. condescend to instruct us how this virtual veto upon separation is to be reconciled with his own license in the declaration, "It seems to me entirely proper and

inevitable that those who sympathize with each other's views of Christian doctrine should come together at suitable times and places for public worship." To us it would seem that one who should attempt to act in this matter upon Mr. J.'s principles would be like one who should attempt to travel east and west at the same time.

Now, if the sectarianism which our Remonstrant charges upon the *soi-disant* New Church consists really, not in the fact of separation alone, but in something else grafted upon it, should he not have defined this *something else* very distinctly, and thus have enabled us to judge whether we were justly obnoxious to the charge? Would it not have been generous to allow such of the New Church as abhor sectarianism from the very depths of their souls, some way of escape from the sweeping sentence which he brings without qualification or exception against all who presume to "surname themselves by the name of (the New Church) Israel?" If we are verily guilty on this score, we would fain have the indictment specify the particulars of our offence so that we may know how to confront it. We by no means relish this vaguely alleged charge of complicity in a course of evil doing. Possibly a second edition of the Pamphlet may supply this deficiency. In the present it is palpably wanting.

But we leave the subject at the point we have now reached. We could extend our critique to a far greater length, were we to take up Mr. J.'s speculations upon the original idea of the Church, in which we find not the slightest reference to a Divine institution, but merely the working out of an instinctive sentiment in the soul of man, involving the consciousness of a conflict between him and nature. But as we are not sure of having perfectly mastered the abstrusities of this part of the Letter, and as we have already made a large draft upon the patient indulgence of our readers, we withdraw our hand.

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#### ARTICLE IV.

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#### IS THE CHARGE OF SECTARIANISM, BROUGHT AGAINST THE NEW CHURCH, JUST?

The discussion now going on in our pages, founded upon the recent pamphlet of Mr. James, gives a peculiar present interest to the question above proposed. Under these circumstances we have determined to re-insert the following article, which first appeared in the January No. of the Repository, 1851. A New Church lady of this city, who had formerly been a member of the church in Boston under the charge of Rev. J. Freeman Clark (Unitarian), applied to her former pastor for such a testimonial of her church standing as he could consistently give her, as she was desirous of uniting herself with the First Society of the New Jerusalem in New York. A cordial letter of recommendation was received in reply, in the course of which the writer takes occasion to respond thus to an expressed wish on the part of the lady that he could sympathize with her in the views that she had come to entertain:

"You say, 'Would that you could become interested in the same revelations.' That is not a thing to be wished for, since I have had some of the works of Swedenborg for many years in my library and have studied him, I trust, with much advantage. I have followed in these



studies the method he himself recommends—trying all he says by the Spirit and by my reason, and accepting what seemed true, rejecting what appeared false. Swedenborg, as I read him, claims no authority as a master, to be believed on his 'say so.' Some of his views accordingly, I have received as truth, and they have entered into all my preaching for many years. I hold him to have been a Seer, who had special opportunities for contemplating, in the spiritual world, things which no other man (as yet) has so fully seen. But when he comes to reflect on what he had seen and heard, and put it into written language, he was liable to be mistaken, and I think *was* mistaken in many respects. This, many Swedenborgians do not admit, but as Miller once said of himself, 'My dear sir, I never was a Millerite,' so Swedenborg, I think, was never a Swedenborgian. His disciples have fallen into that great sin of sectarianism, which it was a part of his mission to oppose. In building up a separate sect on the authority of his name, they have acted naturally, but unadvisedly. He intended that his views should be a leaven to pervade all denominations and lift them to a higher plane. He did not found an outward Church, and the New Church, as he taught, was not an outward sect, but a spiritual presence pervading all the Christian world. This radical error in those who have received his doctrines, an error into which they were led by the old spirit of sect which they brought with them out of Protestantism, and which his teaching did not wholly conquer, has made them narrow, clannish, and exclusive. The spirit of a broad humanity, of a world-wide philanthropy, hardly exists among them. So did not Swedenborg teach nor live. He, you know, always remained in communion with the Lutheran Episcopal Church of his own country, in which he had been educated. In this he was consistent, for he believed the New Church to be a spiritual one, not an outward body, and to be entering all the old churches, and taking up their materials into itself. But those who call the outward collection of receivers the New Church, really deny and reject the New Church of Swedenborg's revelations."

Mrs. W., the lady in question, having obtained the author's consent to the publication of his letter in our pages, and being ourselves burdened at the time with a great pressure of business, we handed it to our friend Mr. Hayden with a request that he would favor us with such comments as the communication might suggest to him. He very kindly took the matter in hand, and furnished us with the reply to this part of Mr. C.'s letter which we now insert.

It will be seen that Mr. C. takes identically the same ground with Mr. James, charging the receivers of the doctrines of the N. C. with assuming a sectarian attitude before the world, and thus presenting Swedenborg as one

"Who, born for the universe, narrowed his mind,  
And gave up to party what was meant for mankind."

This objection we think Mr. Hayden meets and refutes with entire success, and our readers cannot fail to perceive how apropos is the vein of his remarks to the drift of Mr. James' argument on the same subject. The reproduction of them on this occasion will go far, we think, towards settling the question in the minds of those whom we propose to reach by our discussion of the theme. They will see from these remarks what is to be thought of the *sin of sectarianism* as it is viewed by most of those who charge it upon the New Church.

#### REMARKS.

The broad charity and tone of deep Christian candor pervading the above letter call for a corresponding kindness of consideration on our part. There can be no more doubt, we think, that such a charity pervades the heart of the writer than that some clouds of slight misapprehension have not yet been driven from about his head. He seems to rest in a conclusion that the "Swedenborgians" have committed, and do commit, the "sin of sectarianism," by coming out from among the other denominations and associating themselves together as a distinct religious body. We confess ourselves somewhat at a loss to understand precisely what the writer means to convey by the word *sectarianism*. It is a word used, we think, very loosely by many of

the "liberal" writers of the day. If by it he intends to imply a condemnation of a narrow-minded or bigoted partizanship, or that species of exclusiveness which virtually says to other denominations, "You cannot be Christians, and can hope only for the uncovenanted mercies of God, unless you believe as we do;" we heartily join him in the censure, and say that such sectarianism is a sin, and ought to be condemned; and we would not pretend to say that there are no persons connected with the New Church Societies who may have at some time unadvisedly betrayed such conduct. But we do know that if they did it was contrary to the teaching of the writings which they profess to follow.

But there is another kind of demonstration properly styled *sectarianism*, which seems to be the especial "sin" of the Swedenborgians, on account of which we are unable to find in our hearts any very pungent sorrow; namely, their choosing to associate themselves together for the purposes of Public Worship, and to listen to a style of preaching setting forth more particularly what they believe to be true, and consequently tending more directly to their spiritual edification. It is true, Swedenborg never recommended anything of the kind; nor is it probable that he foresaw precisely what ecclesiastical results would take place upon the introduction of the new doctrines. But we look upon such developments as not altogether "unadvised," and not only "natural," but in the very nature of things *inevitable*. It could not be otherwise than that a new religious idea, having many points of antagonism to existing systems, should, if it possessed any living force whatever, draw around it its own body of adherents, and gradually accumulate to itself a distinctly organized institution in the world. Herein would be exhibited a proof of its innate vigor. The New Church as a world-event is undoubtedly to work its way, and make its ingress into human history very much through the *leavening* process spoken of in the letter; and we have no objection to such a process, and feel no unkindness towards, and have no wish to condemn, those who would fain retain their old connections, and gradually receive the leaven as it slowly diffuses itself through the surrounding *dough* of the Christian world. And we trust that upon more mature reflection such persons will concede, that the "full receivers" have on the whole acted wisely in forming themselves into separate societies, and thus becoming, as far as human agency is concerned, a kind of *yeasty centre* from which such leavening influence could be propagated. How could our friends connected with other denominations have the works in their libraries and thus derive this leavening benefit from them, unless some humble body of faithful receivers, more intent on propagating the truth than in fearing the odium of an improperly charged sectarianism, had contributed the means and co-operated together to publish the books, and to keep them in print when the circulation would not warrant mercantile enterprise in so doing?

Again, how were the Swedenborgians (a name given to them by others, not assumed by themselves) to avoid forming themselves in a separate body? They were not allowed to hold these views and remain in connection with the other denominations. As soon as it was

understood that any persons were believers in these revelations, they were *excommunicated* from the church. What were they to do? Remain nowhere? Not so; the natural, inevitable, right course was for them to unite together; and if others would not receive them as Christian brethren, to receive each other as such, and go on their way rejoicing. It is true the Unitarians do not reject them from their society. The Lutheran Church of Sweden does not treat them so, and hence in Sweden the Swedenborgians have not separated from the National Church. So that the *sin* or the *merit* of coming out and separating ourselves from other Christians is not chargeable primarily upon us, but rests equally, if not principally, upon the Christian world around us, who have by their action forced us into this position. For ourselves we do not regret it. The cause of truth has undoubtedly been advanced by the result.

This kind of Sectarianism, namely, that of separating into distinct Societies, for the purpose of sustaining public worship, and employing a minister to give that kind of teaching which we prefer to hear, we have never been able to find any fault with. In fact, we know of no body of Christians that act in any other way. We do not know of any Unitarian congregation so *liberal* as to call and settle over them an old fashioned Calvinist or a High Church Puseyite. And why is this? Why, simply because they do not wish to listen to such doctrines—they are not edified by them. So it is with the Swedenborgians; they prefer to hear Swedenborgian doctrines, as the Unitarian prefers to hear Unitarian doctrines; and we do not see any other way in which such persons can be suited than by associating together, and making arrangements accordingly. And all this may be done in the exercise of Christian liberty, with as much charity towards our Christian neighbor as any other course. We feel, or ought to feel, as much charity and love for our Unitarian brethren, as they for us, or for their Calvinistic or Methodist neighbors. We do not think that separate organization is any ground for a withdrawal of full Christian charity, nor ought it to subject any body to a charge of *Sectarianism* in its bad sense. Sectarianism in this last sense, of simple separation, we do not view as an evil, but as a positive good. We really think that "Sectarianism" is a bugbear which haunts in our day the minds of many "liberal" and cultured men to an almost Quixotic extent. Many evils have undoubtedly been manifested by the *bad* side of sectarian history; but then what would our Protestantism be without them? What should our reforming fathers have done? Should they have remained in consort and conformity with Rome? Surely not. Well, we should have no more liberty under Protestantism than under Romanism, if Protestantism had been developed under one great hierarchy—the Lutheran, for instance, or the Anglican. So with Puritanism; could it have controlled and dictated an external uniformity we should have had no freedom of religious opinion in this country. So with the Methodist demonstration. Their separation from the church of England did good, and we now owe whatever of religious liberty we have to "the wars of contending sects." They are, as overruled in the Divine Providence, natural, orderly, hopeful developments in the pro-

gress of the human mind. Children are they of active religious thought. *Separatism*, therefore, we consider not an evil in itself. It is only the indulgence of rancorous, bigoted, unkind feeling, that we are to dread. We are to regard our neighbor, ecclesiastically separated from us, with the same offices of charity, kindness, and good feeling, as though he were not separated from us, and when this is done there will no Sectarianism exist that will be of injury to any.

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## CORRESPONDENCE.

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### MR. JAMES' "ECCLESIASTICISM."

PROFESSOR BUSH,

DEAR SIR :—Accept my thanks for your searching review of Mr. James' pamphlet. I have never read anything of the kind with so much satisfaction. It is an able vindication of truth, and is calculated to relieve the mind of that spurious, blind form of charity that would ignore altogether the importance of truth; even fundamental truth. Surely charity cannot be a sanctioning of error: it cannot mean an indifference to truth. We are doubtless bound by its dictates to esteem those who, though in involuntary error, are leading good lives, but we are not bound to look upon the errors themselves with indifference. Such persons are good in spite of the falsity in which they are involved, rather than by its means; and in estimating the value of truth we must consider how many would by its means have been led to a life of goodness who are now groping about, blind, hungry, and naked. Are we to withhold the light by which these can see to feed and clothe themselves, because we may render ourselves liable to the charge of arrogating to ourselves superiority over our fellows on account of it? Assuredly not.

The importance of truth cannot be over estimated: it is the light by which to steer through this stormy world, and without which none can enter heaven, for falsity can no more dwell there than evil. It is not here meant that those who are in involuntary error cannot enter heaven; such will, in the other life, voluntarily embrace the truth. Truth naturally leads to good, and falsity as naturally leads to evil.

To me it seems very unfair, to charge the man of the N. C. with a want of charity for separating from the old: it is not easy to see how he can avoid it, since the doctrines there presented to him run counter to his inmost convictions, and cannot satisfy the cravings of his soul for the breath of life. His *heart* beats in unison with the hearts of all good men of whatever creed: he does not deny that such are men of the church, that such will enter heaven; but so long as there is a difference of fundamental belief it is impossible that there can be complete *unity*.

In outward nature the importance of truth is displayed in a variety of ways. To give two illustrations: 1st, the protecting power of a white color, particularly a shining white, as exemplified in the case of snow. The protection afforded to the earth by snow is by no means entirely due to its providing it with a substantial coat: it is in a great degree owing to its brilliant whiteness, which presents the radiation of the earth's heat; it acts not more as a protection against the external cold, than as a preventive against the dissipation of the internal heat. A coating of soot of equal thickness, would not answer the purpose, as the heat would rapidly pass off by radiation. The same truth is manifested in the case of animals in high latitudes: a truth which voyagers in those regions might profit by. It is well known that in winter they turn white: this, by preventing the rapid radiation of the heat of their bodies, protects them better than any other color. The same

truth applies to ourselves. White raiment (all other conditions being equal) is the best protection to our bodies, as its spiritual correspondent truth is the best clothing of our souls. It is a popular notion that a black dress is warmer, both in winter and summer than a white one. but this, like many other popular notions, is erroneous. Black absorbs heat *and parts with it* more readily than white, and therefore, a person dressed in black could be more readily affected by changes of temperature. As the object of dress is to protect the body from the weather, and as black absorbs and radiates heat more readily than white, it follows that white is the most suitable color for dress, as it keeps the body in a more equable temperature. White is best, light bright colors next, and so on down to black, which is worst.

2d.—The second example in nature of the importance of truth which I shall adduce, is the familiar one of a potatoe growing in a dark cellar. The potatoe in this situation produces the poisonous substance, *Solanine*; while in the light we know it produces wholesome food. So the affections of the mind allowed to grow in the darkness of falsity will be apt to yield evil, whereas, if cultivated in the light of truth good fruit would be the result. Thus is it permitted us to read in the things around us the important lessons of truth.

Yours faithfully,

T. S.

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#### THE LORD'S MATERNAL HUMANITY.

CINCINNATI, March, 1854.

PROF. BUSH,

DEAR SIR:—I am informed that a controversy has heretofore existed among the readers of Swedenborg, based upon the following statements found in his writings, viz:—

“The Humanity which appertained to him (the Lord) was from the mother, consequently it was infirm, having with it an hereditary principle from the mother, which he overcame by temptation combats, and entirely expelled, insomuch that nothing remained of the infirm hereditary principle derived from the mother: yea, at last, nothing which was from the mother remained, so that he totally put off every thing maternal, to such a degree as to be no longer her son,” *A. C.* 2159. In *A. C.* 2288, “The Lord altogether put off the human derived from the mother, and put on the Divine Human.”

In *A. C.* 2649, “The Lord separated from himself and put off that which was merely human, viz: What he derived from the mother, till at length he was no longer her son, but the son of God, as well with respect to nativity as to conception, and thus became one with the Father, and himself Jehovah.” With other passages teaching the same doctrine.

Again: “The Lord's whole human principle, even to the *corporeal*, was made Divine.”—*A. C.* 2083, 5078. “The Lord glorified his whole humanity, even to the ultimates, which is *flesh and bones*, and left nothing thereof in the sepulchre.”—*A. C.* 10,125 and 10,825. “The Lord is the only one who rose up into heaven with the whole body.”—*A. C.* 1729; *D. L. W.* 221. With other passages of the same import.

I also notice that the writer of an article, “*Madame Guyon and her Mysticism*,” in the February No. of the Repository, on page 62, speaks of Mary, the Mother of Jesus, as “*the mother of that Humanity which the universe is to adore through eternity*.”

The object of this letter is to suggest the grounds of a reconciliation between the above apparently conflicting statements of Swedenborg.

What is it that causes a man to be *the son of his mother*? We are taught by Swedenborg. *A. C.* 2194, that “the *human* principle with every man commences in the inmost of the rational principle.” This is the soul from the father.

In *A. C.* 268, “The rational belongs to the *external* man. In itself it is a kind of medium between the internal and external: for the internal, by means of the rational, operates upon the corporeal external.” The inmost form of the Rational, or

the soul from the father, is, then, the inmost principle or *soul* of the natural degree with man. "The natural mind of man consists of *spiritual* substances, and, at the same time, of *natural* substances."—*D. L. W.* 257. These *inmost forms of the Rational*, received from the father, causes a man to be *the son of his father*. The external forms of the natural degree, with the body, are from the *mother*; and these forms received from the mother causes a man to be *the son of his mother*. It is not, therefore, the substances and matters themselves of the natural degree with man, that cause him to be the son of his parents: for these substances and matters are the same with every man; but it is the *peculiar organization* of these substances and matters, giving the *forms* of the natural degree with man that cause him to be the son of his parents.

Every nation, family, and individual has a *peculiar organization* which distinguishes them or him from every other nation, family, or individual. The Jewish nation had a peculiar organization, or national and individual "proprium," which distinguished that nation from all other nations. "Who does not know a Jew by his looks?" The Israelitish proprium referred its origin to Abraham, Isaac and Jacob as the fathers of the nation. The peculiar *Jewish proprium*, however, such as it was at the time of the Lord's advent, was totally *inverted*, properly referring its immediate origin to *Judah* and his three sons. The Christ denied that they were the *true* children of Abraham. Their organization, even as the forms of their interior human life, had undergone such a change, under the *inverse* movement of the individual life, and had become so entirely under the control of the *sensual* life, that they were more properly *the children of the devil*, as the Christ pronounced them to be.

It was not, however, these *inverted* forms of the inmost rational or soul from the father, that formed the soul of the man Jesus. His soul was from Jehovah, but not through the mediation of an earthly father. In reference to Jesus, "the rational was conceived by the internal man, which was Jehovah, as a father."—*A. C.* 1921. The *first developed* rational, represented by Ishmael, and born of *Hagar*, or the affection of knowledges and sciences of the natural man, was to some extent tainted with hereditary evil from the mother. But the true *inmost* rational, represented by Isaac, was, with the Lord, immediately from Jehovah, and from this soul from the Father was developed the natural degree with its body in the womb of the virgin.

With the Lord, as with any other man, the *external forms* of the natural degree of the mind, with its body, was from the mother, and this organization received from the mother caused him to be her son. The Jewish external proprium thus received caused him to be of that nation.

This "*human from the mother*" was organized in *inverted* order, that is, its *forms* were organized in an order which was the exact opposite of that order which ruled the higher degrees, or the "*Divine Human*," for the order of the Divine Human was the order of the existence of Jehovah himself. The Christ, by virtue of that Divine power inherent in his inmost soul from the Father, "altogether put off the human derived from the mother," that is, he successively put off the *inverted organization* received from the mother, until he was no longer her son; and "*put on the Divine Human*," that is, he brought the whole natural degree, even to the extreme external *corporeal* principle, into the true Divine order and form of the higher spiritual and celestial degrees, and thus became *one* with the Father.

It is said, "Yea, at last nothing which was from the mother remained, so that he totally put off every thing maternal, to such a degree as to be no longer her son." It is known as a *scientific fact*, that with every man the body is renewed once in each seven years, from substances and matters furnished from the material plane. By the same process, the Christ rejected from himself all and every thing originally received from the mother, even to the substances and matters themselves; and formed to himself an entire new external organism from the ultimate or plane of nature, and glorified it—made it Divine, causing it to become and be "*life itself*," even to the extremes of the sensual corporeal principle, and consequently freed from the control of all those laws which operate upon gross matter.

The difference between the Christ and another man was this,—with other men the soul is *finite* and imperfect from the earthly father, and consequently not of it-

self possessed of an inherent power sufficient to the *glorification* of the entire natural degree, with its body; that is, the bringing of it into full and complete *unity* by correspondence with the higher degrees, which are the habitation of the Divine Life. But, with the Christ, the Divine soul from the Father possessed an inherent Divine power, which, in its action upon the more external of the natural principle, finally brought the whole natural degree, "*even to the flesh and bones,*" into the true social order of the Divine law. It was thus that the *man Jesus* was glorified, and that "God was glorified in him;" and a state of union established between the Divine (as distinguished from the human) and the human (as distinguished from the Divine) which presents to adoring worlds the Christ or *God-man*, as the only true object of Divine worship.

It was thus that the incomprehensible Jehovah of the Hebrew Scriptures took upon himself the third or natural degree (*D. L. W.* 233) from the sphere of nature, and brought himself down to the plane of our rational and sensuous thought, and by his glorification, gave *activity* to a Divine Proceeding Power in its fullness (the Holy Spirit) which will finally elevate the sensuous and rational to a state of unity by correspondence with the spiritual and celestial.

It is said, "*the Holy Spirit was not yet, because Jesus was not yet glorified.*" Previous to the *Incarnation* the *Spirit of God* or Divine Proceeding Life from the union of the celestial and spiritual degrees with Jehovah, with "the natural degree in *potency*" (*D. L. W.* 233) was sufficient to the development of the *series of Creation*. But the inauguration and development of the succeeding *series of Redemption*, demanded the *Divine Power in all its fullness*—the Holy Spirit, as the Proceeding Power from the Divine natural humanity. To this end, that the Divine natural humanity might exist as the centre of the series of Redemption, it was necessary that the third or natural degree should be brought into its *activity* by its assumption in the womb of the virgin, and its subsequent glorification. "Hence it is (from this fullness of power, in its proceeding rays from the Divine natural humanity) that in the angelic heavens he appears as a sun, after his coming into the world, with stronger effulgence, and in greater splendor, than before his coming."—*D. L. W.* 221.

What this fullness of Divine power in its activity must finally effect, in the elevation of the natural, *with the plane of nature itself*, to a state of unity with the spiritual, is yet in the womb of the coming destinies. The spiritual and natural are now "*distinctly one*" in the *person* of the Glorified Humanity of the Lord. It was to this end, that the natural humanity was assumed and made Divine. First principles now make *an one* with ultimates.

Jehovah, in His Glorified Humanity, is "*the Alpha and Omega, the Beginning and the Ending, the First and the Last*" of the whole serial movement. "The Lord's power to save men, is from first principles by ultimates, or from himself in first principles, by himself in ultimates."—*A. R.* 798. The work of Redemption—the *at-one-ment* of the Divine and Human—has been perfected in the *person* of the Christ. It is here, in the Divine natural humanity, that the series of creation culminates, fixing the centre or first term of the series of Redemption. Redemption will be no *failure*. It will not be always in process of accomplishment, but *never* accomplished.

The Divine Love, Wisdom, and Power are pledged to its fulfillment. This state of Redemption with the natural degree and *at-one-ment* between the Divine and Human in the *person* of the *Infinite Creator* must have its corresponding ultimatum with the *finite* creature. The Divine Love has willed and predetermined it. The Divine Wisdom has provided the means for its accomplishment. The Divine Power will execute it, in strict accordance with, and indeed, by means of the *very exercise* of the finite creature's own Rationality and Freedom.

As Jesus has been glorified, and "Jehovah glorified in him," so (in a finite degree) will he again and again be *correspondingly* glorified in the *person* of every finite creature, the work of His own hands. (*Non sequitur.*)—Ed.

The conception of Jesus in the womb of the *virgin* was not in *violation of*, but in strict *agreement with*, natural law. This will be evident upon an explanation of the *true theory of conception*.  
G.

### APPEAL IN BEHALF OF DR. TAFEL.

A brother of our valued friend and co-laborer in the cause of the New Church, Dr. Tafel, of Tubingen, Germany, has lately taken up his residence in Philadelphia in this country, where he designs, we believe, to resume his profession of Classical Teacher. From a letter recently addressed to him by his brother at Tubingen, we have been favored with the following translated portion. After mentioning the sad fact that some of the receivers of the doctrines, and among them the New Church bookseller in Stuttgart, are under the influence of clairvoyants and somnambulists, and circulate books obnoxious to the New Church, he continues:

The originator of these disorders was Ludwig Hoffacker, the translator of *Heaven and Hell*, the *True Christian Religion*, and other smaller works of E. Swedenborg, whose descendants continue them, to the scandal of the New Church. One of them was expelled from the country for misdemeanor. The good of the Church now imperatively demands, that this name be no longer connected with the N. Church, and that the faulty and affected translations of Hoffacker be superseded by others, which are faithful and German. In view of this, I have re-translated the work on *Heaven and Hell*, the last sheet of which has just left the press. But in order to effect this, I was obliged to draw upon a sum of money which I had invested, and I should have been in great trouble indeed, if it had not been paid. But I cannot proceed in this way any longer, as owing to the unfortunate state of the kingdom, I am unable to collect various amounts which are outstanding. The weekly paper which I published ought to have been suspended long ago, but I kept it up, bearing all the expenses myself, still hoping to receive those funds from America which were promised me for many years past. Hitherto, however, I have expected in vain. Neither have I received any of the money, which was set apart by the General Convention of 1853, to be expended for an equivalent of my books. Because I had used up all the paper which I had procured for the weekly paper, neither had any money, wherewith to buy any more, I had to suspend its publication during a part of the year 1853. In 1854 I shall only publish it semi-monthly, one sheet of my translations counting for a number.

The best way of aiding me, would be by buying a part of my stock of books, after the example of the General Convention; one book would then pay for the publication of another, and I would not lose too much time with irksome accounts. This could be done very easily in America, as there are many of my works deposited in that country.

Since you left our country, I have published the last part of the *Diary* (VII. 2), instituting a comparison in this work of VII. 1, with the original manuscript, of which a very faulty copy had been made. I am now busy publishing the rest of the *Adversaria* (I. 6), in which I institute a similar comparison of parts II. III. & IV. with the original manuscript, now in my possession. Of this work the London Printing Society will take twenty-five copies. As soon as this work is published (my amanuensis is long ago done with copying it) I can begin the publication of the very rare Latin edition of *Divine Providence*. I was called upon by two Frenchmen to invite the Americans to subscribe for the work. This I did a year ago, but have never heard it mentioned again, although I wrote to several parties. This work would constitute the second part of the "*Sapientia Angelica*," the first part of which, *De "Divino Amore,"* has long since been published. Others again desired me to issue a new edition of the Latin *True Christian Religion*, in order that copies of it might be sent to the universities and notabilities. You might, perhaps, be instrumental in procuring me some subscriptions for the works.

As you write that there are some wealthy members of the N. Church in America, they would, perhaps, be willing to do something for poor Koelmel, who was formerly preacher of the N. Church Society in Vienna, which was dissolved by command of the Austrian government. By this arbitrary act he was deprived of his usefulness, and is now living with his wife in very miserable circumstances.

From this very candid statement of the Doctor to his brother, we see in what condition his affairs are, and that he is crippled in his operations for the want of funds. The publica-



tion of his works, Latin as well as German, was accomplished in a great measure at his own expense, for the contributions which he occasionally received from members of the New Church, covered only a small part of the costs. The sale of the works yielded but a meagre return, and the Doctor has at length exhausted his own resources. The question now arises whether it is just and right for the New Church to receive uses from a man who is competent and willing to perform them, even at the risk of exhausting all his strength, without doing something in return. That Dr. Tafel is performing a great use in editing and publishing the manuscript works of Swedenborg, cannot be questioned, and as little is it doubtful that it is a use performed to the Church at large, and not to Germany alone. We therefore earnestly appeal to all the members of the New Church, and to those in America in particular, to support our brother Dr. T. in the performance of the labors to which he is so ardently devoted.

This can be done in three ways.

*First*: By purchasing the Latin Works published by Dr. Tafel, viz., the "Arcana Cœlestia," 12 vols. at \$30; the "Spiritual Diary," 10 vols. at \$28; the "Adversaria," 8 vols. at \$20; the "Animal Kingdom," vols. IV., VI., VII., at \$7 50; "Divine Love and Wisdom," \$1 65; "Itinerarium," 2 parts, 81 cts.; "Dicta Probantia," 56 cts.; "Carmina Borea and Ludus Heliconius," 80 cts.; "Selectæ Sententiæ Senecæ," 50 cts.; "De Commercio Animæ et Coporia," 15 cts.; "Continuatio de Ultimo Judicio," 37½ cts.

*Secondly*: By subscribing for the Latin edition of "Divine Providence," \$2, and the "True Christian Religion," \$5.

*Thirdly*: By donations of money, to make up for the donations of time and labor, which the Doctor has so often made for the good of the Church.

All orders, subscriptions, and donations will be attended to, and the moneys immediately forwarded to Dr. Tafel, by BOERICKE & TAFEL, booksellers, for Dr. E. Tafel, 24 South Fifth street, Philadelphia.

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#### LETTER FROM A NOVITIATE READER.

The following communication was received a few weeks since from a student in a Western College:

DEAR SIR:--Your favor of the 10th inst. came promptly to hand, accompanied by the package of pamphlets you kindly forwarded, for which I thank you heartily. I have read, with deep interest, the publications you sent me, particularly your "Reasons for embracing the Doctrines and Disclosures of Emanuel Swedenborg." This pamphlet I have read carefully, and I trust, with amind as free from prejudice as might be, considering the powerful influence of that religious discipline I have received under the eye of ever-watchful orthodoxy (so-called). And having thus read your "Reasons," &c., I must acknowledge that I have a favorable impression in regard to the general scope of Swedenborg's theological system. Nay, more, even with my very imperfect knowledge of the system, some of its truths come home to my consciousness with a power perfectly convincing. I say truths, because some of the Swedenborgian doctrines or parts of doctrine appear to me to be like the syllogism, demonstrated to be true, *in the mere form of expression*. And so, if I let that deep interest now awakened in Swedenborg's system lead me on to its further investigation, it may be that I shall feel, as I get a clearer understanding of them, that other doctrines are equally worthy of acceptance. I am aware that I can now have but a very imperfect idea of Swedenborg's revelations. But I hope I shall be able to give them an extended examination. I know, too well, to what ridicule and coldness of feeling I shall subject myself by so doing; but I am resolved, God helping me, that I will seek the truth at all hazards, and embrace it wherever found. But I am also resolved to believe nothing which does not approve itself to my conscience, and to my reason. I have once been grievously, and to my soul's disgust, deluded; and this bitter past experience bids me take heed to my steps. With this

feeling I wish to pursue the study of Swedenborgian works. I think I have already found in those doctrines much precious truth. And yet, I know it may be that in these doctrines there is yet in store an inexhaustible treasure of just such truths.

A you have been so kind in furnishing me with such information as I desired, and as you may perhaps feel disposed to assist me still further, I think it is but proper that you should know something of the circumstances of one who feels himself deeply indebted to you. I am pursuing a course of study in this institution, and am a member of the Junior class,—21 years of age. I am just now placed in rather peculiar circumstances. We are having, in the village and in College, a revival,—“the heavenly malaria is spreading itself around,” and many are inhaling it, and sickening into unhealthy excitement in consequence of it. In consequence of my unwillingness to enter into the spirit of this revival, and my denial of certain doctrines, *as taught by orthodoxy*, I am regarded as a *sceptic*, if not *infidel*. In discussing a doctrinal point with one of my classmates, I made allusion to what I had understood to be the manner of Swedenborg's explanation of the doctrine, and said that I would improve my first opportunity to write for information in regard to Swedenborg's writings. Thus originated my letter to you. The pamphlets you sent me are now in the hands of two or three of my fellow-students, who are, with me, unbelievers in the exposition of doctrinal truth as made by *Presbyterianism*. I should, in this letter, send you money for more Swedenborgian works, if I were able. But just at present I do not feel that I can. I am poor, struggling along, and, in part, working my own way through College, and find it difficult to get along. I hope to be able at some future time to purchase many of the Swedenborgian publications, but I cannot spare money for this purpose at present.

You say you have a small fund “for the distribution of N. C. works gratis, when circumstances would seem to render it expedient.” If you shall feel disposed to send me any of these works, you may rest assured they will be most thankfully received, and carefully read, both by myself and by others.

But I must ask your pardon for having extended this letter, I fear, to a wearisome length, and bring it to a close.

Respectfully and gratefully, yours, &c.

#### TRUE FORM OF NEW CHURCH ORGANIZATION.

PROF. GEO. BUSH,

DEAR SIR AND BROTHER :—I have very recently re-perused your excellent discourse on the “Priesthood and Kingship,” and I find that many things therein agree with the views I have for a long time held on the same subject, and which has led me to deduce therefrom what appears to me to be a good, if not the best form for organizing New Church Societies of any that have come under my notice. I beg to state briefly my ideas thereupon. First, I would observe that as the New Dispensation is being established on earth for the purpose of restoring the church, and all things belonging thereto, to its original or celestial state, is it not right that so far as our rational faculty will permit, we should endeavor to come into such order and form of organization and association as is most similar to the societies in Heaven, for thereby doubtless, the influx which is constantly emanating from the new forming heavens, will find more full and ready access into the societies as established on earth. During the continuance of the most Ancient Church on this earth, we are informed that its members dwelt in families—a very few in number formed a church or society, and, consequently, each one was well known to every other one of the same society, and all his wants (both temporal and spiritual) were cared for and ministered unto, by every one as for themselves; each one loved and promoted the welfare of his fellow without thinking of their own, thus they loved their neighbor even better than themselves.

In the spiritual church this principle is plainly perceived by the numerous churches or families as mentioned in 10th Chap. Genesis, as descendants from Noah and his three sons. In the representative of a church as proceeding from Abraham, Isaac, and Jacob, manifests the same order as evinced by the twelve Tribes from the twelve sons of Jacob. The primitive Christian Church also showed the same aspect, for their associations or societies seem to have been few in number,

hence we read of the church in such a place, and the church in such a one's house. It would seem that it was not till corruptions great and many had insinuated themselves into and among professors of Christianity, that large and numerous assemblages, with their Bishop at their head, were looked up to with fearful regard as only *the Church*, for then it was not known or not acknowledged fully, that every doer of the will of the Lord, and believer in the truth of His Word, is a church in its least form, and becomes thereby capable of receiving and reciprocating the same, even eternally, and thus becomes fitted to communicate to others the knowledges of the good and the true which flows to him, through the Word, continually, from the Lord. "Freely we have received, freely, therefore, let us give."

We are informed that the societies in Heaven are innumerable. Should we not, then, encourage the formation and establishment of numerous small societies on earth as most similar to the order of Heaven? For though, as being wholly spiritual (having passed from this mundane state of existence), the inhabitants of the heavenly societies can have their thoughts and affections so increased and expanded as to embrace all in the whole heavens of the same genius with themselves. Yet man on earth, during their abode below, possess but limited capacities; wherefore, if their societies are very numerous, *none* can take cognizance of all their fellow-members, and, consequently, there cannot exist that intimate acquaintance and brotherly affection, nor can it be cherished or manifested, as it seems to be the end Christian societies aim to accomplish. These small societies might easily communicate by letter or by delegation with other societies, for extended or general use.

We know, and should constantly acknowledge, that all reformation and regeneration is effected by the Lord alone, and that every, the least, principle of the church in individual man, as also in the church at large, comes down from the Lord out of Heaven; yet we also know that every one, to be a member of the Lord's church, must act in perfect freedom, *as of himself*, in the endeavor to advance his own or other's regeneration, as thereby alone can the good and the true be appropriated and imputed to him.

It appears to me that much greater uses could be accomplished by numerous small societies than by a few large ones, for in a large society, one man, the minister, takes the lead, and little, if anything can be done unless he is at the head, whereas, in small societies, each one is a minister, according to his ability, and therefore, each one can lead to the performance of good uses, looking to the Lord as the head, the first, and the last of all their operations respectively.

My views, then, of the best mode for the formation of New Church Societies are as follows: Whenever or wherever two or more individuals become fully imbued with the Heavenly Truths of the New Jerusalem, as developed and taught in the writings of Emanuel Swedenborg, and they become therefrom desirous of worshipping the Lord in his Divine Humanity as to them through those writings he has revealed himself, let them immediately institute periodical meetings (waiting for no other authority but the full convictions of their own minds), particularly on each Sabbath day, and in accordance with the Holy Word, and the writings of E. S., meet together to unitedly, and, as far as expedient, publicly declare their conviction and belief in the divine *appointment* of this new dispensation—to address themselves in prayer and praise to the Lord Jesus Christ, as the only God of heaven and earth—to read openly his Holy Word, and the writings of the New Church Scribe, and from them to learn and teach reciprocally the spiritual sense of the Divine Word to each other, and thus to draw instruction therefrom, as applicable to the life and conduct of each other.

As others are added to their numbers up to twelve male adults or twelve heads of families (which I would consider a full compliment for one Society), one member should be chosen to act as the executive of the Society, to perform the rites and ceremonies incident to a religious body, viz: To baptise infants, and such adults as desire it, who, becoming convinced of the truth of the doctrines taught in the Society, desire to unite with them in worship and church-fellowship; to perform the ceremony of marriage (if in agreement with the laws of the State); to lead in partaking the Holy Supper; to officiate at funerals: to lead in the performance of public worship, and to bring forward to the attention of the Society some particular subject for consideration at every meeting of the Society for public worship; and as these offices or ministrations are not particularly vested in any one man, or any

particular class of men, it would be expedient to appoint all who are disposed to the work, to act in rotation for a certain time each, so that a record might be kept in the minutes of the Society of their proceedings, when the members of the Society shall have increased to more than twelve heads of families, or twelve adult male members. Then the two members who reside nearest to each other, and farthest off from the present place of meeting, should be advised and invited to institute another place of meeting, and to proceed in the same manner, till another twelve are collected into a Society, who, in like manner, should proceed in the same way, and thus perpetually spreading a knowledge of the Heavenly Doctrines in each locality, amongst friends and neighbors, and showing to them, at all convenient opportunities, the existence and the use, the beauty and the benefits, of the New Dispensation.

Those small societies would average, in numbers, with wives and children, perhaps from forty to fifty individuals, who might thereby come into such relationship with each other, as in the light of Heaven to be viewed as one family, each emulative of obedience and submission to their heavenly Father's will, and earnestly cultivating fraternal love and affection for each other.

It does not appear that the modes hitherto adopted in the formation of New Church Societies have as yet opened up a plane or platform, on which all its members could meet in harmony and equality, and reciprocally confer together for the good of the whole, and for each one's particular good; but the plan now proposed appears to me to afford every facility for such a work.

At every meeting of the Society, after the form of worship is gone through, free conversation should be encouraged and entered into, particularly on the subject which has been brought forward by the leader, so that all may express their views, and, if required, make inquiry on the subject whether it be doctrinal, historical, or practical living, thus making every meeting for worship to terminate in a meeting for social intercourse with each other; thus will be elicited the ideas and sentiments entertained by each, according to each one's peculiar as well as general influx.

Having been a reader and believer in the divinely illuminated writings of Emanuel Swedenborg for more than forty years, I have drawn the conclusions I have here penned for the use of those who may think, with me, that the plan is plain and practicable, and in perfect accordance with the teachings of the New Jerusalem.

At the request of several readers and receivers in this vicinity, I have sent this for insertion in the Repository; and I will only add, that it is thought by us that publishing the "Discourse on the Priesthood and Kingship" in pamphlet form, would give it a more extended circulation, and effect great uses.

I remain, dear sir and brother in the Lord's New Church,  
A. B. S.

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## MISCELLANY.

### HOW IT WORKS.

The following article is extracted from the "Lutheran Standard" published at Columbus, Ohio. It evinces very clearly that in that Church there are two sides to the question of the treatment of our Br. Brickman in the matter of the heresy which has been alleged against him. It is cheering to find such a voice uttering itself in the midst of the tumultuous cry, "Crucify him! Crucify him!" Let us hope that when the proceedings of the Conference are reviewed by the general body of the Synod, cooler reflection may pronounce a different verdict:

On the 8th of February, 1854, there assembled in Chambersburg a Conference of the West Pennsylvania Synod, for the purpose of trying one of its members, the Rev. Arthur O. Brickman, for an alleged departure from the Lutheran faith. President of Conference, Rev. E. Bridenbaugh; Secretary, Rev. J. Evans. The names of the other brethren present are not given. It was charged against Mr. Brickman that he believed

in the writings and doctrines of Emanuel Swedenborg. Well, the court was opened—the culprit arraigned—the trial commenced. Mr. Brickman, in defence of the alleged heresy, planted himself down upon the Bible. “I base my faith,” said he (see Chambersburg Transcript of the 13th of February), “entirely upon the Bible. I stand on holy ground. Dr. Martin Luther laid it down as a rule for the Council of Mantua: ‘The Word of God shall furnish articles of faith, besides it nobody, not even an angel.’ Thus I am taught by Dr. Martin Luther. This rule I follow. And thus I am a Lutheran! As regards my ordination vows, I never broke them! I am ordained on the Bible. The Bible I do truly believe to be God’s precious Word. With it I stand, without it I fall.” Now, how did the accusers of Mr. Brickman prove that he was not a Lutheran, and ought therefore to be suspended from the Lutheran ministry? By meeting him on his own ground, and showing his views to be inconsistent with the Bible? No. They brought forward the Augsburg Confession, and insisted that it should be the test of his soundness or unsoundness, as a minister of the Evangelical Lutheran Church. “What!” said Mr. Brickman, “the Augsburg Confession! On that, or any other symbol, I have never been ordained. Besides, you yourselves do not believe in the Augsburg Confession. According to it, I can prove that you, my accusers, are not Lutherans. How, then, can you consistently and justly determine my orthodoxy by that symbol? You say, indeed, that you believe in the fundamental doctrines of the Word of God as set forth in the Augsburg Confession. But you have never told me what these fundamental doctrines are. I also believe most firmly that the Augsburg Confession sets forth the essential doctrines of the Bible, and I am therefore confessionally, as well as biblically, as much a Lutheran as you are.” Here was certainly a dilemma for those brethren who sat in judgment upon Mr. Brickman, if his representation of their position was correct. They assumed the responsibility of proving that the views held by Mr. Brickman were contrary to the Word of God, as taught in the Augsburg Confession. But in this instrument they themselves did not, according to him, believe, or at least, only in such vague and indefinite terms as enabled the defendant to turn it into a two-edged sword, cutting both ways, and hewing down equally them and him, the accusers and the accused. They, however, faced the music like men, resolving that Mr. Brickman, having rejected the doctrines of the Augsburg Confession, was a fundamental errorist, and they therefore suspended him from all ministerial functions. Now if Mr. Brickman does really hold the views attributed to him (and we have no reason to doubt it), he is unquestionably an essential errorist, according to the Augsburg Confession, and, as such, ought to be suspended from the ministry. But for men to try and condemn him by an instrument or symbol on which he had never been ordained, in which they did not themselves believe, and according to the teachings of which they would themselves have been ruled out of the Lutheran Church, would have been simply an absurdity, moral as well as ecclesiastical. And hence we are not at all surprised to hear that the sympathies of a great part of the community in which the trial took place are decidedly and warmly with Mr. Brickman. No consistent so-called “American Lutheran” could be satisfied with such a decision. May we not hope, Mr. Editor, that this case, which will of course be brought before the West Pennsylvania Synod, will serve the eyes of some, even in that highly respectable body, so as to enable them to see the utter inconsistency and untenableness of their position relative to the Confessions of our Church. How can they condemn men for rejecting a Confession which they themselves reject? We feel grieved that such a trial should be given to the public as having taken place in the Lutheran Church; and yet, should it have the effect just indicated, we would gladly endure the reproach. The probability, however, is, that some will need a little more schooling of the same sort before the scales drop entirely from their eyes. Well, opportunities for this purpose will not be wanting. Other cases will doubtless occur, and, it may be, some that will occasion much more difficulty than that now under consideration. In the meantime, let it not be forgotten that two things, so much insisted upon in certain quarters of our Church, viz., The Bible is the only rule of faith which we should acknowledge, and a partial endorsement of the Augsburg Confession as the symbol of the Lutheran Church, have, by the trial of Mr. Brickman, been made to appear not only exceedingly inconvenient, but absurd and ridiculous to the highest degree.

## NOTICES OF BOOKS.

- 1.—**HOMŒOPATHIC PRACTICE OF MEDICINE: embracing the History, Diagnosis, and Treatment of Diseases in General, including those peculiar to Females; and the management of Children. Designed as a Text-book for the Student, as a concise Book of Reference for the Profession, and simplified and arranged for Domestic Uses.** By Dr. M. FRELIGH. New-York: Lamport, Blakeman & Law.

One effect of the Homœopathic system is undoubtedly to take medicine out of the hands of a professional caste, and domesticate it among all orders and classes of the community. Not that the profession is by any means to be superseded, but the tendency is still for every man to become his own physician, his own priest, and his own lawyer, although the last named will be the last accomplished. Every man will be his own lawyer when every man is his own law. The progress of simplification and popularisation is very evident in the work before us. The diagnosis, or symptomology of disease, is briefly but very perspicuously given, and the appropriate remedies indicated in such a manner as not to confuse the administrator by a vast variety in the choice. The department relative to the treatment of the diseases of children is particularly copious and minute. Dr. Freligh differs from some of his brethren in the favor shown to external applications, which he frequently recommends. The following rule relative to the administration of each form of drug may be of use to many of our readers:

“When pellets are used, one or two may be placed on the tongue and allowed to dissolve, followed by a draught of water; or five or six may be dissolved in a tumbler half full of pure cold water, well stirred, and a teaspoonfull given at a dose. When tinctures are used, drop from one to three or four drops in a tumbler, partially filled (say a half or two-thirds) with pure cold water, stir it well, and give from a teaspoonfull to a tablespoonfull at a dose, as the case may seem to require, whether the patient be a child or an adult. When triturations (powders) are used, give as much as will lay on the point of a penknife blade, either dry on the tongue, or dissolved in water similar to the pellets.”

- 2.—**THESAURUS OF ENGLISH WORDS, so Classified and Arranged as to facilitate the Expression of Ideas, and assist in Literary Composition.** By PETER MARK ROGET. Revised and Edited, with a List of Foreign Words, defined in English, and other additions, by BARNAS SEARS, D.D. Boston: Gould & Lincoln. New-York: Colby. 1854.

*Hoc in votis*—this is what we have so ardently desired. We some eight or ten months since intimated our surprise that an American reprint of this work was not taken in hand by some of our publishers. Even then it appears it was already in a course of preparation for the press, under the able editorial care of Dr. Sears. It has now made its appearance in the form of a large and elegant duodecimo of 468 pages, with an ample array of index and list of foreign words, calculated to be of great service to the mere English reader and writer. The general plan of the work is not that of Crabb and others who have published dictionaries of “Synonyms,” on the alphabetical arrangement, but the author adopts what we may term a categorical classification, under the general heads of Abstract Relations, Space, Matter, Intellect, Volition, Affections. These again are subdivided into a vast number of subordinate heads, and the equivalent terms under each very fully given. Thus, for instance, under the class of words relating to “Space,” and the specific head of “Existence in Space,” we have the following list

of synonymous terms: "To inhabit, dwell, reside, stay, sojourn, live, abide, lodge, nestle, perch, roost, put up at, squat, plant one's self, hive, burrow, camp, encamp, bivouac, anchor, settle, take up one's quarters, pitch one's tent, get a footing, resort to, frequent, haunt, tenant, take root, strike root, revisit." It will be evident from this specimen that the "Thesaurus" cannot fail to be a manual of immense service to those engaged in writing and who are often at a loss for the precise word which their idea requires. Here they are furnished with an almost unlimited collection on every subject from which they can make a choice. In fact, the Alphabetical Index at the end of the volume, would itself be worth the price of the volume could it be obtained only as a separate affair. The editor informs us that he has felt constrained to omit in the present edition a great many words and phrases which the author had inserted, on account of their being too vulgar, far-fetched, or obsolete. In this exclusion we presume the editor has been judicious. We infer this from the general ability and tact with which he has executed his task. Still, we should on the whole, have preferred their retention, if it were at all practicable without inordinately swelling the dimensions of the volume. We are never quite sure in these omissions, that we should not have spared what the editor or compiler has lopped off. It is our impression, moreover, that those who will principally use the work will not be a class of readers very liable to be misled in availing themselves of its treasures. They will be, we think, for the most part such as are capable of judging for themselves of the propriety of usage in any particular case. But we are not in the mood to be critical. We welcome the work most heartily as it is, and do not hesitate to predict for it a permanent place among the *word-books* of our language.

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#### EDITORIAL ITEMS.

The case of our afflicted brother POWELL, mentioned in our last, since his return to Philadelphia has been a source of very considerable anxiety to his family and friends. The last intelligence, however, which we give in the ensuing extract of a letter just received, presents a more hopeful view of the case:—"Brother POWELL is still in a critical state. The cancerous sore at his elbow broke out, his arm above it swelled and became inflamed as it were by erysipelas, and he seemed to be equally depressed in mind and body. But judicious homœopathic treatment by DR. NEIDHARD gives now encouraging hopes of his entire restoration to health. The stump has healed, and remains only numb and tender. The sore at the elbow—though still 'wearing a questionable shape'—is on the whole appearing better. And Mr. POWELL's general health is decidedly improved."

Mr. Clapp has recently published an exquisitely beautiful pamphlet, royal 8vo., in gold-lettered blue cover, entitled "A Portrait of Emanuel Swedenborg; accurate Views of his Residence and Summer House; a Fac Simile of his Hand-writing; and Copies of the Gold Medal presented by the Royal Society." It is a perfect gem of typography, and a part of the edition may be said to be illuminated throughout, as it is printed in gilt letter instead of ink. Copies of the latter kind come at 75 cts., those printed with ink at 50. The English edition of the Views, without the Portrait, and containing only two engravings, sells at 62 cts. The present is in every respect superior, which we can say without designing any disparagement to the other. They are both beautiful and desirable, but the present pre-eminently so. For a gift we can hardly imagine anything more suitable.

Another recent enterprise of Mr. Clapp's is the publication, in Nos., of "New Church Essays on Science, Philosophy, and Religion; including Literature and the Arts: by New Church Writers in America and Europe. Two Nos. have already been issued, comprising a choice selection of extended essays and fragmentary extracts from New Church sources,

mainly the periodicals of the Church, which would well bear re-production in the present form. Several of these, we perceive, are from our own pages, and we are happy to greet them under circumstances that will tend to give them a wider circulation and therefore an augmented use. Price—\$1 a volume, or 25 cts. a number.

We learn from Mr. Saxton that he has disposed of books, since his last Report, to the amount of \$230.

In this connection it occurs to insert a communication entitled, "*Messenger vs. Colporteur*," received within a few days. "I prefer the term *Messenger* to that of *Colporteur*, when applied to one who distributes tracts or religious books, because the word *Colporteur* carries with it, more of the idea of *peddler*, and therefore is not so applicable to one whose aim is religious knowledge. He who distributes religious books or tracts, is truly a messenger of light and mercy, a forerunner, a harbinger,—one who precedes or goes before, to prepare the way of a greater or more illustrious person or subject; as the Morning Star announces the coming day, or the approach of the Sun; or as John the Baptist announced the advent of the Saviour, and as Swedenborg announced the Second Advent, in opening the hidden treasures of the SACRED WORD. To my mind, it would be better for the New Church, in all it says of the introduction of the heavenly light, by means of tracts and books sent or scattered abroad over the world, to call those zealous and industrious persons who engage in that work, *Messengers*; *New Church Messengers*, *New Jerusalem Messengers*, *Messengers of Light and Truth*, *Messengers of Mercy*, *Heavenly Messengers*. In this, however, I do not set up my taste or judgment as a model, or as superior to those who are better informed in divine things, but I submit it to those who are extensively and thoroughly acquainted with the doctrines of the New Church, and ask them whether there is anything in it worth their attention? Names of persons, places, and things should be appropriate and right, and if we can fix upon them, the most appropriate names, we shall succeed the better in all our efforts to extend that knowledge which is most useful to men, and especially to the Church. Those men, who hand us a tract or a book containing some of the heavenly doctrines, deliver to us a *message*, a message of truth and light, a message of mercy, *good tidings of great joy*; and they are, indeed, messengers in the highest sense of that word,—messengers of God to men. I, for one, am delighted to see that some noble souls have engaged in this important work, and they have performed it well, so far, and may extend their usefulness much more. I would be pleased to see more in the field, such as would take delight in so good a cause, and carry those little messengers to the remotest parts of our country."

The American Swedenborg Printing and Publishing Society will hold its Anniversary Meeting on Tuesday evening, May 9th, commencing at 8 o'clock, in the Seventh-Day Baptist Chapel, North side of Eleventh-street, between the Third and Fourth Avenues. The friends of the Society and all persons favorable to the dissemination of the writings of Swedenborg, are cordially invited to attend. The Annual Business Meeting of the members for the election of officers, &c., will be held at 4 o'clock in the afternoon of the same day, at the same place.

The First Society of the New Church in this city, which during the past year has occupied the chapel of the Theological Seminary on University Place, will remove on the first Sunday of this month to the Seventh-Day Baptist Chapel, North side of Eleventh-street, between the 3d and 4th Avenues.

We are requested to call attention to the advertisement of Dr. Røhrig on the cover. We have reason to believe that his treatment of the peculiar class of diseases to which he devotes himself is generally successful.

The Annual Meeting of the General Convention of the New Church takes place at Portland, Me., on Wednesday, June 21st, 1854.



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ORIGINAL PAPERS.

ARTICLE I.

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CHILDLIKENESS.

It is written, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven;"\* a requirement that in the letter demands an impossibility, and yet one, whose general spirit and import have always been recognized by the world. It needed no revelation to show us that certain traits of children's character shadow forth the temper and disposition of the blessed in Heaven. Poets have sung of their innocence and happiness, painters are wont to embody in their forms all that is tender and delightful in our conceptions of the angelic hosts, and the common consent of mankind acknowledges an undefinable charm in their voice, look, and manner, that irresistibly suggests the idea of celestial and holy things. It is as if we came hither from a better land, bringing with us its balmy air, its blissful peace, its lovely graces, but could not retain them in this harsh and uncongenial world. Childhood is weak, indeed; it is ignorant, it needs help, needs education to fit it for the uses of life; but no one can look upon its fair and beaming features without confessing that if this infantile freshness could be preserved, while the wisdom of age was added to it, we should have the human character in its perfection. The very aspect of a child, as it were, tacitly rebukes profanity, and sin. Its atmosphere seems to be uncongenial with that of hell, and hell cannot overcome it. The heathen Romans had some inkling of this, when they said that the highest reverence was due to children, "*Maxima debetur pueris reverentia,*" meaning thereby that their presence imposed the necessity of restraining evil thought and act, like the presence of purer and holier beings.

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\* Matt. xviii. 3.

We observe, too, that this peculiarity of childhood is not confined to that of the human race. It is perceived in the young of animals, even of the unclean and evil kinds. Not only have the lambs and calves been emblems of good import time out of mind, but in the helpless offspring of the swine, the wolf or the tiger, there is something that appeals to our better nature. Flowers, too, are beautiful, though often the fruit that is to follow them is disagreeable or poisonous. Nay, all inanimate nature, in the season of spring, somehow speaks to us of peace and innocence, and for a time makes us forget the fearful curse of sin that rests upon it. When the Lord ended the work of creation he blessed all things, and pronounced them to be good, and so now, as He continues this work daily, every thing as it comes fresh from his hand receives His blessing still.

But all this loveliness dies and fades away. This fair outward show sooner or later vanishes, and reveals the unattractive or hateful reality, for which it only prepared the way. The cherub-like infant grows up into the stern, hard man, or the anxious, selfish woman, and those lineaments, in which we once read so plainly of heavenly love, speak now of nothing but the sorrows and cares of a sinful world. Without any great and violent transformation, the adult has insensibly lost all the charms that made him in childhood so endearing. They have vanished before the troubles, the passions, and the perplexities of life, the outbursting of concealed evil in a thousand forms, as the morning dew vanishes before the sun. Not only is the childhood of the body lost, but that of the spirit also, quite as surely and inevitably. In fact, we could never know what it was, unless we parted with it.

Yet this lost childhood with its celestial loveliness, must in some manner be regained, if we would enjoy the blessedness of Heaven. Our Lord told a certain wise man of the Jews, that he must be born again, if he would enter into the kingdom of God, and when His hearer asked in astonishment how such a thing could be, thinking a physical birth was spoken of, He answered him that a new birth of spirit, and not of the body, was meant. How is the saying easier to be understood, for this explanation of it? To the natural mind, it would appear even more difficult. With the knowledge of sin, the innocent ignorance of our tender years seems lost irrevocably. The same development that gives us the powers of manhood, awakens in us the passions that blight and destroy our lovely faith and trustfulness. To restore the childhood of the soul, all its past life must be annihilated, and we must make, as it were, the stars go back in their courses, the streams rise again to their fountains. This is surely harder than to rejuvenate the flesh and blood, a thing that is measurably accomplished by the skill of the physician every day. It cannot, however, be impossible, for the Lord has required it of us, and He never requires impossibilities. He has made it a condition to the salvation which He has elsewhere promised us if we would but obey his precepts, and we may be assured, therefore, that if we shall strive for this obedience, He will work out in us whatever else He has made necessary. Our progress to our spiritual childhood may be slow and painful; the limbs stiffened in sin

may long refuse to become pliant to His love, the features seared with unclean and hateful passions may not quickly soften and expand into the tenderness of infancy, but our final success is certain. We are not, however, compelled to rest in mere blind obedience. If we will, we may see and comprehend the steps of the Lord in accomplishing this work. In these latter days, the mysteries of the Word have been revealed, and we can now enter into a knowledge of this, as well as of the rest of the great problems that interest us as immortal beings.

If we will carefully examine the matter by the light which has thus been afforded, we cannot fail to see that the qualities which make childhood so captivating, are not inseparable from childish years and immaturity of mind. It is only to the gross and obtuse vision, that the former are mixed and blended undistinguishably with the latter. Whatever may be the appearance, in reality, we are not attracted by the helplessness of the babe, the ignorance of the child, or the rash inexperience of the youth; except, indeed, as Christian charity may impel us to give aid and succor where it is needed. But, generally speaking, it is the innocence of the one, the trustful lovingness of the other, and the ardent buoyancy of the third, that gloss over and conceal those defects, making that which really deserves neither love nor admiration, yet command both from the world. It is an admirable arrangement of Providence, by which our weakness and dependence are temporarily sheltered by these unsought heaven-born characteristics, until we can seek them for ourselves, and make them permanently our own. The body and the soul are both subserved by these. Were the infant at the breast immediately initiated into a knowledge of good and evil, before it acquired strength to choose the one and resist the other, or were its childhood marked by the wariness and distrust that prevail in mature years, not only would it fail to awaken the protecting love of those around it, but it could not receive those deeply interior seeds of good, which the angels are every moment planting in its mind. If satisfaction with its present acquirements were the first fruit of the budding intellect, how little of useful knowledge or earthly goods would the youth acquire. And when these stages are past, then come the buoyant hopes, the burning passions, that give to the adolescent strength to undertake the great work of life. Were he without these and calmly indifferent, like the octogenarian, he would hang his arms and attempt nothing. There is, however, no incompatibility of these Divinely-provided gifts of childhood and the ripest maturity of age. We lose them, it is true, with our advancing years, but it is our own fault if we lose them forever. If we will, we may acquire them again in a fuller and higher degree. For in childhood, we possess them only in the external form, the semblance, but not the enduring reality of heavenly virtues, the blossom as it were, which gives place to the ripe and perfect fruit. Their loss then, is not to be deplored, as it is but the preliminary step to their recovery in a more perfect form. Whereas, we were before innocent from ignorance, we may become innocent through abstinence from sin; as we trustfully loved our earthly parents, so with our restoration

to spiritual childhood, we begin to see and love our Heavenly Father, and the same warm affections, hopeful resolves, courageous labor, with which we began to work out our worldly fortunes, may be employed in advancing the best interests of the Lord's kingdom. We are not required literally to become little children, but only *as* little children. Not childhood itself, but childlikeness is what we need.

Our bodily childhood bears a certain relation to that of the spirit. As we put the one off, not all at once, but by degrees, and in accordance with certain laws, so likewise do we assume the other slowly and gradually, and in obedience to the rules of order, which mark all the works of the Lord. The stages of the second process too are similar to those of the first; only, as we are told by the illuminated seer of the New Church,\* that which corresponds to the last of the one, is the first of the other, and the latter ends in a state corresponding with that in which the former began. Not yet do we retrograde into it, but the succession of the various changes we experience, in attaining the consummation of our spiritual childlikeness, is the reverse of that in which we passed from infancy to manhood. The ripe fruit takes on the perfume and the sweetness of the flower, yet it has not receded back to the simple condition of a flower; but gone on from that in which it had, apparently, lost all its freshness and beauty, until it has found them again in perfection and richness. The descending sun goes not back upon his path, still his descent is an inverse repetition of his rising, but how much more mellow and glowing are his beams. The cold hazy clouds of the morning have been dissipated, the chilled earth has been revived by his warmth, the corn and the vine rejoice in his golden beams, and he sets with the promise of a new and further advancing day. So man descends through all the changes that marked his growth, till he assumes the likeness of his infancy, and is ushered anew into everlasting life.

To know what childhood is, we must first lose it. We are hardly aware that there is such a thing, till we become conscious that we once were children, and are so no longer. The youth who enters upon his manly career, flushed with hope, his passions urging him on in the hurried race to realize his golden visions, is still somewhat of a child, and being a child knows nothing of the quality of childlikeness. The maiden, cradled in her soft reveries of happiness, floating on the gentle tide of family love and friendly affections, sees no further into the mysteries of her being, than when she first smiled in her mother's arms. The price of this knowledge is bitter Experience, which coming to every one of us sooner or later, in one shape or another, dissipates our illusions, and shows us the world in its real and unromantic colors.

With many this takes place early in life. Childhood appears scarcely to have fulfilled its office of preparation, when some painful shock, that in a moment scatters its fair seeming to the winds, calls forth the sterner strength of manhood. At the very outset of his life, the youth meets with some crushing reverse, some fatal disappointment,

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\* A. C. 1616.

in love or ambition, that casts him down from his buoyant self-confidence, and humbles his pride in the dust. The very newness of the thing adds to the poignancy of the anguish it causes. His boyish trials, the little sorrows that troubled his childish days, were but summer clouds, that for a time flecked his bright landscape, but passed on leaving it only more fresh and beautiful than ever. But here is a black and heavy storm that bows him to the earth in agony, and shuts out for a time all light and consolation. In the despair of the moment, conscious for the first time of his weakness, his inability to control his destiny, disappointed in what he fancies can alone give him life and happiness, he ceases to trust the Lord, his friends, and, more than all, himself. He questions if there be a God, if there be anything in the promises and hopes of Religion but an old wife's dream, and gives himself up, for a while, to doubt and denial. His childhood has been stripped away from him, and he stands naked and desolate.

Painful as this experience is, it is far more useful and wholesome than that of those, who carelessly waste away their childhood in unworthy pleasures. It is better to be arrested in the full tide of strength and vigor by the hand of the Lord, than allow these youthful energies to be perverted to the service of the devil. For as this buoyant force is the last remains of our first childhood, it is the first thing of spiritual childlikeness to be resumed, and the less it has been defiled and polluted, the more serviceable will it prove, in working out the succeeding characteristics. It is of no profit, to one who would again become as a little child, that he has exhausted and deadened his youthful passions in evil indulgences. No class of men have so little foundation on which to build up a spiritual character, as that so numerous in our large cities at the present day; men who have been acquainted with vice from the first dawning of manhood, whose sensibilities have been blunted, almost past resuscitation, whose boyish emotions have long since been exhausted upon the most unworthy objects, and who have sunk into the feebleness of old age, without acquiring its gravity and wisdom. Whereas the others we have spoken of come into doubt and despair, these fall into a torpid indifference. Those may be led for a while into error, but these seem deaf to the voice of truth.

Others again there are whose youth exhales by imperceptible degrees. They become worldly and careless insensibly, without striking vices, and with no virtues. They have neither been violently awakened from their boyish dreams, nor yet have reveled in the fantasies of hell. The germ of immortality within them sleeps, crusted thick over with worldliness of thought and feeling, and as it sleeps, dies slowly. Their hearts do not break, nor yet do they wither, they ossify. In this condition are many, very many, at the present day.

In some such way, every one loses his pristine childhood, and for a while, for a long while, perhaps, lives on unmindful of the loss. But, at length, the doubting and despairing one bethinks himself of the comfort and consolation promised to those who will obey the Lord, and trust in



His loving Providence to bring them out of their distresses; a breath of new life sweeps gently over the worn-out seeker of earthly pleasures, and revives in him a longing for a purer and diviner happiness; or the worshiper of mammon is startled from his lethargy by some disaster, that speaks to his very senses of the transient and unsatisfying nature of the life which has hitherto occupied all his thoughts. From this moment the birth of the new childlikeness begins.

We have said that the latest characteristic of childhood was the ardent longing and striving, that marks the youth just entering upon manhood. When, therefore, he wakes from his doubt, his indifference, or his sinful repose, his passions are rekindled with a chaster and holier flame. They are excited less by the things of earth, and more by those of Heaven. Though as yet, the work of their purification is but commenced, its effects are soon visible. The man begins to control those evil affections, which are most evidently the source of the world's misery and ruin. He endeavors to manifest in his outward life, everything that his education has taught him to consider a virtue. Perhaps he plunges into the practice of the devotional ceremonies of religion with zeal and fervor, is constant in his attendance on church worship, strict in denying himself all pleasures that interfere with it. This tendency is termed asceticism, or at least, a puritanical strictness that is not far removed from it, and he finds a certain pleasure in augmenting the restraints that duty places upon desire. He has brought into religion the same impulsive energy, that distinguished the outset of his worldly career, and this energy is of the greatest use in breaking up bad habits, curbing the outbursts of evil temper, and by thus setting in order the ultimates of the mind, it prepares the way for more interior purification. Though something of selfishness is still the motive that actuates him, the Lord overrules it for good results.

With the greater number, this state in its simplicity does not last long. They soon take another step backward into their childhood, into the love of knowledge. The man who at first was eager only for correcting and subduing his manifest faults, desires to know something of the philosophy of the matter. He begins to examine into his religious doctrine, and if he lights upon the true faith, is soon busy in searching into its mysteries. He reads with avidity, and perhaps labors night and day to grasp and comprehend all that is written in the Word, and unfolded by its commentators. He even becomes skilful in discussion and disputation, but as yet without the moderating influence of charity. He argues hotly and pertinaciously, and insists earnestly on his own opinion. The deeper his real ignorance, the more confidence he shows, and if any one hints, that by and by he will think otherwise, he repels the insinuation, as if it were an aspersion on his honesty. For a while, he fancies the excitement produced by these combats to be spiritual exaltation, but at length, if he be really earnest in the work of regeneration, if some degree of love for truth actuates him, as well as the selfish love of victory, the Lord permits him to see his real condition. Some striking error into which his eagerness has led him, some gross failure of duty at an

unguarded moment, turns him in upon himself, to examine more carefully his spiritual condition. He begins to suspect whether he may not have been seeking celestial treasures for mere worldly purposes; and the very knowledge he once so proudly exhibited as a proof of superiority, reveals him to his own eyes as more abject than he ever thought himself, when he first entered on the regenerate life. Shame succeeds his former self-congratulation, but to shame, repentance. Perhaps he again falls into the same evil, and again extricates himself from it, till by repeated experience he is prepared to put on a state of still earlier youth, that of humble teachableness and trust.

He has now no less desire of truth than before, nor does he accept blindly through a false humility whatever others may dictate. He is, however, conscious of his own ignorance, and therefore seeks diligently instruction from the Lord in His Word. This he studies, not that he may draw thence subtleties to confound, or arguments to silence, his opponents, but that he may find a light to illumine his way and theirs. In his life, he walks no more with a bold, self-confident step, but timidly and trustingly as a child, that grasps its parents' hand while treading an unknown and intricate path. Knowing his own weakness and poverty, he does not despise that of others. If he strives to teach them, it is for their own sakes, but not for the pleasure of controversy. He endeavors to love all the good, because they are good, and to make the evil worthy of such a love, and as he quenches the evil lusts within himself one by one, he comes into this true neighborly charity, and thus advances one step nearer to his infancy.

At this period he seems to have acquired something of the charm, that draws us irresistibly to very young children. He still acts from the understanding of truth, but no longer with the impetuosity and eagerness of his former states. He is ruled by it, as a child by the commands of a parent whom he loves. True charity marks all his intercourse with his fellow men, and surrounds him with a celestial fragrance, a heavenly influence that puts to flight all harshness and unkindness. Men of evil lives cannot bear his presence; to them his loveliness has an awful majesty, which drives them far away. Yet there is no pretence or assumption in his manner. Like a cunning artist he discourses sweet music as by second nature, so completely hiding the painful toil, the anxious study, which gave him his present excellent skill. He delights to teach and to instruct, and finds therein himself much more instructed. He abounds in good works, for his deeds are all from love; and in faith, for he recognizes no truth but the Lord's. Yet is he not perfect. Love does not yet so completely sway him, that he needs not to ask himself what is right. He may not trust his impulses altogether, else they might mislead his better reason. Nor is yet his self-will totally subdued, but at times breaks forth like that of the wayward child, who begs impatiently for what, perhaps, he should not have. If these faults are removed, if he learns to submit his will entirely to his Heavenly Father's, and be ruled in

all things by Him directly, he comes to the last state; to that of spiritual infancy.

This crowns the whole work, summing up all that was good and beautiful in the preceding states. The spiritual child reposes securely on the Lord's bosom, as an infant on that of its mother, conscious only that he loves and is beloved. He loses nothing of charity toward the neighbor, he is not indifferent to the acquisition of truth, nor to the performance of the manifold duties its possession entails upon Him, but through this and above this, he sees the Lord as the one paramount object of his desires. If he does good it is because He wills it, and makes him do it; He is unresisting in His arms. He loves those around him, not by any love which ever seems to proceed from himself, but because he himself overflows with the mighty love of his Heavenly Father. He needs not to pry into the mysteries of faith; they are revealed to him by a sort of intuition, and while others discuss and dispute with subtle reasonings, he can say only, yea, yea, or nay, nay. He is, however, ignorant of evil, in so far as he has forgotten it, and may appear simple and weakminded, where a knowledge of it is essential to worldly wisdom. He trusts in the Lord's Providence, because he knows no greater joy than to endure what His love ordains, and obey His commands because disobedience would be his greatest unhappiness. Like the angels attendant at his birth, he sees always the face of his Father; for he has again become as a little child, and of such is the kingdom of Heaven.

These are, then, the features, roughly sketched, indeed, of that mysterious rebirth we must all undergo, if we believe the words of Holy Writ, before we can become worthy partakers of eternal life. It is not merely in a vague, general way, that childhood is spoken of as an emblem of the regenerate state, but the one is a real correspondent of the other. If we would know its details in their particulars, we have them all written, to those that can read them aright, in the looks and actions of the charming prattlers that gladden our homes with their innocent beauty. We have only to examine and analyze the traits that make them so endearing to us, to discover what must be our character, to make us in like manner fit objects of our Heavenly Parent's love. As we see their charms vanish under the influence of evil and selfish passions, so may we see our own moral beauty marred by sinful indulgence, and as their affectionate trustfulness makes our heart-strings thrill with fond emotions, so do we in the cultivation of the like nature in ourselves, awaken the joy which is felt in Heaven over those who love and trust the Lord.

Reader, art thou becoming as a little child?

T. H.

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**EXTRACT.**

"Man is so created, that when he grows old, and becomes like an infant, the innocence of wisdom in such case conjoins itself with the innocence of ignorance, which he had in infancy, and thus like a true infant he passes into the other life."—*A. C.* 5608.



## ARTICLE II.

## GOODNESS AND TRUTH—A VISION.

WE should arrive at a much stronger and clearer perception of how little we know, if we could but bring our minds to believe how much we have hitherto overlooked or misunderstood. It is a prevalent opinion in the world, and one which few would seem to have the hardihood to question, that the whole visible creation around us was produced out of nothing by the instantaneous fiat of the Almighty, and yet it would require but little reflection clearly to comprehend that, where nothing exists, nothing must continue to exist, as a necessary consequence, and that every effect must be attended with some adequate and operating cause. Every posterior must be intimately dependent on its prior, just as every material object must depend on some occult and animating principle for the peculiar properties of its subsistence and preservation.

If we could once bring our minds to see that it is absolutely impossible the world should have been created out of nothing, a reasonable inquiry in a different direction might soon convince us of the real causes in which it had its origin. These undoubtedly were the divine love and wisdom—the existence and the operation of the Infinite—God and the Word as it is expressed in the Bible—the holy principles of Goodness and Truth, to which everything in the universe refers. These principles are inseparably united in the being and existence of the divine character, as they ought to be inseparably united in every thing on which this character is impressed. They constitute a heavenly marriage union which has existed from eternity.

Man was created in the image of God. His mind was organized to become an exact resemblance of the divine love and wisdom, or the divine goodness and truth, his will being receptive of the first, and his understanding of the last. The heavenly marriage of goodness and truth, in his mind, constituted his holiness and happiness. So long as this remained pure and undefiled, he was permitted to enjoy a terrestrial Paradise. As soon as this sacred union was violated, he became disordered and unhappy, and was banished from the joys and felicities of his blissful Eden.

I had been indulging in a train of thoughts, such as I have attempted to describe above, until my mind became mournful and fatigued, and I laid myself down under a tree to sleep. In a very short time my imagination was occupied with ideas not unlike those which just before had engaged my waking moments. I thought I had been residing on a spot which combined the loveliest and rarest sights and scenes of beauty, grandeur, and felicity I had ever witnessed. It was morning, and I had strolled away from home for the purpose of refreshment and exercise. The sun as yet had travelled so little upward in his course, that the long and broad shadows of objects around me caused a most agreeable coolness to rest on the quiet landscape.

Fountains were gushing from the hill-sides, and cascades were falling from the lofty elevations beyond them. Purling streams were flowing at my feet, and the birds were singing in the trees above my head. The beautiful country around me seemed to extend in delightful variety of hill and dale as far as the eye could reach, until trees, fruits, and flowers were lost in the far distance, and nothing could be seen but the outline of the dark and rugged mountains.

In the course of my walk I had reached a majestic mound or elevation, which rose in regular proportions from the surface of the level plain around it, and was crowned to some considerable extent at its summit with the richest display of verdure and beauty. Here I thought I had paused to refresh my eyes with brighter and lovelier scenes than any I had yet seen, and to take a wider and more extended view of the charming country around me. While gazing in a direction towards the east, rich with the purple and gold of a gorgeous summer sun-rise, my attention was suddenly attracted by the approach of a most beautiful vision, which filled my mind with surprise, astonishment and delight. It had the appearance of a splendid chariot, drawn by two milk-white horses. The vehicle appeared to be finished in a style of unearthly magnificence. It shone with a brilliancy as if wrought from a labored and skillful aggregation of the most precious stones. Its internal drapery seemed modelled after no worldly pattern, and was equally rich and splendid with its exterior adornments. Its horses were fiery and graceful, but perfectly under the control and management of the driver.

As this gorgeous chariot approached me more nearly, I was struck with the beauty and majesty of the personage who occupied it. He appeared to be a youth of noble mien and aspect, in the prime of life, and with an expression of the most perfect benevolence and delight in his countenance. But this appearance changed to something still more wonderful a few minutes afterwards. As the outlines of his figure became more distinct and visible, every thing about his person seemed to be doubling in the mellow light by which he was surrounded, so that at last instead of beholding one person seated in this magnificent chariot, I could now plainly discern two. They had the appearance of youthful partners, male and female, born and designed for each other, sparkling in robes of the brightest splendor and richness, happy in the vigor and freshness of morning life, and smiling in the conscious possession and experience of unalloyed happiness. When they had arrived near the spot where I stood, the progress of their chariot was gradually slackened, until making an entire stop on the green grass amongst a group of opening flowers, the youthful driver alighted first, and assisting his lovely companion to descend, they both stood before me, hand in hand, manifesting a grace and beauty that was wholly indescribable.

My soul was filled with pleasure and surprise on being placed in such near proximity to this happy pair. A sphere of wisdom and of grace, of affection and of love, accompanied their steps. They reminded me of the first noble and holy beings who trod the sylvan walks of Paradise. I had a full opportunity of admiring them from

where I stood, and my attention was entirely occupied in watching and observing their movements. They seemed to breathe and to live for each other. Their smiles, their feelings, their enjoyments, were the expressions of two hearts, and yet these hearts were so intimately blended together—they hung on each other with a sense of such mutual dependence—they responded to each other so exactly and so kindly—wishing for nothing so much as a mutual and joint happiness—that nothing could be more true than to say they constituted one being—one unalterable union of purpose and of life—one sacred and sympathetic bond of intermingled happiness.

So roamed and so lived this happy pair together; he basking in the warmth of her love, and she rejoicing in the light of his wisdom. They were constantly near each other, and it was strange that although they walked together in their lovely Paradise like two angelic beings, each one bent on gratifying a taste or disposition which was not identically the same with that of the other, yet their separate designs and volitions seemed to blend so harmoniously together as to terminate precisely on the same object. What delighted the senses of one, in some mysterious way produced a corresponding delight in the other. When those of the young man were regaled with the odor of the rose, his companion seemed unconsciously to fall into the same enjoyment. When he culled a flower that was blooming in his path on the right, she was sure to select a plant of similar beauty and fragrance on the left. When he paused to listen to the melody of the birds on one side, she stopped to inhale the same sweet music on the other. A harmony and union of feeling and purpose accompanied them wherever they went, and although this was not the effect of pre-concerted action and design on their part, yet they seemed as naturally to coalesce and blend with each other's pursuits and enjoyments, as if they had been swayed to it by some unseen and irresistible influence.

At length, however, I thought I perceived a change coming over them, which struck me as not a little remarkable. Gradually they appeared to move in a wider circle from each other, and to feel much less concerned about the distance which separated them than they had been before. It is true they would meet again, and seemed to take delight in each other's company, but their meeting was not such as it had been at an earlier period of the day, and not only did they continue together for briefer periods, but the intervals which elapsed between these meetings became longer and longer, until at last I discovered they had entirely lost sight and knowledge of each other. The result of this unhappy estrangement now became as obvious to me as it was painful and surprising. The beautiful country through which these youthful and happy companions had been wandering together, assumed an appearance that was far less interesting and attractive. The birds no longer sung with the same sweet melody in the trees. The flowers no longer bloomed with the freshness and fragrance they had sent forth in the morning. The fruit seemed to languish in the shade, or to fall, blighted and decayed, from the branches on which it hung, to the earth, and the trees themselves appeared to droop as if they were suffering the effects of some withering disorder in the

atmosphere. But the most remarkable change of all had come over the two companions who only a few hours before had been walking so delightfully and so harmoniously together. They seemed now entirely to mistake the end and object of their pursuits and employments. Each one stumbled, blindfold as it were, along his or her own selfish path—now grasping at a shadow, now eagerly engaged in the chase of some more substantial but not less real phantom—sometimes following hard after that which was absurd and impracticable, and sometimes waiting in total inaction for the happening of some expected and useless contingency—behaving in all respects as if they had been drunken or insane, and presenting a melancholy contrast to the orderly, cheerful, and happy demeanor which had distinguished them in the morning.

By this time they had withdrawn so far from the beautiful mound on which I was standing, that it was with great difficulty I could distinguish their persons, amidst the impure and darkened atmosphere by which I was surrounded, and in a very short period afterwards they vanished from my sight altogether. While I stood gazing in the directions I had last been able to see them, and was reflecting on the extraordinary vision I had just witnessed, a personage of a different appearance, and of a benign and heavenly aspect, stood before me. I was wholly unconscious of the manner in which he had made his approaches towards me, and had scarcely time to notice the impressive serenity and dignity of his countenance, when he addressed me as follows:—

“Child of humanity! the vision that has caused thee so much wonder, and which was so mournfully changed before thee, from a sight of harmony, love and beauty, to one of disorder and confusion, is designed to convey to thy mind a lesson of practical wisdom and instruction. The two lovely beings, whose separate affections and enjoyments at first seemed to constitute but one existence, represented the divine principles of Goodness and Truth. These principles, in the early ages of the world thou inhabitest, were so intimately blended together, that although they might be conceived of separately, they constituted but one mind, and acted simultaneously in the great purposes of thought and volition. The will and the understanding, or Goodness and Truth, were united together by a holy and heavenly marriage, and so long as this divine union continued to exist, order, harmony and happiness pervaded the universe of God. But it unfortunately happened, that by virtue of the freedom in which man was created, he gradually declined from the paths of innocence and rectitude. Then began to take place that unhappy separation, which thou didst notice in the two lovely beings who moved before thee to-day. Goodness separated itself from Truth, and Truth no longer followed Goodness. The understanding was opposed to the will, and the will was inimical to the understanding. The internal and the external principle were arrayed in painful hostility against each other, and the separation and divorce became at last so perfect and complete, that nothing less than the special interference of the divine providence was sufficient to bring

about a reconciliation. This reconciliation was only effected in those whose minds were opened to the reception of love and wisdom from above.

“But the separation of goodness and truth in the minds of thousands and thousands of the unhappy children of men still continues to prevail, and is the prolific source of the most formidable evils. The whole head is sick; the whole heart is faint. You may see it and feel it in the church, in your schools of learning, in your political institutions, and in all the walks and departments of life. Goodness and Truth no longer go together, and indeed Truth alone seems almost every where to be regarded as paramount and triumphant. The understanding is preferred to the will—the intellect is regarded as superior to the affections—the memory is cultivated more than the feelings—the head is considered of more value than the heart. Faith alone is the prominent doctrine of the church, while charity is forced to hang her head, and is ready to die from the rudeness and neglect with which she is everywhere treated. Science is cultivated no farther than as it serves to exalt and brighten the intellect, its practical application to the higher purposes of a celestial and spiritual life, being entirely overlooked and forgotten.

“In the affairs of government, virtue and integrity are regarded of much less practical value, than the boldness and effrontery of political partisanship, and your public servants, instead of being the wisest and best of your citizens, are, for the most part, the meanest and the basest. In the ordinary dealings and transactions between man and man, faith is violated, dissimulation and deceit are practised; cruelty is exercised, and the love of self and the world is immensely more active and diffusive than the love of God and the neighbor.

“But the most melancholy consequence of all has been the coldness and decay of the conjugal relation, a relation designed to be more pure and holy than any other that was bestowed on man by his beneficent Creator. In the opening of the beautiful vision presented before your eyes this morning, you first imagined, while the splendid chariot was approaching in the far distance, that it contained but one individual, a being of incomparable loveliness and majesty, it is true, but nevertheless a form of single and isolated beauty. As the apparition, however, manifested itself more distinctly on the sight, you were surprised to behold shining before you, in all the charms of youth and happiness, two lovely beings instead of one. Even so are the love and wisdom, the goodness and truth, of the conjugal relation but one. Like as the Lord is one with his church, so is the husband one with his wife. They were constituted so from the beginning. They may be considered two persons, and so they are. But in all that constitutes them holy and heavenly beings—in their love to God and to each other—in their sacred aspirations after purity and happiness—in their ardent longings after spiritual love and wisdom—in their warm affection for that which is noble, exalted and immortal—they constitute but one blessed and glorious person. The union is formed for eternity, not for time—it is formed and cemented in heaven and not on earth. It is the union of two minds—of two hearts—of two lives. And yet where, amidst the

ruin and desolation of this fallen and sinful world, may we look for that union now? Here and there, indeed, it may be found in the lowly cottage—now and then it will even hallow the affections of some humble pair who have risen to a more elevated station.

“Sometimes it falls to the lot of those who are enjoying the luxuries and refinements of life. This is all we may claim for it now. But wherever it may draw two souls together—whether among the lowly or the great—whether among the rich or the poor—whether among the learned or the ignorant—the union can only last when purified, and sanctified by a new and regenerate life. Goodness and Truth are the only effectual promoters of the conjugal union!”

Having uttered these words, the vision was dissipated, and I awoke from my dream.

A. J. C.

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### ARTICLE III.

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#### ENTERING THE CANAAN OF REST.

Sunday Morning. It is a sweet holy morning after the labors, pains, and anxieties of the six preceding days. They were days of anxiety as to the *only apparent risk and perils* of abiding in the Divine Word: for such risk and perils are only appearances to develop and save us. The private judgment is the receptacle of that Word; and we must endure the ordeal of a succession of providences, which removes all supports of an external nature, one after another, until every extrinsic prop, friend, and adviser is gone, upon which such judgment could in any degree lean. Were it not for this progressive work of Providence, the judgment would rest and abide partly upon the Word and partly upon external supports. The rest of this judgment upon the Word, is rest upon and in, the Lord. When we give up every external support, all protection from human prudence, for naked rest upon and in the Lord, we have entered the Sabbatical Canaan permanently. Before we make this absolute entry, we must take three indispensable and essential steps progressively. 1st.—We shall develop the affection of knowing *that all things whatsoever, even to the falling of every hair*, is under the Divine Providence, or else all things are not under Divine Government; and it could not then be true, infallibly, that “*no good thing will he withhold from them that walk uprightly.*” Here we rest on the Word or Divine Protection, until by trial and temptation we become fixed and at rest in our trust in this Word and Protection; and thus we become united to the Word, and that Word is God; and thus we are united to God. And it is not until they are all despaired of utterly, that we rest in the Lord for natural things. Before this we regarded human prudence so essential, as to think that nothing could be done without it, whereas in truth, it is nothing but an appearance. This fallacy is only permitted for inducing selfish men progressively



to good works to save them; and not that the Lord needs the assistance of human prudence in any respect; but only for the aid of men in their reception of eternal life. If selfish men knew that human prudence was not any thing but an appearance, they would not act at all, and so could not receive life. Falsely regarding themselves as very important wheels in the Divine Government, they act as if they were indispensables. In acquiring this knowledge and developing this affection of knowing, men spend many years, and it is the first step in the Christian's experience.

2ndly.—*The affection of understanding heavenly Arcana:*

It is because the age has come in which there are those in whom the affection of knowing these arcana could be developed by the Lord, that the Lord has sent down from heaven the doctrines of the New Jerusalem to develop this affection. These Doctrines reveal Divine Arcana to the understanding, "*Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea come buy wine and milk without money and without price.*" How long we shall be in the progressive development of the *affection of understanding* Heavenly Arcana in this second step, depends upon the continuance or abandonment of our RESISTANCE to the Divine Life. The Lord is constantly humbling us, in our false estimate of ourselves, our false reliance upon our own acquirements, opportunities, experience, self-consequence and human efforts and prudence, to an acknowledgment of the great truth, that we are nothing but evil and falsity, weakness and ignorance. Have we become the apparent oracle of the New Church, and are regarded and regard ourselves as important and essential to the life and subsistence of such Church? This is that PROPRIUM OF RESISTANCE to the Divine Life as the ALL in all. We must first understand ourselves as mere dead receptacles to be made alive wholly from the ALL only; and then as deriving our entire subsistence in all from THE ALL. If the walls of Jericho fall down while we blow on the ram's horns, we must understand that the kingdom, and the power, and the glory is altogether the Lord's; that the Lord has formed us these receptacles, and then constantly gives all life to us as receptacles, not for his own sake, but exclusively for our sakes, and others. The development of the affection of understanding these Arcana of the New Jerusalem, is a most important epoch in our experience. When this affection is created, we shall find we have chosen as our ruling love and queen THE GOOD OF OTHERS, and *nothing for ourselves.* Every temptation which threatens damage temporal or eternal to ourselves, has lost its whole power. It falls harmlessly upon us, for we have abandoned self and personal considerations forever. Temptations which create anxiety about our usefulness, are losing their power by trust, for TRUST is our only omnipotence against them. Trust in the Lord as, or rather clear perception that he is, the sole Centre of all usefulness, and the only Redeemer of us from all that hinders usefulness from flowing through us as mere channels from the Divine Fountain of Life, must give perfect peace. When we understandingly, then, exalt the Lord to THE ALL IN ALL, and abase the derivation to a NOTHING but a *dead receptacle* made alive by derivative life from the Divine Life;

we shall realize so far a development of the affection of understanding heavenly arcana, as to enable us to enter upon taking the next step of Experience.

3rd step.—*The affection of seeing Truth.*

When this affection is developed we are thereby enabled to see Truth as in BODILY FORM, as Swedenborg describes it. What is meant is, that with the thought of the spirit we see the ORDER OF CAUSES, first and second, passing to all effects or ultimates, as the chemist in natural experiments sees causes and effects in the material things. It is said order of causes—because it is meant that the *order of operation* only is thus distinctly seen, and not the *actual* operation itself.

As our natural bodies are first in first principles in the brain, and by those first principles afterwards in princiates in the whole and every part of the body; so our spiritual organism is distinctly seen as existing, first in first principles, which are derivative essences from the Spiritual Sun of Righteousness, and thence in princiates, which they form in the whole and every part of our whole spiritual bodies; and then next in all effects, ultimates, or deeds. Hence we now distinctly see as in bodily thought, that all second causes and princiates, and all effects—ultimates—actions—natural things, even *to the falling of every hair from the head from which it subsists*, are from first causes only. The regularity with which human prudence is followed, with apparent success, is not at all dependent in fact upon human prudence or from it, but upon and wholly from, the Lord, and the end relates to what is eternal and its connection with temporal things is only in appearance permitted for the real end which is man's regeneration. Then we see distinctly that all real success, and all ultimates, and effects, and all power in success not a fallacy, and in ultimates and effects are only from essences, from the spiritual Sun, and hence not from human prudence but from the Lord, by marriage with the Lord. Neither from study, nor doctrine; but *by a life according to doctrine; for this is marriage*. After we have *explored* our intentions, ends, and motives of life and our transgressions of every command of the decalogue: as, for example, have taken the command, "thou shalt not commit adultery," have critically examined our state as to *pleasurable thoughts allowed*, and confessed them humbly to the Lord, and fought against them until in the *agony of despair* we have from our inmost soul supplicated the Lord as that Saviour, besides whom there is "no SAVIOUR"—as the ONLY REDEEMER, then seeing distinctly that Good and Use is the central End of being, the First Cause of all in which there is value to being, and that we can never do good or perform uses, except by deriving all our power from the Lord, and we can only do this as we are married to the Lord, we acquiesce in every Providence that is killing our proprium, and even take satisfaction in this death-work, without understanding that Providence, until after it is suffered; and believe the Lord only can accomplish this work by hidden providences, and by entire acquiescence on our part to that mysterious work. We realize that our strength *to overcome* in this combat against such pleasurable thoughts is given *through trust*, and for the sake of



the use and good, we resist every thing that is *pleasurable, even in thought*; because it is sin, and separation from use, from good, from the Lord, and thus we are married to the Lord, as we are *separated from coveting, false-witnessing, stealing, committing adultery, killing*. We are married to the Lord as we consent when tempted and tried, to the last extremity, enough to prove our deliberate choice, for thereby the evil is removed and influx is given, *to abide in the truth*. *We must abide and adhere to the spirit of the literal sense of the Word, as opened by True Doctrine*, for thereby only is conjunction with the Lord effected; and to neglect and refuse this, is to effect or continue our certain connection with evil and falsity, and disjunction with the Lord; for the Word in this its spirit is the Lord. "*He that eateth my flesh and drinketh my blood, abideth in me, and I in him.*" "*Abide in me and I in you: he that abideth in me and I in him, beareth much fruit.*" "*Whosoever openeth the door, I will come into him, and will sup with him, and he with me.*" "*Him that cometh to me, I will in no wise cast out.*" Thus when we have developed a hatred of evil and falsity, by resisting and fighting against them, and an affection of seeing truth in bodily form, we shall not be far from innocency, nor from the entry of the sabbatical Canaan. We ought not, however, to forget that there are many evil nations in Canaan, with whom we are not to make a league, lest they prove a snare unto us, and that the Lord will certainly drive them out before us, if we make no league with them.

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## ARTICLE IV.

## "ECCLESIASTICISM."—MR. JAMES' REJOINDER.

MY DEAR PROFESSOR:

I am half ashamed to address you in this manner, after the rude and uncourteous treatment I have received at your hands; but I cannot bear without further evidence to believe you capable of deliberate injustice, and I therefore maintain my wonted manner of speech. (a) Your criticism of my pamphlet will not require many words to demonstrate its utter feebleness. (b) Indeed a very brief extract from Swedenborg will set its entire *animus* in such vivid relief, that I might almost dismiss my labor with the quotation of it.

In one of those instructive chapters of the *Arcana*, which he devoted to the illustration of the Grand Man and his correspondences, Swedenborg says that there are many societies in the other life, which are called "societies of friendship," and are composed of those, who in the body prized the delight of entertaining intercourse above all other things, and were indifferent to good or truth in their companions, provided they promoted this delight. After describing the pestilent sphere of these societies, he proceeds as follows: "There are also societies of interior friendship which do not take away another's external delight and ap-

propriate it to themselves, but take away his internal delight or the blessedness that springs from spiritual affection.

"They were such in the life of the body that they loved from the heart those who were in their common consociation, and also mutually embraced them as united in brotherhood. They believed that they themselves alone were alive and in the light, and that those who were out of their society were, COMPARATIVELY, not alive and not in the light; and this being their quality and character, they also thought that the Lord's heaven consisted solely of those few. But it was given to tell them that the Lord's heaven is immense, and that it consists of every people and tongue, and that all are therein who have been principled in the good of love and of faith. And it was shown that there are in heaven those who have relation to all the provinces of the body both exterior and interior, but that if they aspired further than to those things which correspond to their life, they could not have heaven; especially if they condemned others who were out of their society: in which case their society is one of interior friendship, whose quality is such as to deprive others of the blessed principle of spiritual affection when they approach them, since they regard these others as not the elect and as not alive, which thought being communicated induces sadness, and yet this sadness according to the law of order returns to themselves."—*Arcana Celestia*, 4805.

I take no pleasure in saying it, but the total tenor of your criticism irresistibly reminds me of this masterly portrait and analysis. The spirit or temper ascribed to these "societies of interior friendship," appears deeply to have colored every word almost that has fallen from your pen. You do not appear to have once lost sight of the New Church as a new visible sect or ecclesiasticism merely, but seem, on the contrary, incapable of regarding it practically in any other light than as "a society of interior friendship, loving from the heart those who are in their common consociation, and looking upon those who are out of their society, as comparatively not alive and not in the light." This is precisely what one feels in reading your elaborate fustigation of my *Letter*. He feels himself robbed of this very "delight of *spiritual affection*," that affection which is without respect of persons, and has regard only to the good that is in man; and invaded by the sphere of mere personal affection, or that affection which has respect to others, not for what is of the divine in them, but for what is of self. Indeed, your article strikes me as furnishing so exact and ample an illustration of the sectarian temper I had charged upon your ecclesiastical organization, that I am compelled to accept it as a very genuine, though very unwilling *cognovit* of the entire justice of my complaint.(c)

I cheerfully skip over the disingenuous appeal you incessantly make to the self-love of your readers, by way of inflaming their prejudices against my statements. You ought to be ashamed of any advantage accruing from that mode of warfare, and clearly I am not disposed to dispute it with you. I could have wished that you had maintained a tone and deportment more becoming the friendly relations that have always subsisted between us, but I willingly conclude that it is only the

hurtful cause you advocate, which has wrought a momentary obscuration of your moral perceptions, and that you will one day exhibit the humane and liberal spirit which I have always attributed to you, in place of the temper of a mere ecclesiastical partisan.(d)

How stands the question between us? I have shown that the Lord's church is not an ecclesiasticism, but a most real and divine life in the soul of man, pervading thence the entire sphere of his relations, domestic, civil, ecclesiastical and social. I have next shown that your ecclesiastical organization had accordingly no right to assume before the world the name of the "Lord's church" in any special or exclusive sense; because, in so doing, it was dishonoring the doctrine it professed, and serving instead its own small vanity.(e) How do you reply to this? Do you attempt manfully to show that I am mistaken in my premises, and that the Lord's church *is* an ecclesiasticism? Or do you attempt manfully to show that, admitting my premises to be true, the conclusion which I draw from them in regard to your ecclesiastical organization is illogical, insomuch as that organization does not pretend to dignify itself with the Lord's name in any exclusive sense? You do neither one nor the other, but in a spirit of simple and silly retaliation proceed to fling certain charges of false doctrine at me.(f) Supposing these charges to be true, how palpable an evasion of the matter in hand does this conduct on your part prove! I may hold very erroneous doctrine, but how that circumstance palliates the misconduct of a certain body of professing Christians, in assuming to be the Lord's exclusive church upon the earth, when I myself have no connection with that body, I really cannot see. What then, are the charges you urge against me?

1. You charge me in the first place with entertaining a different idea from Swedenborg, of the relation of the new church to the old. I have said that the old churches served as the preparatory and perishable letter to this new and spiritual church; that they were the temporary and unconscious husks only, while it is the ripe and perfect fruit. Hereupon you say: "Consummation in Mr. J.'s vocabulary evidently implies nothing of vastation, but simply restauration, elaboration, perfection. How alien is this view of the matter from that taught by Swedenborg, will be very obvious to those conversant with his writings. According to him the true idea of the New Church is not that of *development*, but of *reconstruction*." I am obliged to you, Professor, for providing me a theory on this subject which I was not aware I held, but I really cannot accept it. Until you condescend to explain by what process the letter of a law may become *developed* into its spirit, or the husk of a fruit become *elaborated* into the fruit itself, I must repugn "the soft impeachment." The "letter," as I understand the matter, and I seem herein to accord with the New Testament, is invariably destined to perish, while the spirit sees no corruption. The "husks," as I have conceived the subject, are never developed into fruit, but remain husks to the end of the chapter, being thrown away to the swine when the fruit is preserved. No, Professor, you must try once more before you can make out a disagreement here between Swedenborg and myself. Let me furnish

a bit of testimony on his part directly in point. But as your space is limited, I will simply refer your readers to the last part of 641 of the *Apocalypse Explained*. Let them read the whole number, however, for it is very interesting.(g)

2. Your next statement is, that I misconceive the ground upon which the so-called new church separates from the old. "The points on which the man of the New Church separates from the Old, are not the priesthood, baptism, or the eucharist. *They are doctrine and life*. Not that there is *no* truth of doctrine, and *no* good of life, in the existing churches; but the presence of these attributes is the exception, and not the rule. The doctrines inculcated in these churches are, in the main, fundamentally false, and what is false naturally begets what is evil, and therefore the mind enlightened by the rays of genuine truth feels under a moral compulsion to renounce such connections, and seek those that are more congenial. In doing this the seceder does not in reality separate from either the good or the truth of the Old Church. He separates merely from their opposites, and even then it is rather as the shore separates from a vast field of ice that floats away from it." I made no mistake on the subject. I never regarded your ecclesiastical forms, of course, as furnishing a ground of separation from the other churches, for all your forms are substantially the same with theirs. I all along knew very well that the true ground of your movement, was a conceit of your own superior righteousness in the divine sight, but as I hoped and believed you were quite unconscious of the fact I did not directly charge it, but confined myself to suggesting it to your own understandings. I cordially endeavored to hide the character of your movement, believing that you were for the most part ignorant of its true spirit, and that the time would come when you would yourselves see it, and put yourselves right with the public. Imagine, then, my surprise at reading this unblushing avowal of your shame under your own hand! You appear to glory in that which would make an angel hang his head with remorse! And on what pretence do you proceed to justify your misconduct? Is it that the members of the old organizations are persons of corrupt lives? Are they men and women of reprobate consciences, whose association you repudiate in the intimacies of ordinary life? You dare not say so for a moment, and do not even insinuate it. How then do you contrive to justify yourself? Why, these people from whom you separate yourself, differ from you in *doctrine*, they holding false doctrine and you holding true; and "*inasmuch as false doctrine naturally begets what is evil*" in life, you take this logical consequence for granted in their case, and so "renounce their connection, seeking those that are more congenial!!!" Was there ever more unblushing effrontery than this! Because your fellow christians hold precisely the same doctrine that you have held all your days until quite recently, and because such doctrine is apt "naturally to beget" evils of life in those who hold it, therefore you conclude that *they are actually in such evils*, and cut their connection! Did ever worse logic illustrate a more heartless and scandalous avowal of sectarian rancor! And this, forsooth, from a self-consecrated priest and repre-

sentative of the Lord's new and perfect church! But your hallucination appears boundless and impenetrable. For from what follows (page 130), it seems that even within the bounds of your new ecclesiastical habitat, you claim a very special purity to yourself. You admit that there are certain portions of your organization which, compared with your own portion, or that which you speak for, stand in the relation of "tares to wheat," and incontinently hand them over to my righteous rebuke. Where will this separating tendency end? Will you not be driven eventually to find the Lord's true church on earth composed of only one individual? I confess that issue seems to me inevitable at present. But I decline taking your testimony on behalf of your brethren—on behalf of any one but yourself. I have no doubt that the mass of those whom you claim to represent, will renounce your portraiture of them in this respect, quite as cordially as I myself should. (1)

3. "The things of doctrine," says Swedenborg, *A. C.* 1790, "do not distinguish churches before the Lord, but this distinction is effected by a life according to doctrine." I interpret this remark as meaning "that the Lord knows no difference between a church professing false doctrine and one professing true," so long, of course, as that profession is unattended in the latter case, by a life according to truth. Hereupon you set up a portentous shout, as if I had assailed the foundations of the universe, at the very least. But noise is not argument. The question is, wherein does this interpretation do violence to Swedenborg's meaning? He says "that doctrine does not distinguish churches before the Lord." He does not say, "churches are distinguished before the Lord, according as their doctrine is true or false;" but simply that this distinction is effected by life. He denies that the distinction is effected by orthodoxy of doctrine, affirming that it is effected only by orthodoxy of life. Be good enough then, Professor, to drop mere clamor; and show wherein Swedenborg and I differ on this point. One ounce of sincere demonstration will be worth many pounds of dramatic and ostentatious denunciation. (2)

4. I say throughout my *Letter*: "Do not misunderstand me. It is very far from my intention, because it is very far from my desire, to cast disparagement upon any institutions of social worship. It seems to me entirely proper and inevitable that those who sympathize with each other's views of Christian doctrine should come together at suitable times and places for social worship." You make a very preposterous cachinnation over this remark, as if it "were a surrender of the whole question," and then profess an inability to see how it can be right for men to associate together for worship according to their doctrinal affinities, and at the same time wrong for them to do so. This seemed, I have no doubt, a very "smart" observation to you, Professor, but it seems to me a very sorry one. No one, I take it, can reconcile a contradiction. But it is very discreditable, both to your critical acumen and your manly candor, that you should have sought to put so shallow a contradiction upon me. I have given you no shadow of excuse for so doing. I have simply denied your right, when assembling for public worship according to your doctrinal affinities, to

*advertise yourselves to the world as the true church of God in New York, in contradistinction to all other worshipping assemblies.* I have denied it, because the church is not constituted a church by its public or formal worship, and to invite the world's attention to you under that aspect, as being the true church of God in New York, is grossly to mislead the public sense. Your worship is precisely the same in a moral aspect with that of all other worship. Your church makes precisely the same profession with all the other churches. You profess obedience to the Lord; so do they. Some of their people do it understandingly, some not. Some of yours doubtless do the same. The public knows and cares nothing about this. It simply sees two bodies, one small, the other large, *professing* obedience to the Lord. It is willing to believe them alike honest, until it finds either the little or the big one seeking to monopolize the divine favor, or to make itself out the *true* church of God, and its neighbor *not* the true church. Then the public says very heartily, "this is a spurious church by its own showing, for the true church of God desires to exclude no one from the divine favor, but would gladly bring every one, especially every one in ignorance and error, precisely like that from which itself has been delivered, into the communion of his spirit." Swedenborg, speaking of the primitive Christian church, says that they had mutual love, and that if this love had continued in the church, heresy would not have been called heresy, nor schism schism, so long as the subjects did not deny fundamental principles, such as the Lord, eternal life, and the Word, and maintained nothing contrary to morality. (A. C. 1834.) Do the persons you formerly were in church fellowship with, deny *the Lord*, deny *eternal life*, deny *the Word*? Do they encourage the violation of the moral law? Do they not profess to believe in all these fundamentals quite as honestly and fully as you? Admitting, as is the fact, that they do not really believe all that you believe, do they not believe what they profess to believe? or, admitting that they do not believe even thus much, still do they not profess to do so? And WHAT DO YOU MORE in the eyes of the public? *The public sees nothing but a profession in either case.* The public cannot tell who really believes what he professes to believe, from the mere profession itself. The public judges only from the fruits of the belief as exhibited in the daily life of its subjects. If these are gentleness, modesty, mercy, humility, and so forth, the public will have no doubt as to the individual truth of the profession. But can any sight be so preposterous as that of a body of persons, setting themselves up for public recognition *on their own advertisement*, as possessed of these graces? If you are the true church of God, if you are men of a perfect humility, tenderness, sweetness, as the men of that church must infallibly be, you will have no need to advertise yourselves as the church; your own beautiful lives will proclaim the fact. Every one then of like spirit will find you out by the simple law of spiritual gravitation, and there will be no temptation to come into this unseemly and bombastic rivalry with the other sects. For God's true church has no ecclesiastical interests, and has nothing to gain, therefore, by putting down other ecclesiasticisms. Its interests are purely spiritual, and therefore co-extensive



and consistent with every ecclesiastical form. It is simply ludicrous, therefore, to conceive of God's true church as advertising its own existence save by its own beautiful and appropriate life. It is a total misconception of its spirit, to suppose it capable of entering into rivalry with any mere ecclesiasticism, seeing that its interests are wholly spiritual. Indeed, if we may judge of it from the remarkable parable of the sheep and the goats (Matt. xxv.), we should say that the Lord's true church did not even know itself, and that it was only pretenders to the name who were astonished at being unrecognized. (j)

5. I complain that the self-styled new church by their ecclesiastical pretensions, publicly misrepresent Swedenborg, by teaching the world to look upon him as the originator of a new sect merely. Hereupon you take occasion (p. 173) to assert your conviction that no one "ever regarded Swedenborg as a raving fanatic, from the fact of *his* setting forth the New Church as an ecclesiasticism." Now I prefer not to characterize behavior of this sort. You knew perfectly when you were penning the above denial, that I had given not the least foundation for it. You knew perfectly well that I complained only of the utterly false aspect you put upon Swedenborg, by your ecclesiastical practices, and yet you did not hesitate to make me appear to your readers as complaining of Swedenborg himself. (k) An instance of the same—what shall I call it?—occurs on page 179, where you say that your ecclesiastical attitude before the world expresses only "your belief that the true church exists in conjunction with a particular system of truths and a corresponding life." No, Professor, this may be *implied* in your ecclesiastical position, but what is expressed is "*that you are that true church.*" You call yourselves the church of the New Jerusalem, and though Swedenborg declares that church is to be found "neither here nor there, being diffused through the orb of the universe," you give it a local, and therefore exclusive habitation, wherever you hang out your handbills. Your statement just quoted, reminds me very vividly of the body of fanatics who met together in the time of the Commonwealth, and passed two resolutions: "1. Resolved, That the earth is the Lord's, and belongs of right to his saints. 2. Resolved, *That we are his saints!*" The first resolution doubtless conveyed a great truth, but I suspect that great as it is it would not have got itself passed, except as an introduction to the second. Accordingly you will pardon me, Professor, if I suspect in like manner that your ecclesiastical embodiment would never have taken place, if you had wished to proclaim nothing more than the broad and benignant truth, that the true church implies an enlightened belief and a regenerate life. This is precisely what Swedenborg proclaimed all his days, and yet he never felt compelled to get up a new ecclesiasticism, but sent for a priest of the old church to administer the sacrament to him at his last moment. (l)

6. But I must hurry on to your main complaint, which is that I quarrel with the so-called new church, because "they claim to be in possession of certain truths, and a certain character distinguishing them from other men." And surely every one who understands the genius of the new church must admit my quarrel to be herein very reasonable.

For the new church has nothing to gain from men's recognition. Its life is in God, and it has nothing to seek but to do God's will. God's will is charity towards the neighbor, not self-seeking. What a very unhandsome office it would be for any man, to go about the streets claiming that he possesses *more truth and a better character* than other men! And does this office grow less unhandsome and more divine when it is enacted by a collection of men, instead of one man? Excuse me, Professor, but I cannot really see that it does; and not seeing this, I must continue to look upon your ecclesiastical pretension as in the highest degree puerile, and insulting to God's truth.<sup>(m)</sup>

7. But it seems that because I quarrel with the so-called new church for making this very foolish and injurious claim, I deny "the grandest moral distinctions among men."—(P. 177.) "This is precisely what Mr. J. does, and what he intends to do, if his writing is not nonsense." "Here the veil slips off, and the hideous visage comes into view. A man is to be ashamed of claiming to be a better man *morally* than another, any other, no matter how vile and wicked. Such a claim is a ground of shame, because it is based upon an utter falsity. The fact is not so. Henry James is not and cannot be made a better man than John Smith, however deeply dyed in depravity the latter. The meek and loving and faithful John is not in the sight of God one whit a better man than Judas betraying his Lord for silver, and then rushing, pursued by demons of despair, 'to his own place.'" Henry James or George Bush may be a better man than John Smith, it is true, but if so it is purely *by virtue of the Lord's conjunction with him*, and hence one does not see on what ground he should be so forward with the claim of superiority. Henry James or George Bush cannot be, and can never possibly become, a better man *in se*, than John Smith, however vile and wicked John may be. And if this be the fact, it appears to me that Henry James or George Bush could scarcely invent a more stupid occupation, than that of proclaiming their own superior morality. Thus the question between us is, not whether the good man differs from the evil, but only whether he should feel it a specially divine vocation in him *to advertise that difference*.<sup>(n)</sup> It is both very silly and very dishonest in you to charge me with denying moral distinctions among men, and you would have taken extremely good care not to have done so, had you known any other method of diverting attention from the sore spot I was probing in your ecclesiasticism. It is simply because I affirm in the profoundest manner, moral distinctions among men, or because I show that it is eternally wrong for one person to seek to exalt himself, either in God's regard or man's over other persons, that you feel yourself compromised, and utter so vehement a cry of pain.<sup>(o)</sup> If this were not precisely the thing you are virtually trying to do by your ecclesiastical pretension, you would never have thrown out so inconsiderate and so slanderous a charge. This is what you individually—for I repeat that I should be extremely sorry to look upon you as representing in all this talk, any significant portion of your own denomination—in this very article, seek to justify yourself in doing, and because I declare the attempt evil and wicked, because I show it to be eternally hostile to the



spirit of God, you pronounce my sentiment "an infernal falsity," and charge me with denying moral distinctions! as if one denied moral distinctions, forsooth, in denying, or rather in failing to affirm, Mr. Bush's superior holiness to Dr. Potts' or Dr. Hawks'!(p) This is certainly a brand new basis for morality, and will hardly commend itself to a very enlightened acceptance. The truly good man has nothing to say of himself, feels no disposition to dwell upon the difference between himself and others—why? simply because he perceives that there is no such difference save what is produced by the power of the Lord, and all his thought and all his discourse consequently are of the Lord. He sees, to be sure, that the Lord withholds him from evil, and ensures him an eternal blessedness with the angels in heaven, but how this perception warrants him to *advertise himself to the public attention as a special tabernacle of the Lord*, and outwardly to separate himself from other men who profess the same hope in the Lord with himself, I am at an utter loss to see.(q) If any one hereupon chooses to charge me with denying moral distinctions, and uttering "infernal falsities," what does it prove? Only that my critic has either too undisciplined a heart or too dull an understanding to deal with subjects of this sacredness and magnitude.

You seem never to have weighed very understandingly one of the fundamental truths of the new church, which is "that heaven is not made up of the *proprium* of the angels, but only of the Lord in them." You evidently believe that the angel is better *in se* than the devil, and that the Lord feels a personal approbation towards the former, which he does not feel towards the latter, based upon some difference which he perceives between them. To be sure you are willing to admit that "*primitively, or in man's native or original state*, all men are upon the same footing, possessing no innate element of good, independent of the Divine Fountain."(r) (Page 178.) But "as to the question of *superinduced character*, resulting from the different measures of the divine influent good and truth;" here you think that one man is better, and of course if better is more deserving, than another in God's sight, and may, when circumstances arise, avow the fact. But to say nothing just now, of the total contradiction which this sentiment offers to the entire spirit and scope of heavenly truth, let me ask you, Professor, how a mere difference in the measure of *reception* between two people, can constitute a difference of moral character.(s) If I find two men in equal want of the succor which I proffer to them, and yet but one receives it, I may truly say that one is very blessed or fortunate, and the other very miserable or unhappy, but I cannot with any propriety say that one is better than the other;(t) because if his acceptance of the gift, as you asserted once in a private letter to me, implied a "capacity" in him which the other had not, then this difference of "capacity" constitutes an original difference between the parties, and hence introduces a totally new question. For we are talking of two men naturally or originally the same, and the question is, "how, therefore, can the reception of divine good by the one, imply a superior *merit* over the other?" Receptivity does not imply moral desert or merit. It is in fact, a confession of utter demerit,

and the unhappiness of the other, or non-receptive party, lies precisely in the fact of his being unwilling to make this confession, in the fact of his feeling no demerit, but on the contrary the greatest possible merit. Swedenborg had a great deal of intercourse with the heavens and hells; yet he never found an angel with a sense of merit, nor a devil with a sense of demerit. He never hints that there was any illusion on this subject in the angelic mind. On the contrary, he invariably maintains in the most explicit manner, that the angel remains *in himself*, precisely what he was originally, through all the endless ages of eternity, namely, prone to every infernal evil, and sure to rush into it, were it not for the sleepless power of God exerted towards him. "Genuine charity has an aversion to merit." It gladly makes others better than itself, instead of trying to degrade others. In fact it has nothing whatever to do with persons, but only with the good of every sort from the Lord, that is in persons. "The spiritual sense of the Word has nothing in common with persons." See *A. E.*, 724, 768. See also, 99, 100, 270, 325, 625, 629, 696, 697. "The idea of the church on earth, or with those who live on the earth, is an idea abstracted from places, and people and nations on the earth." And this because all things in the internal sense of the Word are spiritual, and therefore to be understood abstractedly from persons and places. *A. E.* 405-6. "Churches are not understood in the spiritual sense, but *all they who are of the church.*"—*A. E.* 20. See also, *A. E.* 828, for some further very beautiful and blissful talk on this subject, of the angelic aversion to regarding persons; and if you have any doubt whether the angel is intrinsically as diabolic as any devil in hell, and forever remains so, I refer you for instruction to *A. C.* 9479, 10,067, 10,123, 10,125, 10,151, 10,157; *A. E.* 23, 24, 130, 348, 349, 850, 897, 1222, 1352. But if these citations make no impression upon you, and you still prefer to think that one man is made *intrinsically* better than another, by the indwelling of the Divine in him, so that it becomes a proper thing for him to call public attention to the fact, it will only prove that in spite of your thrasonical airs of martyrdom for the new truths, John Calvin has still a very large undischarged mortgage on your affections. (*u*)

8. Your concluding charge is that, inasmuch as I deny that your ecclesiasticism constitutes the new church, I also deny the difference between the old and new church, or the old and new dispensation. Pardon me, Professor, but you might, with equal propriety, have charged me with denying the multiplication-table, or cherishing sceptical opinions concerning the equator. The one charge would not have been one whit more preposterous than the other; for my Pamphlet consists of nothing else than a demonstration of the irreconcilable difference between the old and new church, and a consequent complaint of you and your people, that you assume the sacred name of new church, only to re-enact and perpetuate the old church spirit. I show that the new church is a spiritual dispensation, embracing every one in all the sects of Christendom, or in all the religions of the earth, in whom a spirit of charity rules, and who open their understandings to the reception of truth; and you seem to have read the pamphlet to

excellent purpose in this regard. I quote from p. 223. "But let it not be inferred that because there is no external visible organization of the New Church, therefore there is none at all. True organization is true order, and of this the life of charity is the essential principle. Where that life is, there is order by the necessity of its own nature. But the order thus generated is spiritual order, and in a spiritual community spiritual order is all that is requisite. This will exist where true charity exists, and if charity be not found, it is of no great consequence what else is found, or whether an external organization obtains or not. It is at best but administering medicine to a dead body instead of a living man." And then again, on page 225 you express the opinion, that the new church is to be separated from the old, "by its temper, spirit, and aim," that its isolation is to be internal, not external." All this is a palpable echo and iteration of my pamphlet. How does it happen then, that the pamphlet so much annoys you? It happens apparently thus, that while I mean what I say, you do not; or that, while with one breath you deny the church an external or ecclesiastical organization, with the next you do your utmost, to identify it with such an organization. To be sure, you stoutly decline the word "*organization*," lest it should seem to identify you with the Boston new-church; and I ought, therefore, to amend my judgment, and say that the difference between us is, that while I simply deny the new church any ecclesiastical organization, you go a step further, and claim for it a strict ecclesiastical *disorganization*. The new church in your opinion must exist ecclesiastically, but then not as an "organization." Now as every thing that exists is in a state either of organization or disorganization, it is clear that your new church in disclaiming from itself all ecclesiastical "organization," confesses itself simply an ecclesiastical *dis-organization*. Pardon me, Professor, but if unhappily I were compelled to put the new church in the ecclesiastical category, and choose accordingly between Boston and Brooklyn, between organization and disorganization, my decision would be instant in favor of the former.(v)

Before I conclude let me say one word in respect to a phrase which drops from your pen incidentally, but which I have frequently had occasion to hear bruited among those who have left the older sects, for more modern connections. That phrase is "the abrogation of the sacraments." We hear it sometimes used, as if there were somewhere a power to abrogate these things. But I frankly confess I know of no power either to abrogate or to *re-enact* them, as your churches pretend to do. The only power I recognize in myself or any one else in reference to them, is the power to *continue* them as already established by the Lord. The power to *re-enact* them or commit them to new hands, implies the power of abrogating them in the old hands, and the pretension to this power on the part of any persons in London, or Boston, or New York or elsewhere, is to my view no less contemptible for its thorough falsity, than it is blasphemous for its utter lack of charity. At the same time I have not the remotest conception of the arbitrary or indiscriminate obligation of the sacraments upon the conscience. I very reverently partake them myself wherever I find others reverently doing

so, not only because I perceive them to be such incomparable symbols as they are of spiritual truths, but chiefly because I take a very great pleasure in proving to those who feel my separation from them in intellectual or doctrinal regards, that I do not feel myself so separated, but on the contrary united, in respect to the life which is from God, and therefore cheerfully join them in honoring the symbols of that life. My act is purely social, or an expression of the intense sentiment of fellowship I have with every one who seriously calls upon the name of the Lord; and I should of course, therefore, be very sorry to regard it as appropriate to any one who was destitute of that sentiment.

I am, my dear Professor,

Yours, &c.,

H. JAMES.

#### REMARKS.

(a) It is not perhaps unusual for a writer to mistake the spirit by which he is actuated in the utterance of his sentiments, especially if he feels somewhat strongly in reference to the subject-matter of discussion. As we claim no exemption from the infirmities of our common humanity, we *may* have justly subjected ourselves to the charge of "rude and uncourteous treatment" here brought against us. We say we *may* have done this—for we have too many doubts on the matter to use positive language. We can only say that we have been unconscious of the fact, if it be a fact. On this head we should have more confidence in the judgment of our readers than in our own. If, however, the tone of our review of Mr. James' pamphlet strikes others as that of his present reply does us, we have undoubtedly been guilty of a gross misdemeanor against the code of Christian and gentlemanly good manners. But on this point we have yet to pray for the "giftie" of the poet's invocation "to see ourselves as others see us." Could the verdict of the candid and impartial be made known to us, we have a strong conviction that we should bow to it, and willingly make any confession or apology that might be suggested as proper. At the same time, we have a word to say for ourselves and a hint to give to our correspondent, touching the matter before us. In dealing with sentiments which we regard as peculiarly erroneous and pernicious, we are naturally prompted to express ourselves in a tone of stringency and severity that to the subject of them will have very much the air of personal reproach. Yet we see in this no reason for refraining from the most faithful and pointed rebuke of what we conceive to be fraught with baneful consequences to the cause of truth and goodness. In such a light have we viewed the drift of Mr. James' pamphlet. By this estimate of his view has our tone been governed. Deeming his positions unground and mischievous, we have so characterized them. In penning our strictures we have had in view simply the enunciations of the work reviewed in their intrinsic character, and the theme has been discussed quite abstractly from all considerations of a *personal* character. We could not, of course, but recognize the letter as the production of its author, and speak of it as such, but we still affirm that the *personnel* of the affair has scarcely weighed with us at all, except as we have by reflection regretfully adverted to the effect it would probably have upon our hitherto friendly relations with Mr. J. We could not but be sensible that he would be apt to view it as a personal attack, an idea pungently unpleasant, though prophetically true. This then is our explanation of the seeming discourtesy of which Mr. J. complains, and the only apology we have to offer for it. If he is satisfied, we shall be glad; if not, we must bear the imputation as best we may. If the review were now to be written, we know not that we should change a phrase or a sentence in it from beginning to end. We have had to do not so much with James, as with Mr. James' published sentiments. If they are intrinsically what we have considered them to be, we have not characterized them

too strongly; and this is in fact the real question in debate. The only justification of our language which we plead is its truth, and this is still *sub judice*. To charge that our treatment is "rude" and "uncourteous" is in fact but begging the question in dispute. No doubt Mr. J. is firmly persuaded that our tone is personally abusive. We are as firmly persuaded to the contrary, and in this persuasion we calmly await the judgment of our readers.

(b) Whether our criticism be "feeble" or strong is of much less consequence than whether it be sound and true. In the determination of this point there are more than two parties concerned.

(c) All this is in a vein so utterly remote from any thing reported by our consciousness, that we are vastly nonplussed what to say to it. We ask ourselves in amazement if we have written so blindly—if our pen and our mind have really been playing at cross purposes at such a rate—that any sane intellect can have detected in our paragraphs a dominantly sectarian and ecclesiastical scope. Assuredly our respondent must have a "divining cup" of wonderful virtue to enable him to extract from our words a meaning directly the reverse of what we intended.

(d) We shall of course be thankful for the most favorable construction that can be put upon our utterances, but it is not because we feel the *need* of any peculiar stretch of charity to cover our delinquencies on the score of the "tone and deportment" alluded to. We are wholly unconscious of having advocated any "hurtful cause" which should tend to "obscure our moral perceptions," and as to "ecclesiastical partisanship," those who best know our position are well aware that it is precisely for the want of this and our opposition to it that we have been shut out of the sympathy, and confidence, and fellowship of a very considerable portion of the so-called New Church.

(e) "*Your ecclesiastical organization.*" Once for all we would have our remonstrating friend understand that we have neither part, lot, nor portion in any such "organization" as is here alluded to. We risk no stock in any ecclesiastical concern whatever, in the sense in which Mr. J. uses the term. Why does he persist in attributing to us a partnership in a firm with which we have nothing to do except to rebuke and denounce it?

(f) What we have felt constrained to reply to, is the false position assumed in charging this offensive "ecclesiasticism," in a sweeping and unqualified manner, upon the whole New Church, or the whole body of those who profess to belong to the church. "I have shown that the Lord's church is not an ecclesiasticism." Very well; who affirms that it is? Why should we reply to that about which we have no dispute? On this head we say with the sons of the captivity to the King of Babylon, "We are not careful to answer thee in this matter." But when we find the whole body of receivers, without exception, loaded with reproach as devotees of a narrow system of ecclesiasticism, and glorying in sectarian separation from the good in all churches, we deem it time to lift up our testimony against such an opprobrious sentence. It is the utter absence of all just discrimination in the case, the involving of the entire mass of nominal Newchurchmen in one wholesale charge of bigotted and vain-glorious assumption, that we have quarrelled with from the outset. What have we to do to show up premises as false, when our objection is, that neither premises nor conclusion hold good in reference to the actually existing state of things? What is asserted of some special organization may be true, for aught we know, of that organization; but we protest against the representing of that organization to be any more extensive than it is, and including those in it who from their inmost souls repudiate it. We protest too against the charge of arrogant presumption on the part of these non-organizationists in claiming to constitute a portion of the Lord's New Church on the earth. In taking this ground we are guilty of no "evasion" as it regards the logical demands of the subject. A groundless charge is brought against a body of professing religionists, and we have felt it our duty to undertake their vindication. In doing this we have given way to no "spirit of simple and silly retaliation in flinging cer-

tain charges of false doctrine." We have shown that the principles on which the opposing argument rests involve the holding or teaching of erroneous dogmas, as it relates to the comparative importance of Truth in its relation with Good. Our offence "hath this extent; no more."

(g) It is indeed interesting as containing the following very explicit intimations of a new and *distinct* dispensation, against which Mr. J. sets his face as a flint. "When the end of the church is at hand, then the interior things of the Word, of the church, and of worship, are revealed and taught; the reason whereof is, in order that the good may be separated from the evil; for the interior things of the Word, of the church, and worship, which are celestial and spiritual things, are received by the good and rejected by the evil, whence separation is effected." He then goes on to say, that as this was the case at the end of the Jewish state, so also at the present day, when the second advent of the Lord is accomplished in a new revelation of the interior sense of the word. "The reason of this revelation in the end of the church is, as was said above, viz., that separation may be effected of the good from the evil; likewise the establishment of a new church, and this not only in the natural world where men are, but also in the spiritual world where spirits and angels are; for the church is in both worlds, and revelation takes place in both, and thereby separation, as also the establishment of a new church." Now we cannot perceive from the scope of Mr. J.'s pamphlet that such a distinct order of things comes into his contemplation. He would, indeed, have a church of charity, yet not as distinct from the old organizations, but grafted upon them and co-existing as part and parcel with them, acknowledging no separation except an internal and spiritual one, as if new essentials would not necessarily seek to express and embody themselves in new ultimates. We say, therefore, now, what we said before, that Mr. J.'s theory of the church does not involve the idea of reconstruction, of transfer from one body of men to another, but simply of sublimation. He talks of previous churches as the "husks" of the New Church, and of throwing away the husks to the swine. But how does he throw away the husks when he would discountenance separation and have the jewel of the New Church remain encased in its old ecclesiastical settings? No man can read Swedenborg with open eye without seeing that a complete *breaking up* of the former dispensation is the destined precursor of the *building up* of the new. When faith and charity both die out and become extinct, then, says our author, "there is an end of the church, and a translation of it to others." Does Mr. J.'s theory contemplate any such result as this? Far from it. If his principles had been acted upon there could never have been a last judgment in the spiritual world, or such a thing as the present professing New Church in the natural world. He would have a spiritual resurrection take place in the resuscitation of the old body. We hold, on the other hand, to the raising up of a new man by an entire separation from the old body and the lodgment of the new spirit in a new body.

(h) Our respondent rises to a high pitch in the present paragraph. He waxes irately earnest. His vein could scarcely have been more truculent had the wrath of a whole "indignation meeting" poured itself through his utterance. He is horrified at the bare possibility that one of the simplest truisms of the New Church, to wit, that falsity generates evil, should have any just application in the case before us, showing beyond question that his views of the matter, had they been acted upon, would never have permitted the separation of the New Church from the Old. "I all along knew very well that the true ground of your movement was a conceit of your own superior righteousness in the divine sight." Now what "movement" is that which is thus characterized, which Mr. J. as usual denominates "your," and upon which he would fasten the stigma of a simply self-righteous and conceited proceeding? It is nothing of recent occurrence, for the receivers of the present day have not inchoated the movement. They have merely taken it and carried it on. They found the separation accomplished to their hand, and they have acted in a way to perpetrate it. The condemnation



falls therefore mainly upon the very first step taken in the establishment of a New Church distinct from the Old, and how this differs from a condemnation of the whole divine economy in regard to the substitution and surrogation of the New Jerusalem in the place of the former Christian church, we are not able to see. If there is any thing clear in prophecy, it is that the Christian church would, by reason of the decline and dying out of charity and faith, come to an utter consummation, and that a New Church involving new doctrines and inspiring a new life, should be established. Has Mr. J. ever read Swedenborg's exposition of the 24th chapter of Matthew? Has he ever read what follows, from the "Last Judgment?" "Such is the state of the church at this day, namely, that in it there is no faith, because there is no charity; and where there is no charity, there is no spiritual good, for that good exists from charity alone. It was declared from heaven that there is still good with some, but that it cannot be called spiritual, but natural good, because Essential Divine Truths are in obscurity, and Divine Truths introduce to charity, for they teach it and regard it as their end and aim; whence no other charity can exist than such as accords with the truths which form it. . . . Truths which regard faith alone and not life, cannot make any man spiritual, for so long as they are external to the life they are only natural, being merely known and thought of like common things: hence it is that spiritual good is not given at the present day, but only natural good with some."—(L. J. 38.) So again elsewhere: "When the truth in the church is consummated, the good there is consummated also; and when this is done, then the church has an end, that is, there is a consummation of it."—(T. C. R. 753.) "That coming of the Lord, which is the second, is in order that the evil may be separated from the good, and that those may be saved who have believed and do believe in Him; and that a new angelic heaven from them, and a new church on earth; and without it no flesh could be saved."—(Id. 772.) What can be plainer from these and a thousand similar passages than that the moral and spiritual condition of the former church necessitated the establishment of a new one, and how could this be done otherwise than by the withdrawing of those from the old organizations who embraced the principles of the new dispensation and aimed to live according to them? This was the course adopted by the first members of the N. C. in England, and those who have since adjoined themselves to the body have simply repeated the act of their predecessors, and the same judgment is to be formed of both. What now can the reader perceive in the paragraph which draws forth such a scathing critique from Mr. J. other than a re-assertion of the grounds of separation as they are announced in the writings of the herald of the New Church. Yet this it appears is an enormous offence; it "is an unblushing avowal of shame;" "a glorying in that which would make an angel hang his head in remorse!" And this charge, be it observed, fixes itself upon the simple position that falsities of faith naturally beget evils of life, and "the mind enlightened by the rays of genuine truth feels under a moral compulsion to renounce such connections, and seek those that are more congenial." And is there, indeed, such a tremendous heresy in this averment? Is it not intrinsically true? Does Mr. J. mean to deny that fundamental falsity of doctrine gives birth to evils of life, or that such evils are actually existent in the old church? He may not feel any moral compulsion prompting him to secession, but we submit that others may feel it, and that they may seek more acceptable associations without at the same time bringing any railing accusations against their fellow men of another faith, or denying them the possession of any goodness or truth to which they may justly lay claim. Is Mr. J.'s own charity of that stamp that he can attribute a conscientious desire to listen to the divine voice, and to comply with its dictates, to no other motive than a vain "conceit of superior righteousness in the divine right?" If so, our wonder is no greater than our regret that he does not profess to belong to a church the very basis of whose existence, as a *visible* church, he repudiates. The tone moreover of his remarks on this head, will naturally suggest the query, whether an innate hostility to all asserted distinction between the good and bad man, which we have at-

tributed to his pamphlet, does not betray itself unequivocally in what he says. But upon this point we have no desire at present to enlarge. We may come over it again in the sequel. We would barely say, that for ourselves we find it difficult to account for the severity of his condemnation of this harmless sentence in our review on any other ground.

(i) We have made this sufficiently plain in our review. We have shown that Mr. J. was not warranted, by the tenor of Swedenborg's writings, to make the broad and sweeping assertion, that "the Lord knows no difference between a church professing false doctrines and one professing true." It is disparaging that estimate of truth which we are elsewhere in his writings instructed to form. It is indeed true that it is not doctrine *as compared with life* that distinguishes churches before the Lord, but this does not authorize the assertion that false and true doctrine are so indifferently regarded by the Lord.

(j) As we have here merely a re-affirmation, in other phrase, of one of the main points of the pamphlet we have nothing to do but to meet it with a re-negation of its truth. We quote from our review: "But what every one has a right to complain of as an unsuitable and indecorous thing, is for this company thus coming together for worship to arrogate to themselves the name and authority of the Lord in any such sense as to prejudice the equal rights of any other worshipping assembly to do the same thing." But who does this, and by what act is it signified? Does the humble claim to have obtained clearer light as to the great body of divine truth, and a desire to ultimate their new views in a corresponding mode of worship, necessarily imply a condemnation of other religionists in conducting their own worship in their own way? Does it not leave them at full liberty to act up to the light they have? Is it just to insinuate that the New Church, by the simple exercise of its own liberty, impugns that of others? . . . . We will not cast such an insulting reflection upon any man's understanding as would be implied by supposing him to be in earnest in objecting to a band of receivers of the doctrines promulgated through Swedenborg, advertising the fact of their meeting as a society of the New Jerusalem from week to week at such a place and time. Why is it wrong? Why is it arrogant or presumptuous? May they not *be* real members of the Lord's New Church? Does Mr. J. know that they are not? What reason has he to sit in judgment upon their professions? Why does he stigmatize their harmless notices published in the New-York papers, for instance, as 'putting forth immodest hand-bills, informing the world that here the true church is to be found, and inferentially therefore not any where else in the city?' What right has Mr. J. to fix any such invidious interpretation to so simple and natural a proceeding after expressly saying almost in the same breath, that 'it is perfectly proper for people who sympathize in any particular views of divine truth and who desire to express that sympathy in forms of social worship, to advertise their place of meeting for the benefit of all persons interested?' What can a writer think of the intelligence of his readers to deal out to them absurdities like these? 'Informing the world that here the true church is to be found, and no where else!' Certainly they inform the world that they fully believe that the true church exists in conjunction with a particular system of truths and a corresponding life. Having learned these truths, and aiming to live this life, they have withdrawn from other communions and established worship by themselves. In doing this they do undoubtedly proclaim to the world their assured conviction, that so far as the truth and life of heaven are there, the true church is there, and no one is giving scope to common charity or common sense who sees any thing in this inconsistent with the spirit of the deepest and most unfeigned humility."

(k) Mr. J. had said that the public were "continually taught to look upon the New Church, not as a spiritual and therefore universal church, and upon the writings of Swedenborg, consequently, as the ravings of a fanatical and disordered brain." We said in reply: "Now to all this we venture to oppose a flat negation on the score of the fact asserted. We deny, in the most downright terms, that the ecclesiastical phase of the so-styled New Church is what



mainly scandalizes the so-styled Christian world ;" and after saying in the same connection that the obstacles to reception are *internal* and not *external*, we add, that "the very last reason ever assigned for regarding Swedenborg as a raving fanatic was the fact of his setting forth the New Church as an "ecclesiasticism." The reader has here every thing on which the said charge of bad "behaviour" is founded. Mr. J. puts forth the above assertion that the N. C. misrepresents Swedenborg by teaching the world to look upon him as the originator of a new sect merely ; and that this is one reason why he is regarded as a man of a fanatical and disordered brain. We deny the truth of this assertion—we affirm that it is not the sectarianism of the church which stumbles its non-recipients—and consequently that this is *not* the reason why Swedenborg is looked upon as a "raving fanatic." What is there in this that falsifies Mr. J.'s position ? How have we made him appear as complaining of Swedenborg himself ? A writer damages his cause greatly by gratuitous reflections such as these. The truth is perfectly palpable.

(l) All this has received a sufficient reply in what precedes. We take the negative as to the matter of fact. We impugn nobody's just rights by asserting our own.

(m) The old changes still rung upon the same bell. We have nothing to say in reply.

(n) We are happy to agree with our correspondent when we can. We welcome his concession that the Lord's conjunction with one man can make him a better man than another. This is equivalent to what Swedenborg says, that "no man is good, as to his internal man, except from the Lord." To the same effect is our admission quoted by Mr. J. a little below. But why does he so obstinately append to this the utterly foreign sequence, that one of whom this character holds good must needs be intent upon taking his stand on the house-top and proclaiming the fact to the world ? What does Mr. J. mean by saying that the question is not whether the good man differs from the evil, but whether he should feel it a special divine vocation in him to *advertise that difference* ? There is no question at all on this head. It has, in fact, nothing to do with the main inquiry. What ground has Mr. J. for connecting the two things together ? What has the propensity to trumpet one's attributes to do with the abstract question respecting his moral character ? The truth is, Mr. J. seems to cherish a latent spite towards his own admission, as he is evidently bent upon setting it forth in an offensive light. He feels forced to concede the point *in thesi*, but he is careful to load it with so much opprobrium as to make it scarcely worth taking when offered. His deportment in the premises reminds us of a sullen boy obliged to give up something that he has wrongfully withheld from one of his fellows, and who resigns it with a contemptuous "Much good may it do you !" As to the talk about our motives in urging this point, we pass it all over to the account of Buncombe.

(o) We are not apt to feel pain or utter cries in argument except upon the ground of that which bears directly upon the matter at issue. As the showing up of the eternal wrong involved in one person's seeking to exalt himself in God's or man's regard over other persons, has nothing to do with the question under discussion, it would be strange indeed if we were in the least troubled by it. Not a sentence have we written which is justly open to the charge which Mr. J. here prefers. We are no advocates of "ecclesiastical pretensions" which imply the baneful love of pre-eminence here denounced, and this Mr. J. knows right well.

(p) This language tries our philosophy not a little, but we recollect the injunction, "In patience possess ye your souls."

(q) The "truly good man" will not of course vaunt himself of his goodness nor seek to disparage others, but he cannot remain a good man and knowingly disregard any divine precept. He will not "advertise himself to the public attention as a special tabernacle of the Lord," neither will he feel at liberty to retain associations in which he has reason to believe he is countenancing pernicious errors. Such a man will inevitably "separate himself outwardly" from those who equally with himself hope in the Lord, provided he sees that the foundation

of that hope is false. Nor in doing this is he to be charged, without the grossest injustice, with seeking to exalt himself to the disparagement of his fellow men.

(r) Is not this language sufficiently explicit to bar out the imputation conveyed in the foregoing sentences? However, to make the matter still clearer we will insert the entire paragraph from our review. "The question here is not the question of man's native and original state, whether he is possessed of any innate element of good independent of the donation of the Divine Fountain of being—for as far as creaturely dependence is concerned, all are of course primitively upon the same footing, equally hanging upon the same vital influx—but the question is that of superinduced character resulting from the different measures of reception of the Divine influent Good and Truth. On this ground we affirm that one man may be and is a better man than another—that the Lord sees and knows that such is the fact—and that while such a man cannot possibly be prompted by a spirit of self-complacency, self-glorying, vaunting, or merit, yet circumstances *may* providentially occur in which an indirect or inferential claim to such a character may be preferred. And what we thus say of an individual, we affirm also of a society or church of individuals. Now all this we charge that Mr. J. unequivocally denies, *if his language is a just exponent of his thoughts.*" What basis we have for this assertion will appear still more obvious in what follows.

(s) Here it will be seen that the sentiment broached in the above extract from our review is pronounced to be in "total contradiction to the entire spirit and scope of heavenly truth." As this extract contains in part what Mr. J. himself has expressly admitted to be sound, viz., that man is innately altogether evil, we must presume that this is not what he regards as "totally contradictory to heavenly truth." The position, therefore, which is to bear the brunt of his denial is that respecting "superinduced character," and this is a question not to be *begged*, but to be *argued*.

(t) This will depend upon the character of the reasons which caused the one to reject what the other accepted. The mere act of acceptance would not of itself *make* one better than the other, but it might *prove* him to be better, or in a better state, as being more disposed to exercise self-compulsion and therefore more receptive. In the parable of the sower the different kinds of soil represent persons of different degrees of receptivity, and to our apprehension moral desert, or moral responsibility, is implied in the entertainment with which the Word of life meets. By the use of the term "capacity" in a somewhat kindred connection we meant nothing more than that acquired capacity of reception and conjunction which is the result of yielding, by self-compulsion, to the Divine influx. We had not in mind any original difference among men in that respect.

The true grounds on which one human being, whether man or angel, can be justly pronounced "better" than another when all are natively evil, or, if you please, diabolical *in se*, deserves to be well considered, especially as the elucidation will lay open, if we mistake not, the true nature of Mr. J.'s fallacy on this head, for such we venture to denominate it. It is a fallacy of an exceedingly subtle character, and one which we *felt* long before we were able precisely to *define* it. It lies very near, in fact, to the core of the greatest moral problem in the universe—the relation of the freedom of man to the absoluteness of Jehovah.

We observe in the outset that two grand co-ordinate truths must ever be held in conjunction, to wit, that man has no power to think truth or to do good of himself, and yet that he is to do both *as of himself*. It is not materially varying this statement to say, that while man's hereditary proprium is so wholly evil and infernal as to incapacitate him for any good in himself considered, he is yet so constituted as to be susceptible of acquiring a new and celestial proprium acting under the influence of which he may properly be said to be *better* than he was before, and *better* than another man who is not prompted in his actions by a similar influence. In like manner he confirms an infernal proprium by yielding to evil. The process by which this celestial proprium is acquired is very fully developed by Swedenborg,

(A. C. 1937, 1947). The amount of it is, that it is by means of self-compulsion in speaking truth and in doing good. Of this proprium he says, "that if man does not obtain it by *compelling himself*, he never will obtain it by not compelling himself." In this course of self-compulsion there is the very essence of freedom, and the exercise of freedom is at once the basis of moral obligation and of the predication of character. A man acting in freedom according to reason is unquestionably constantly superinducing upon himself a *character*, which according to circumstances may be denominated *good, better, or best*, as viewed in relation to other degrees. So that while it is most true that man viewed in himself, in the very anatomy or osteology of his being, in his native and congenital proprium, is utterly destitute of good, yet it is equally true that he does, by the proper use or the abuse of his faculties, develop a moral character of which good or evil, virtue or vice, praise or blame, may be legitimately predicated; and this is clearly recognized in the use of all language human and divine. Now Mr. J. is evidently bent upon going back of, beyond, and below all that is thus *superinduced* upon a man's nature, and looking upon this substratum as the immediate product or emanation of the Divine Esse itself, he so effectually merges it in the Divine and the Infinite as to lose sight of the great fact of a *proprium* pertaining to man, the acting of which determines his character as a responsible being. In avoiding Scylla on the one hand he falls into Charybdis on the other. The consequence is, that from such a stand-point it is next to impossible for one to see and realize the moral distinctions which must govern on the plane of creatures. As the Divine is infinitely removed from the effects of good or of evil, and as such a man views himself in the Divine, why should *he* not enjoy the same immunity? Why should he not adopt the language of Elihu in Job: "Look unto the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him; or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man." But the infinite Jehovah is inaccessible to all considerations of this kind, and why should not those be also whose intelligence is sufficiently elevated to recognize themselves as essentially identified with Him?

It is here, then, if we mistake not, that Mr. J. has fallen into an abyss of speculative error. He has ominously overlooked or mistaken the true doctrine of the proprium, and on this ground cherishes a secret aversion to the idea of one man, or one body of men, being any better in the sight of God than another, which feeling betrays itself by the perpetual endeavor to load the theory with opprobrium as necessarily involving the *assumption* of superior sanctity, the *proclamation* of merit, the *advertisement* of one's special or exclusive interest in the divine favor, all which is in fact a purely gratuitous aspersion of a grand truth of heaven. Our author in speaking of certain spirits who abused the doctrine of human dependence so far as to make it an excuse for utter passivity, says, "yea, so far did they carry this principle, that when any evil insinuated itself, they gave themselves up to it, imagining it to be permitted, because they were not sensible of any resistance to it from within: but these spirits are such, that they are as it were without any thing of their own, or any *proprium*, so as to have no principle of determination, in consequence of which they are among the unprofitable." Such is doubtless always the tendency of a disposition to merge the human in the divine, which with many seems the only refuge from the horrible alternative of the Calvinian dogma of election, while in fact it stands in very close fellowship with it.

From all this it will be evident what answer we have to make to Mr. J.'s intimations that we have not weighed very understandingly the fact "that heaven is not made up of the *proprium* of the angels," and that we consider "the angel to be better *in se* than the devil." The position is true in one sense and false in another. Heaven is not made up of the *hereditary proprium* of the angels, but as their *vivified proprium* is a direct derivation from the Divine Good, there is no impropriety in recognizing that as an element of heaven.

"Heaven is heaven from the Divine there, for the angels who are there, so much as they have from the Divine of the Lord, so much they constitute heaven, but so much as they have from themselves, so much they do not constitute heaven." (A. C. 9479.) If therefore the angels *have* any thing from the Divine, that becomes a constituent of heaven.

(u) It is not the citations themselves adduced by Mr. J. which fail to make an impression upon us, but the construction he puts upon them and the wrong end to which he applies them. We bow to the authority of the legitimate reading of Swedenborg, but we do not admit that Mr. J.'s reading answers this condition. To our understanding he sinks human agency so completely in the divine as to deprive man's doings of a truly moral character; nor does his verbal denial of the fact make any impression upon us so long as the whole course of his reasoning manifestly implies it. We do most assuredly still prefer to think that one man is made interiorly better than another by the indwelling of the Divine in him, while we utterly repudiate the sequence he attaches to it, that such a man will of course deem it proper to call public attention to the fact. We deny entirely the necessary connection which Mr. J. affirms between a man's *being* a better man than his neighbor, and his offensively *proclaiming* it. As to any lien which John Calvin may have upon our affections, it is much less, if possible, than what he has upon our convictions, and if this is to be estimated from the drift of any thing we have advanced in the present discussion, it will be too slight, we opine, to create us any disturbance even if we were threatened with an immediate foreclosure.

(v) If there is any thing more here than a smart play upon words, we fail to perceive it. Our charge is, that Mr. J., by condemning separation from the old churches, denies the necessity of a visible dispensation of the New Church on earth. How does it meet this charge to accuse of holding an "ecclesiastical disorganization," when it is palpable that we discard not a single principle of true order, but insist upon precisely that organization which is adapted to a spiritual body. We suspected that the true constitution of the church as at once visible and invisible might be beyond Mr. J.'s ken, and framed our remarks with a proviso on this head, which it now appears was well-timed.

(w) Our language is, "sounds extremely like an inculcated abrogation of these rites altogether;" by which phrase we intended nothing more than to intimate our views of the *tendency* of Mr. J.'s sentiments on this head. The manner in which he speaks of the Sacraments in his pamphlet seemed equivalent to a consent to the doing away with the ordinances altogether. The declaration made by Mr. J. in the present connexion, that he has not "the remotest conception of the obligation of the sacraments upon the conscience at this day," shows that our impression was not altogether unfounded. He partakes of the Eucharist, not as an institution of divine appointment and having a peculiar efficacy *per se* to further the ends of a spiritual life, but simply in compliance with usage, and to express a kindly sympathy with his brethren in the fellowship of the church. If he regarded it as a really divine institution, it cannot well be supposed that he would be unable to conceive of it as having a binding force on the conscience at the present day. This is a point, however, on which we have no disposition to press our argument, not as being in itself unimportant, but as of far less moment than other matters connected with his theory of non-ecclesiasticism.

We here close our remarks. We had thought at the outset that we might safely leave the rejoinder to suggest its own comments, but getting our hand once in to the business of reply we found it not so easy to arrest it. The whole matter has drawn somewhat largely upon our space and perhaps upon the patience of our readers, but we console ourselves with the idea that some points of interest relative to the principles and order of the church have been set in a clearer light.



## ARTICLE V.

## EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

*(Continued from p. 136.)**Concerning a Spiritual Idea—what its Quality.*

1735. It is permitted to adduce a single example in order to illustrate the quality of spiritual ideas, [which are such] that, if barely one word is uttered—as all words are ideas—then that word is, as it were, put on [by spirits], and thus they are accustomed to act inwardly within that word; as, for instance, a certain angel on hearing the word “Servant,” immediately as it were put it on, and so prayed from it, signifying by such a representation that he was a servant and accordingly prayed as a servant, for the sake of testifying humility; but that such a state of things can exist is perceived by no one except a spirit, or one who is in a spiritual idea. There are many things of this nature.

*Concerning those who constitute the External Skin, and its Coats.*

1736. There are very many of such a quality that they constitute the external integuments of the body, with a difference from the face to the feet. (With these I held much conversation, and even on this very subject: those who constitute the foul outermost skin are such as in the life of the body abide in the literal sense, but those who admit interior things, though they do not perceive them, but merely abide in them as in a kind of external sense, they are the interior coats of the skin.

1737. For there are those who abide indeed in the literal sense of the Word, but yet from various causes admit an interior sense, to wit, while they seek to establish their own theories (*theses*) or articles of faith, for which purpose they draw [from the Word] affirmative proofs whatever may be their opinions, and even such as are interior, which thus fall in with their theories; more especially do they do this where such interior and inmost things favor their cupidities and their opinions at the same time; otherwise all such interior and inmost things, when viewed by them simply in themselves, they disrelish and reject, holding them almost in aversion, and becoming their enemies and opposers, except so far as they can claim to have originated them as something new, for they love them in reference to their own glory and praise, though they do not understand them.

1738. They represent or constitute such things inasmuch as the external skin communicates by fibres and vessels with the interiors and inmosts of the brain, from whence come its sensations. The skin and its coats imbibe also the most subtle things of the world, and transmit

them to the brain, to say nothing of their brain exhaling a very attenuated kind of fæces, as appears from the santorian perspiration (?).

1739. With these spirits it is not easy to form a connection, nor can they mingle with the angels, for they favor their own opinions and their own cupidities, and prefer themselves to others, nor are they willing to admit interior things, which are destructive to their phantasies and lusts, as when it is said to them that there is a special sense and perception of interior and intimate things, that a spirit does not live from himself, that he is a mere organ of life—this they are averse to, for they would fain live from themselves, as would all they also who constitute the coats. Some, however, can understand the fact to be so, but still they do not wish it to be so.

1740. There are also besides these certain spirits who constitute the interiors of the cuticular covering of tolerably upright character, who suppose that the things which proceed from those who constitute the external skin do really emanate from themselves, thus attributing many things to themselves which do not belong to them. They were such in their life-time as claimed a great many things as proceeding from them which yet were not theirs, not indeed from a self-love that led them to prefer themselves to others, but from a certain cupidity, and pleasantness, as it were, besides various other causes. I spake with them [and found that] they were well-meaning, apprehending what was said, only that they raved somewhat in imagining things done by themselves which were really done by others. (1748, March 27).

1741. In a word, insanities, that is, phantasies reign with all those who constitute the externals of man, for externals are such that they act against internals, and yet they are held by internals in their proper connection and order, although they do not wish to appear to be governed by internals but by themselves. Such phantasies or insanities are very numerous, and arise from numerous causes, wherefore as long as they are in them they constitute such externals, especially skins and membranes, which act against internals. A very large portion of those from this our earth are of such a character, for our orb is in externals, and almost wholly rules internals, and as much as this ascendancy prevails, so much are its inhabitants tormented in the other life, until such phantasies are so far moderated that an equilibrium can be established, nor are they previously permitted to act as such membranes, but they are without or below the body of the Grand Man in the lower earth, and various places of hell, from which they are taken out and elevated in order to constitute such things as above described. While they are being perfected in these, by means of the many vexations they there undergo, they are advanced to more interior states and thus into heaven, for all the membranes become more perfect in proportion as they approximate what is more interior and intimate; yea, there is nothing given in the human body except from membranes; from these are the organic forms which are actuated by blood and spirit, which are themselves also organic forms, but active in respect to others, though still void of any life but what is from the Lord. The active powers of life are called celestial, the passive, spiritual, and as

celestial things or love ought to rule spiritual things, and not spiritual celestial, so in like manner are things constituted in the body. The nature of the influx of the one into the other may appear in some measure from the organical structures of the body, but because the subject is one of so much vastness, it can never be understood except in its most general features, as far as may be necessary to serve for forming ideas, which the Lord fills and vivifies according to uses and end. 1748, March 27.

## CORRESPONDENCE.

### “SWEDENBORG AND GENESIS”—REJOINER.

PROF. BUSH,

DEAR SIR :—Although I had no thought of your publishing my former letter, yet I am not sorry you did so, as it shows your desire to present both sides of a question to your readers. It seems to me, the subject involved is worthy a more careful examination; and although too much engaged in professional duties, of a very different character, to admit of my doing justice to such a subject, I venture to send you such reflections as are called forth by the remarks of your correspondent. And here permit me to express my thanks for the kind manner of his notice, and to assure him, that I had no intention of doing Swedenborg an injustice. He advises to study this subject as we do geology, astronomy, and the other exact sciences. This is just what I am anxious to do. The facts on which all of these sciences rest are first to be examined, and definitely ascertained to be *facts*, before we are prepared to draw an inference. So in theology; we must first have facts to deal with; and these facts, as in other sciences, must be of such a nature that our senses can take cognizance of them. In natural theology we are surrounded with these facts, and reason has material to work upon. But in revealed theology, the case is different. Its very nature requires the exercise of faith. The facts revealed cannot be verified by our senses. Reason cannot grasp them; for in that case the subject would need no revelation. How, then, can we study revealed theology in the way we do the natural sciences? How distinguish between the true and the false revelation?

Your correspondent thinks they must be rationally and spiritually *eaten* before their quality can be determined; and quotes the venerable adage, “The proof of the pudding,” &c. Our first parents acted upon this principle; but would it not have been more prudent had Eve first tested the quality of the fruit in some other way, before she ventured to eat? Might not the moral poison, thus infused into our race, have been avoided? The true solution of this problem brings me back to one of the main points in my former letter, viz.: When the Almighty has seen fit to make any direct revelation to mankind, it has been accompanied by some *physical* demonstration, which we call a miracle, more wonderful in itself than the revelation to be verified. This furnishes evidence, suited to our present existence, and places the science of theology on the same footing with geology, astronomy, &c., without which, our faith would be mere credulity; and a lifetime might be spent in the study of a system of inferences, based on plausible or fanciful assumptions merely; or on communications from the spirit world, such as we now witness, whose truth or falsity we cannot know, any more than we can the source from whence they emanate, or the character and knowledge of the spirit who sends them.

I admit the fascinating character of Swedenborg's writings, but do not perceive any the less need of physical evidence on that account. If I understand your correspondent correctly, he admits this evidence to consist mainly in the fact, that those who give themselves up to the study of his works, without requiring such positive evidence of



his divine inspiration, do, eventually, come to believe in their divine origin and authority.

If man was a perfect being we might suppose him capable, by the mere power of reason, to decide what was, and what was not, of divine origin. The diversity of opinions, however, on these subjects, shows that he has not this power; and the Almighty, by accompanying his revelations hitherto with physical demonstrations of his presence, does not recognize any such capacity in our race. May we not account rationally, on psychological principles, for the phenomena of belief, cited by your correspondent? In many of the curious experiments which pass under the name of animal magnetism, we have seen the will and belief of one person wholly subjected to the control of another—the body of one, as it were, *possessed* by the spirit of the other. The magnetizer, for instance, may pass a dish of raw potatoes to his captive, asking him to take a peach. They will be devoured with a relish, and the flavor extolled; excite his acquisitiveness, he will fill his pockets; touch his combativeness, and he will fight for more. We know also, from recent developments, as well as from sacred history, that persons in the body may be possessed by spirits out of the body, and made to believe, for the time being at least, just what those spirits represent.

Now if spirits can play such freaks with poor humanity, may they not have some influence on our belief, or disbelief, especially when we give our minds up to read, study, and ponder over such things as “seem, at first, far-fetched and improbable,” without, as we proceed, demanding such evidence as is suited to our organism in this present existence?

Your correspondent answers one of my former queries, but not to my satisfaction. Had Moses professed to be the *compiler* of history, he would have been excusable, most certainly, for having handed down to posterity the history of the world as he found it, recorded, as is affirmed, in myths and allegories. Whatever may have been the mode of recording history, previous to his time, matters not. His authority was not derived through any such channels. Its source was such as enables it to supersede all history, coming as it did from the Author of the events in question. Few authors use language so definite and precise. Look at his prophecy recorded in the 28th chapter of Deuteronomy, where he foretells the fate of the Jewish people. If the events communicated, which were to transpire at various intervals through a series of 3,259 years after the record was penned, were to be so exactly conformable to the language used, what good reason can be assigned why the same author should give, what he purports to be, the previous history of the world in myths and allegories? And if so given, why the gratuitous assertion that it is a true account of the “generations of the heavens and the earth?”

Your correspondent accounts for this by the fact, that the Jews were not more deceived in this than they were by the prophecies relating to the coming of the Messiah. He forgets, however, that this was no fault of the prophetic language. The Jews, like many in these times, took that portion which pleased their vanity and self-love, in a literal sense; while those passages which seemed contradictory and unaccountable to human reason, were disregarded. But when the picture came to be filled up, it was seen that every sentence had its appropriate and literal meaning. Like the stones in a mosaic, however incongruous they might appear when disarranged, all were needed to complete the harmonious whole.

I would not be understood as doubting, that all this history has a spiritual meaning, but the negative assertion that it is “*factitious*,” so far as relates to physical events, needs the most overwhelming testimony, or else it militates greatly against the *authority* of Swedenborg's interpretations.

Your correspondent refers to geology as furnishing this overwhelming testimony. Here we shall be on terra firma. This kind of evidence is tangible, and suited to our senses, and those who contend for the literal meaning of the record, cannot object to it. It is a history written by the finger of God upon tables of stone, without the assistance of any mortal medium. If this contradicts the Mosaic history, when interpreted in accordance with the “legitimate rules of criticism,” we are bound to admit the next most plausible interpretation.

When an author, in any department of science, to be more definitely understood, accompanies his work by a glossary of terms used therein, it would be unfair in any criticism not to allow him the benefit of such definitions. In the Holy Scriptures we are

expressly told, that one day with the Lord is as a thousand years, and a thousand years as one day ; in short, that time with the Eternal is not counted as time is with us.

Your correspondent does not favor us with the facts on which he relies for evidence, but bearing the above in mind, let us see wherein geology disproves any part of the Mosaic history.

“In the beginning God created the heaven and the earth.” This is as precise as it is brief and comprehensive. If they were not so created *physically*, how came they to exist? Were they eternal? Geology goes not back so far into the past, and cannot, therefore, be admitted as a witness, to say yea or nay.

Moses was preparing for the Jews a moral code to teach them their duties, both to God and man. What more suitable, therefore, in the first place, than to show to whom they were indebted for the earth they trod on and the air they breathed. He does not say how long the Almighty was in creating the heaven and the earth. Whether the matter, of which they consist, first had being in the form of gas, water, or rocks. Whether they were the result of nebulous condensation, occupying for their completion myriads of ages, or whether He spake them into existence in a moment of time. Whether the earth came ready prepared for the habitation of man, or whether it had to be subjected to a long series of transmutations and natural changes before it could be a suitable abode for the human race.

The curious may here consult geology ; it will reveal some interesting truths. But God gave by Moses just what was suited to his purpose—no more, no less. His simple statement of the fact does not interfere with the manner, and only refers to time, to show that it was in the beginning—the first act of creation which has reference to the human race, and lays the foundation of the doctrine of their accountability to the Deity.

The first day began in darkness ; it ended in light. “God said, Let there be light, and there was light.” Geology does not contradict this.

The second day witnessed the creation of the firmament. The atmosphere was prepared to sustain life. The clouds which float in the heavens were separated from the waters which lie upon the bosom of the earth. Geology is still silent.

The third great day, or period, was remarkable for the first appearance of dry land. Gravity had drawn the heavier particles of matter together at the bottom. Earthquakes or volcanic heat had elevated mountain ranges ; valleys were formed ; and the waters were gathered together. The earth was brought into a condition to sustain life in its lowest grade—vegetable life in the form of grasses. This is all in accordance with philosophical induction. Nor does a particle of geological evidence appear as yet to disprove this order of creation.

In the fourth day the great luminaries are established in the heaven. Geology knows nothing to the contrary ; but it is supposed that astronomy may object to this arrangement. Let us see on what grounds. Was it not as easy for the Almighty to create the light before he did the sun, as it would have been to reverse the order? We might as well insist that the earth was created before the matter of which it is composed had existence. Indeed, if the theory is well founded, which supposes that all the planets composing the universe are the result of nebular condensation—that all matter first existed, diffused in a gaseous state—it follows of course that light, being matter, as first created was a diffused substance ; shining by virtue of an inherent quality ; and that its collection into luminous bodies was a secondary operation. In this the Mosaic order is beautifully sustained. Light, created on the first day ; consolidated, and forming the centre of the present solar system on the fourth. Philosophical induction here receives a ray of light from this record, while, in turn, it corroborates the inspired historian.

We now come to the geological era. The fifth day teems with life. The waters are commanded to bring forth abundantly. Fowls also, which fly above the earth, were created at this time. If there is any thing revealed by geology, which strikes the student with amazement, it is the vast amount of this animal life which the waters have brought forth, and which has been successively entombed in the bowels of the earth. The command to bring forth and multiply was surely taken, in a literal sense, by these “moving creatures,” and most faithfully was it obeyed.

This certainly harmonizes with the Mosaic account ; but to render the coincidence perfect, the relicts of these birds ought also to be found in rocks of this period. Till 1838 no such thing was met with, and Moses might have been supposed to have mistaken the day of their birth. At that date, Dr. Mantell described some fossils ; among them, a leg bone, which was supposed to be identified as having belonged to a water-

fowl. The discovery was regarded as of great interest at the time, but it was reserved for our own countryman, Pres. Hitchcock, to enlighten this dark page in the physical history of the globe. He found and described the foot-prints of numerous species of birds, treasured up in the sandstones of the Connecticut valley. Had they been located by the theologian, merely to sustain the credibility of Moses, a more appropriate position, in the geological series, could not have been selected.

Here, also, we have some data as to the vast length of time occupied by these days or periods. The fifth begins with the record made by the first fossil shell, and terminates only with the appearance of fossil mamalia, or land animals. None but the geologist, who is somewhat acquainted with these records, can form any adequate idea of the length of time which must have intervened, and his conception will expand as his knowledge of facts accumulates.

I think you have, somewhere, objected to these long days, on the score that the seventh day of the week, commanded to be kept holy in commemoration of the day or period on which God rested from all his work, was too much out of proportion, in length of time to the original period, to be celebrated. Allow me to ask if these are any more out of proportion to one another, than the length of our own lives are to that of the Eternal? On the contrary, is not this disproportion very fitting for beings such as us who constantly need reminding that our brief existence here on earth is so rapidly drawing to a close?

The comparison between the two records continues equally interesting on the sixth day. According to Moses, man was not created till the earth had been stocked with land animals. What says geology? Go unfold the strata till you come to the tertiary deposits. You there first find evidence of the existence of many such animals as were said to have been created on this day. It does not appear to have been a gradual change from the fifth to the sixth day. The beds in which their respective fossils repose, are distinct in character, position, and fossil contents, and form the line of demarcation between two great epochs of geological history. The remains of man, however, do not appear in these tertiary beds. Land animals had become abundant, but "there was not a man to till the ground." Geology proves this statement to be literally true; and this condition lasted for a long period, as we count time; for these strata are of vast extent in some localities, and are rich in the variety of species which are now extinct. Before the day closed, however, this want, according to Moses, was supplied; the human race was brought into existence, and the work of creation ended. Geology records this fact, and then its volume closes also.

The days of man are as yet so recent that his relics are only found in the most superficial soil; in gravel beds; in rocks now in process of formation; or entombed in beds of lava thrown out from volcanoes known to have been active within the age of history. This search properly belongs to the antiquarian; and with all his aid, aside from sacred history, it would seem to be difficult to prove the race to be even six thousand years old. I am aware that Chinese records have been cited to establish an antiquity inconsistent with the Bible genealogy; but if your correspondent is correct in assuming that all histories in those early days were recorded in myths and allegories, surely these Chinese records also must partake of this same mystic uncertainty. It will hardly answer to discredit Moses on this pretext, and allow the other historian to retain authority.

Upon this hypothesis, it may be asked, what period of the world's history do we live in? May it not be answered, the seventh? The great sabbath! the rest of God! when the creative energy has ceased. The very period, in fact, which we are required to celebrate, by the devotion of one-seventh of our time. What could be more appropriate, or better adapted to the brevity of our mortal life, than the substitution of one day with us, for a thousand years with Him; and that this should be repeated at so brief intervals of time, as to leave us without excuse, if we forget the author of our existence. Neither Geology, nor any one of the natural sciences, affords the least evidence, that a single living species, in the animal or vegetable kingdoms, has been created since the birth of man.

Your correspondent cites Geology, also, as disproving the Noachian deluge. Had he contented himself with saying, that such a deluge was not proved by any geological fact, as has sometimes been asserted, it would not have elicited remark; but it is difficult to designate any fact known to the geologist which can warrant the position assumed. There are many natural phenomena imaginable, which may have caused such an event; but the simple fiat of the Almighty, it would seem, ought to be sufficient with the believer, to

account for its possibility. Geology proves that all parts of the earth have been submerged, and many portions repeatedly. What peculiar effects must necessarily have been produced by the deluge in question, might be an interesting inquiry for your readers. At most, however, it would seem to be but one washing, more or less, upon its surface, which could be distinguished by the geologist about as readily, as could the effects caused by the overflowing of the Mississippi, in the year 2349 B. C., from any subsequent inundation. The waters may have risen and subsided, in some places, so gradually, as to have caused little change. In others, they may have swept over the surface with resistless force, removing large beds of gravel, and loose material, from one locality to another. All the geologist could determine, would be the fact, that the place had been submerged or overflowed. If this detritus contained the bones of man, or any of his works, he would know this to have taken place within the human era. If it contained none of these, he would still have no evidence that the effects he witnessed had not been produced by the identical flood of waters described by Moses.

The whole argument seems to be encircled within a very small compass. The things described do actually exist. All admit they were not eternal—they must, therefore, have had a physical creation. Geology proves them to have come into existence in the precise order related by the historian. The inspired volume gives a key to the only doubtful phraseology. The veracity of the prophet is vouched for by the most astounding miracles on record; and our Saviour and his disciples quote and refer to these writings, in a literal as well as a spiritual sense. Whatever, therefore, of a hidden spiritual meaning may be enveloped in the language, whether suited to our comprehension in this life, or that which is to be, it seems unreasonable to set it aside, as not the true history of the physical creation, without evidence both physical, rational, and miraculous, equally or more conclusive. Until that is produced, it cannot be unsafe or improper to apply the test of the prophet Isaiah, to all spiritual communications, from whatever source they may profess to originate:

“And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? **TO THE LAW AND TO THE TESTIMONY; if they seek not according to this word, it is because there is no light in them.**

Respectfully, &c.,

G. E. H.

#### LETTER FROM M. LE BOYS DES GUAYS.

The following letter, addressed by our friend, L. B. des Guays, to Dr. Rœbrig, was intended to have been inserted in a previous No., but was crowded out by the press of other matter. It will be seen on perusal that the proper rendering of two disputed passages in the “True Christ. Religion” (Nos. 103 and 689) had been submitted to his consideration, upon which he gives his opinion. Of these the first is that relating to the true sense of “limbus,” on which our readers will recollect we not long since had an article. On this point we are happy to perceive our own judgment confirmed by that of L. B. des G. The other has reference to another item, to which we have not hitherto alluded in our pages. That it may be understood we give the original Latin, the common English version adopted in the English editions, and the amended translation to be introduced, as we think with the utmost propriety, into all the future editions published by the Am. Swed. Print. and Pub. Society.

*Latin.* Amst. 1771.

“*Quod preparata sit via per Baptisma Johannis, erat causa, quid per illud, ut supra ostensum est, introducti sunt in Ecclesiam futuram Domini, et in Coelo inserti sunt illis ibi, qui expectaverunt et desideraverunt Messiam, et sic custoditi ab Angelis, etc.*”—*T. C. R.* 689.

*English Ed. as first re-printed by A. S. P. & P. Soc.*

“The reason why a way was prepared by the baptism of John was because, as was shown above, it served to introduce mankind into the future Church of the Lord and to insert them in Heaven among those there who expected and desired the Messiah so that they could be guarded by the Angels, etc.”—*Id.*



As amended in the forthcoming edition by the A. S. P. & P. Soc.

N. 689. "The reason that a way was prepared by the baptism of John was, because by it, as was shown above, those who expected and desired the Messiah were introduced into the future Church of the Lord and were inserted in Heaven among those there, and thus were guarded by the angels, etc."—*Id.*

With these preliminaries, the letter will be read with much interest.

ST. ARNAUD (CHER.), Jan. 28, 1854.

MY DEAR FRIEND AND BROTHER,

Your second letter was received this morning, and as you have submitted, in it, certain points to my consideration, I proceed at once to examine them.

Let us begin with No. 103 of the True Christian Religion. As you perhaps have not with you the first volume of my translation of that work, I copy the passage in question as it is there given.

"L'âme qui vient du père est l'homme lui-même, et le corps qui vient de la mère n'est pas l'homme en soi, mais il est d'après l'homme : C'est seulement son vêtement tissu de choses qui sont du monde naturel, tandis que l'âme est composée de choses qui sont dans le monde spirituel ; tout homme après la mort dépose le naturel qu'il a reçu de la mère, et retient le spirituel qui lui vient du père, et en même temps autour de ce spirituel une sorte de limbe tiré des parties les plus pures de la nature."

You see in the first place that by employing the word "choses" (things), I have avoided the difficulty, which you and your friends suggest in regard to the word "talibus," which the English translation renders by "of such materials;" and secondly, the word "limbe" being often used in French to signify "border," "limit," I have preferred it to all other words for expressing the "limbus" of the Latin text.

As to the word "naturæ," I think it impossible to render it by any other word, or even circumlocution, than "nature," for there would be great danger of making our Author say what he never intended to say. I have often had occasion to remark, that it is in endeavoring to make Swedenborg's meaning clearer, that his translators wander most widely from the real sense of the text. On the point in question, therefore, it is better to let every one put his own interpretation on the word "nature" as here employed. You can besides compare with this passage what is said in the "Divine Love and Wisdom," n. 257, § 5 and § 6.; also, "Divine Providence," n. 220, where you will find this expression: "Post mortem retinet puriora naturæ quæ proxima spiritualibus sunt, et hæc sunt tunc continentia ejus."

Do these "puriora naturæ" (purer things of nature), enter into the spiritual world and reside there along with the man who has become a spirit, being disengaged from the "crassiora" (grosser), which he put off at death? In the answer to this question lies the real difficulty. We must first determine the quality, or, as Swedenborg would say, the *quale*, of these "puriora naturæ." Now you know that in the heavens the two kingdoms of the Lord, the celestial and the spiritual, although there is nothing in common between them, are yet united one to another, and this is by means of certain intermediate angelic societies which are called celestial-spiritual (see II. and II., n. 27), because they are connected at once with the celestial and with the spiritual. Can we not, then, with reference to the creation of the universe, which is made up of the spiritual and natural worlds, conclude by analogy that certain intermediate substances have been provided to bind these two worlds together? The universe being a coherent whole from first to last, and this whole being composed of things which belong to discrete degrees, cannot cohere together except by means of intermediates; and "that which is intermediate," says Swedenborg, "must derive something from that which is on both sides of it, otherwise it cannot serve as an intermediate" (A. C. 4585). I should therefore be inclined to think that these "puriora naturæ" are the intermediate substances which are so called in these passages of our author, because they appertain to the spiritual and to the natural. I submit these observations which presented themselves to me as I read your letter; you see besides that they do not at all destroy your two hypotheses, and may even serve to explain them. At all events I persist in believing that the word "nature" ought to be preserved in the translation of n. 103. Perhaps an explanation might be added in a note if it should be thought proper.

As to No. 689 of the True Christian Religion: We must, I think, carry ourselves back to the period in question, that is, when John baptised in the Jordan. Conse-

quently, those are treated of who were to form on earth the germ of the first Christian Church, and of their insertion in Heaven as to their spirit, among those of the preceding Church, who had expected and desired the Messiah while they lived in the world; that is to say, who had believed in One God, and had lived conformably to the precepts of the Decalogue, shunning evils as sins; for this was to expect and desire the Messiah. Although the Last Judgment had not yet been completely executed in the spiritual world upon the devastated Jewish Church, such persons, nevertheless having lived good lives were associated in the Spiritual World with angels by means of influx, and could transmit this influx to those on earth who had been baptised by John, and who then, as to their spirit, were inserted in Heaven among them. Besides these grounds, I had the less hesitation in rendering the perfects "expectaverunt" and "desideraverunt" of the text by pluperfects, because our Author rarely employs this tense and often uses the perfect, where the French language, more exacting in its nature, requires absolutely the pluperfect, I therefore translated the passage as follows:—"Si le chemin a été préparé par le baptême de Jean c'est parceque par ce baptême, ainsi qu'il vient d'être montré, ou était introduit dans l'Eglise future du Seigneur, et inséré dans le Ciel parmi ceux, qui avient attendu et désiré le messie, et qu'ainsi ou était gardé par les Anges."

We have but little news for you. Doubtless you have heard from Paris that a Polish General has adopted our doctrines. This information having been carried to England by M. Moisson, of St. Malo, I have been asked for the details, and have sent to England a copy of the letter which the General wrote me. This letter must have been inserted in the Intellectual Repository.

I have, however, good news from Paris. Harlé writes me under date of 22d instant—"I have been with Poirson to visit the Jews' Hospital, where he has a friend (not a Jew), a young physician at the head of the pharmaceutical department; a charming young man who seems full of zeal to initiate himself, by the aid of those about him, into the study of the Hebrew Bible, at the same time reading the Arcana Celestia. But the principal object of our visit was to see one of his Hebrew masters, a new and interesting acquisition to our ranks—a poor Polish Jew, under treatment at the Hospital for a malady of the bones of the hands and feet, sufficiently versed in the writings and literature of his nation to have filled the office of officiating minister at Dijon. He seems to have found in a volume of the *A. C.* (the second), lent him by his pupil, a realization of the dream of his life, an internal sense of the Word, besides information of the other world, showing more than one coincidence with the antique notions which the Hebrew and Rabbinical authors seem to have borrowed from the Ancient Church. I therefore made inquiries of him in regard to the books which interest us, and among them I found that he possesses the book of Jasher, which he is to send for from Dijon. His edition, he says, is that of Fürst, in Germany, and in Rabbinical character. Another Jew, a Pole, resident physician of the Hospital, is a Hebraist of great erudition, but in a state of mind which renders him less capable of appreciating our author. Poirson however has hopes of him."

This news will doubtless afford you much pleasure. When the book of Jasher shall have arrived at Paris from Dijon, and Harlé has examined it and has informed me what he thinks of it, I will let you know.

My anticipations in my letter to Mr. Andrews in regard to the Arcana Celestia, have been realised. The first 15 volumes are published and the 16th and last is well advanced. I am now at work on the 9th sheet, which ends with N. 10,298, so that in about two months the publication will be completed, and thus this beautiful and important work of Swedenborg will have been given to the world in the two widest known languages on the globe. It is true that in its publication, that of the True Christian Religion, and that of the Divine Providence, all our resources have been exhausted; but I hope that our brethren in the United States will place us in a condition to commence printing the "Apocalypse Explained," and the other unpublished works. You are on the spot, my dear friend, and you are also perfectly aware of the state of the Church here. You know how feeble are its resources, and yet what great services it could render to the Church at large, at the right moment, in consequence of the central position of France and its intellectual action on the surrounding countries, if we could continue without interruption the works we are desirous of publishing.

Your friend and brother,

LE BOYS DES GUAYS.

## NOTICES OF BOOKS.

- 1.—INDEX TO SWEDENBORG'S *ARCANA CÆLESTIA*; or, *Heavenly Mysteries contained in the Sacred Scriptures*. Vol. I.—A. to L. London: Wm. Newbery. 1853.

This grand work, for which we have been long longing, has at length made its transit across the Atlantic, and is safely deposited on our table. Nothing in the way of paper and type could be more acceptable. From a specimen exhibited a year or two since in the Intellectual Repository, we had formed high expectations of the forthcoming volumes; but the actual execution, we confess, has far transcended our hopes. It falls very little short of our highest ideal of an Index. Of its incomparable superiority to the former edition, the reader may judge from the fact, that a thick octavo volume of 640 pages comprises only half the entire work, whereas the whole of the preceding Index, was embraced in one volume of 450 pages of the same kind of matter. Some idea of the fullness and richness of the references may be formed from the fact, that the word "External" occupies 6 pages, "Internal," 18, "Faith," 10, "Good," 33, "Heaven," 10, "Influx," 14, "Life," 16, "Love," 13, "Lord," 70. Besides this, under many of the leading words are subdivisions, which go vastly to facilitate consultation. In fact, let any one article be compared with the same in the original edition, and the comparison will show that the present is a new era in N. C. Indexes. The work, though anonymous, is understood to be the labor of Mr. E. Rich, our London correspondent, of whose judgment and diligence it will be an enduring monument. It is published at the expense and for the "Society for Printing and Publishing the works of E. Swedenborg;" and being got up in superb style, comes at \$3 per volume, of which the first only has as yet appeared. It is, of course, a work of too much importance to the N. C. in our country, not to be destined to a reprint by the Am. Swed. Print. and Pub. Society; but as it will not probably be undertaken for some years, we hope the London Society which has performed such a noble benefaction to the Church, may in the mean time reap the advantage of an extensive sale in America.

- 2.—A DEFENCE OF THE WRITINGS OF EMANUEL SWEDENBORG; against the Charge of teaching Immorality, lowering the Standard of Christian Piety, and contradicting the Teachings of the Bible: being the Substance of two Lectures delivered in the Court House, in the City of Peoria, Ill., on Jan. 15th and Feb. 5th, 1854. By Rev. THOMAS STORRY, in Answer to two Lectures delivered in the Episcopal Church, by Rev. J. W. CRACRAFT. Published by request. Chicago: 1854.

This animated pamphlet has just made its appearance. It is a very pointed and pithy showing up of the misrepresentations and perversions of the teachings of the New Church, by a reverend traducer, who had undertaken to enlighten his people as to *what that Church really holds*. He being "first in his own cause," no doubt "deemed himself right; but his "neighbor has come and searched him out." Mr. Storry has fully exposed the false and distorted views which Mr. Cracraft gave of Swedenborg's doctrine, and that too in a very temperate, calm, christian spirit. As Mr. C. had mainly harped upon the "scortatory" string, Mr. S. in the present pamphlet virtually cuts that string, and puts a quietus upon his music, by unfolding, in a brief but comprehensive manner, the true drift of the "Conjugal Love," and vindicating it from the charges so frequently and yet so blindly brought against it. It is a production which we should like to see widely disseminated, wherever similar objections are urged. Judicious, plain, pertinent, conclusive, and good-tempered, are the epithets by which we should characterise it, and to which it is justly entitled.



## EDITORIAL ITEMS.

It is with no small regret that we make our pages the channel for announcing the information contained in the accompanying note. We regret the disappointment it will occasion to numbers of our readers who had counted much upon possessing the proposed portrait and had already made the requisite remittance. Some of them had made us the medium of procuring the crystalotypes. The sums forwarded to us for that purpose will be returned if not otherwise ordered:

"The undersigned Committee, who were appointed to take charge of the publication of a number of crystalotypes, from what was supposed to be an original miniature of Swedenborg, beg to give notice that, information having recently been received which casts considerable doubt upon the authenticity of the Portrait in question, it is deemed best to abandon the enterprise and return the moneys already received.

A. E. FORD, J. K. HOYT, THOS. HOTCHKISS,  
 JOS. H. BAILEY, F. L. WILSEY, M. D., C. SULLIVAN.

In answer to the many inquiries made of us respecting the non-appearance of the "New Jerusalem Magazine" for several months past, we would say that, as we have been informed, the suspension is only temporary; new arrangements in regard to the editorial department having delayed its issue thus far during the present year. The first No. of the new issue we understand will appear in the course of the present month.

The Annual Meeting of the General Convention of the New Church takes place at Portland, Me., on Wednesday, June 21st, 1854.

From the Report of the Proceedings of the "Connecticut New Church Association," held at Hartford, May 10th, 1854, we learn that there are, in the State, as far as can be ascertained, thirty-seven full receivers of the Heavenly Doctrines, twenty of whom are members of the Association and contribute to its funds. The amount thus far received for the current fiscal year is \$100. About \$80 are pledged as an annual contribution. Dr. T. H. Warren, of Thompsonville, has devoted much time and labor to the distribution of N. C. works, performing at the same time, as far as possible, the work of a missionary, and the Association is in hopes of being furnished with the means to keep him constantly employed in this field. The officers chosen at the meeting were DAVID N. ROPES, Meriden, President, JOSEPH ROPES, Hartford, Secretary and Treasurer, JULIUS HOTCHKISS, Waterbury, ZECHARIAH ORAM, Bridgeport, PALMER GALLUP, Mystic River, Executive Committee.

In the failure of the Crystalotypes mentioned above, it may be gratifying to many of our readers to be informed that a large Parlor Portrait of Swedenborg has been recently engraved by Mr. Andrews, of Boston, which is to be had of Otis Clapp, at \$1 50 each. We have not as yet had the opportunity of seeing a copy of this Portrait, but from what we have heard we have no doubt it is finished in the highest style of art, and both on the score of likeness and execution will be deemed a great acquisition by all who respect and esteem the memory of the illustrious original.

We learn that an important work is in preparation in Boston to be entitled, "Popery Adjudged; or, the Roman Catholic Church Weighed in the Balance of God's Word and Found Wanting." By Emanuel Swedenborg, with an Appendix and Notes and an Introductory Address. We do not understand this to be the title of any distinct work written and published by Swedenborg himself, but simply as designating a collection of what is to be found scattered over his writings, particularly the Apocalypse Explained and Revealed. We shall probably give a more definite announcement in a future number.

## OBITUARY.

DIED, at Pawtucket, Mass., Tuesday, April 11th, 1854, JOHN F. STREET, Esq., aged 61.

Mr. Street, as is well known, was an intelligent receiver of the Heavenly Doctrines, and a firm and decided adherent to the cause of the New Church.

He was religiously educated according to the views and forms prevalent in evangelical portions of the *Old Church*, and at successive periods of his early life was connected with two different denominations of Christians in the old country that are in most respects closely allied in sentiment (Methodist and Episcopalian). As, however, he continued to address his mind more sedulously to the consideration of religious subjects, and his rational powers were matured and expanded, he became dissatisfied with the doctrines held and the views taught in the church to which he was attached. He sought relief from the various sources that were then within his reach, but could not obtain any clear light or any effectual aid. This state of mind deepened, by degrees, until his understanding was overspread with the shadows of doubt, then of scepticism, and, finally, of unbelief in the Scriptures and all revealed religion.

It was while he was remaining in this latter condition of mind that his attention was providentially directed to the Doctrines and Writings of the New Church. Those who are acquainted with the teachings contained in these Writings can easily imagine and understand, better than we can describe, the change which soon occurred in all his thoughts and feelings. They were, to his tossed and troubled spirit, truly *a light shining in a dark place*. An entire revolution was effected in his mind. The gloomy cloud of unbelief was lifted, and the dark veil which before seemed to hang before the divine character and personality of the Lord and the truth of His Word, was drawn aside. He received the truth as here revealed, with ready assent, and embraced it with warm affection. So far as we are allowed to judge, his after-life was a continued effort to bring the truth into life; to exemplify, in outward walk and daily habits, the principles of genuine religious life. This is the testimony of all who knew him, both in and out of the New Church.

At the time of his departure from the natural world he had been a member of the external church for thirty-five years, and a believer in the doctrines nearly forty. He was, we believe, the first person who introduced a knowledge of the doctrines to the people of Pawtucket; and the society which has since been formed and now exists there, may be said to have grown up and flourished, under the Divine Providence, in a considerable measure through his aid and instrumentality.

The cause of the New Jerusalem, which, to his mind, was always the cause of the Lord and His Divine Truth, was very near his heart; and every effort or movement calculated to bring the blessed light of this New Revelation to the perceptions of men, or to deepen its influences upon the hearts of his fellows, found in him a ready response, a warm sympathy, and a decided support.

As he drew near the time of his dissolution his light did not grow dim or his hope fade. His faith in the Heavenly Doctrines grew clearer and brighter, while the consolation and support they afforded him were most solid and sustaining. Among the last communications that came from him, and the latest signs he gave, conveyed to his friends the distinct assurance of his clearer perception of the truth and fuller confidence in the doctrines of the New Church.

As his last hour drew nigh he was exceedingly calm, quiet, and assured. His mind retained all its clearness, regularity, and precision. His thoughts were frequently raised in adoration to the Lord for His goodness and mercy; and heavenly beings and heavenly influences seemed to shed their presence about him.

The physician who attended him remarked that he had never before witnessed any departure so serene and joyful. He passed away about half-past three o'clock. And in the forenoon he had collected his family around him, given some parting word to each, arranged several details of business, left directions in relation to his funeral and the future conduct of the family, and selected the Glorification in the Book of Worship, which was sung at the time of his burial. He also requested that the Word should be read; and when some of the attendants would have darkened his room a little by closing some of the shutters, requested them not to do it, remarking that he was going to a *light world, and a better one*.

So late as one o'clock he attended to some matters which devolved on him as a committee of the Pawtucket Society; and half an hour later, or two hours before his final leave, he dictated a note to the writer of this, informing of his condition, and requesting that he would hold himself in readiness to officiate at his funeral.

W. B. H.

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ORIGINAL PAPERS.

ARTICLE I.

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A SERMON.

BY REV. A. E. FORD.

“For the iniquity of the Amorites is not yet full.”—GEN. xv. 16.

IN a dream of divine origin, which Abraham had, Jehovah foretold to him, by way of giving him assurance concerning the multiplication of his posterity, that his seed, after serving a strange nation, and being afflicted by them four hundred years, should be delivered, and in the fourth generation, come to the land of Canaan, where Abraham then was. The words, “for the iniquity of the Amorites is not yet full,” or “is not yet consummated,” are evidently added to this promise as a *reason* why the occupation of the land by Abraham’s seed was to be deferred for such a length of time. It is as if the Lord had said—“In bringing thy posterity hither I have regard not only to thy reward in them, but also to the punishment due to the inhabitants of the country, and this punishment can not be inflicted until their wickedness has proceeded to the utmost possible length—until “they have filled up the measure of their iniquities.”

That which is here implied in the sense of the letter is an actual law of the Divine Providence, or one of those principles from which the Divine Being never departs in administering the affairs of the universe—for the reason that the universal good, although it might, for the present, seem to profit, would really suffer, and, in the end, be destroyed by such departures. This law, which we may call the law of fulness in relation to evils and falses, is such that they are permitted

to advance up to a certain limit, on arriving at which they are abrogated. The following propositions may serve to elucidate it.

1. It implies, in the first place, that evil has had a previous growth. Evil grows because it has a certain kind of life in it, not genuine life, but a life peculiar to itself. We say of a covetous man, that he is *dead* to every sentiment of generosity; but we also say that he is *keenly alive* to every thing which holds out a prospect of gain. Now, wherever we find a living thing we find something which has an *appetite*, whereby it is led to feed itself and so to promote its own growth. If we look at function and form, and not at mere shape, we can see that the terminations of the delicate fibrils, into which the roots of a tree divide themselves, constitute a kind of mouth, and that through this mouth, by virtue of an appetite for its appropriate aliment, the tree is always taking in its food from the soil and growing by means of it. None of the innumerable forms of moral evil will be found to offer an exception to this rule in nature. They are perpetually enlarging themselves, as a lion's whelp becomes a lion, or as a poisonous seed develops itself into hemlock or night-shade. Their appetite is the cupidities of the human soul; their food, the measures which those cupidities take towards their end, and their growth consists in the more formidable dimensions of the evil in its outward ramifications, swallowing up more and more of human virtue and happiness. Take for an example intemperance in our own nation. Time was, when it did not attract much notice; but now—as the crocodile is said to be produced from the smallest egg—it has advanced from trifling beginnings to enormous size, being sanctioned by bad laws, or not adequately repressed by feeble ones, until its growth is attested by multiplied houses of low revelry, and increasing numbers of those who go to destruction by them. Any evil whatsoever which you may select, either in the individual man, or the man formed of many individuals, you will find, on close inquiry, to have been smaller once, if it is now large, or if it is small to have been made so by counteracting influences.

Another reason why evil tends to grow is, because it has a perennial root in hell. From that root it is always in an effort to set new buds, to expand them, and ripen them into fruit. The hells tend to ultimation. The burning desire of the devils and satans who dwell in them, to ascend into the world of spirits, where they are nearer to this world, shows that their influx seeks this outermost sphere of creation, mischief here being its last end or term of progress, short of which it cannot rest content. Hell is a vast collection of dungeons and work-houses; the desire of enlargement pervades every bosom there yet more ardently than prisoners in our penitentiaries feel it; they long for freedom to indulge their delights of ravaging without restraint. The Divine Providence permits this tendency, within certain limits, to reach effects; for evil spirits in the world of spirits, by communicating on the one side with the hells, and on the other with the world, are, so to speak, the conduits which convey the fumes of evil from them, like filthy waters from some inexhaustible lake, into human minds. Now because hell is dismal, and throughout eternity enlarges itself, there is no limit to the dreadful effects which it originates here; they tend

towards the immense. As a fountain fed by subterranean stores of water ever sends forth its streams, or as a cancer sustained by an impure circulation is always striking new roots, so evil in the world cannot but extend itself, or strive to do so. The hells are not remote from us, any more than heaven is situated far away in the sky above our heads; they are nigh to us, in our heart and in our mouth; wherever evil is, there they are as near to it as the skin of a man is to his garments, and wherever they are present they are attended with their infernal faculty of proliferation; so that the community which expects that any particular evil with which it is infested is going to die a natural death, is like a man waiting for the river which he must pass, to run by; which runs, "and as it runs, forever will run on."

This dreadful characteristic of evil is taught us in the first commandment by the words: "I, Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them who hate me." Evil in the very act of being committed is inscribed on the interiors of the spirit, and what is one in the interiors is thenceforth a father, continually producing children in the exteriors, which in their turn become fathers. This reciprocation between interiors and exteriors is the very chain of the devil, winding itself round and round the soul, until escape becomes a thing scarcely to be hoped for.

2. This tendency of evil to grow is always antagonized by good, or by something not so evil. Evil is a wild beast, to whose fury the divine Providence never gives full scope, suffering it to rage only within the limits of a certain inclosure. The restraints of evil and the false are called in the Word "bonds" or "bands," and "the bonds or bands of Jehovah." With the good they are constituted by the dictates of conscience, and the acknowledgment and love of whatever is just, humane, and merciful. With the evil they are regards of reputation, interest, and fear of the law. By restraints of one or the other kind the Lord is always keeping evil in check, as a mad horse is held in with bit and bridle. Even in its most furious moods, when it seems to have broken all fetters, like the man who came out of the tombs, it is yet met by the Lord, controlled by Him and brought back to its medium state. It is, in this respect, like the hurricane, which, at the very time it is sweeping all before it, is acted upon by the stilling effort of the interior atmosphere, and encounters the resistance of the serene portions of the exterior one, and is thus in the way of being subdued into a calm. Wherever we can put our finger upon evil, there, by diligent search, we can discover the bonds which hold it in check. The correspondences of the natural world teach us this. The noxious tribes of insects which occasionally make their appearance in the agricultural world and ravage it, are, in due time, destroyed by another tribe less noxious. The crocodile multiplies its eggs with remarkable fecundity, but the ichneumon breaks them. So despotism is held in check by riots of the lower orders, and never dares make its yoke as heavy as it would. The debauchee must at last turn from the counsel of his appetites, to consult for health and life. When robberies become rife in any community, the laws are made more stringent, and are more watchfully



administered; and when intemperance in any land threatens to swallow up a tenth part of its young men, blasting in them all promise for this world or the next, society insists upon and will have some remedy, at whatever cost. Along with the growth of any evil, therefore, we may always observe various holdings back, retrenchings, and partial reformations, so that we are reminded of a poisonous vine whose bad luxuriance is from time to time lopped off, but which still grows, until, at last, it wears out the patience of the gardener, and he says: "I must make a great effort and root out this noxious thing, for it has become intolerable."

3. This leads us to observe, in the third place, that evil both in general and in particular has limits which it cannot pass. Arrived at its climax, it cannot stay there, but is like a point in a revolving wheel, which, the moment it has reached the top, begins to descend to the bottom. "Man" (corrupt man), "being in honor" (prosperity), "abideth not, but is like unto the beasts that perish." If evil in general, or in its most universal form, *could* pass a certain limit, this would imply that it was more than a match for God, and had escaped from under His control. In this case God would be no longer God, for evil would have overcome Him and have taken its place upon His throne. Evil in general reached its climax at the time of the last judgment. Previous judgments were but as the prunings of the vine—checks from period to period holding it back from its true consummation; but the close of the first Christian church was its climax of climaxes. For the essential feature of that state was the depravation of interior truths relating to the Lord, after he had assumed and glorified His humanity, and therefore evil then had a more malignant character than it possessed in any former crisis. Accordingly, it was then at its very fullness—at that ultimate boundary, to have passed which would have been the ruin of angels and men alike. It was, therefore, suddenly dethroned, that which had exalted itself to heaven, being thrust down to hell. In this great event, the balance was turned forever and forever, in favor of good against evil;—not only can evil never again reach those critical dimensions, but that judgment is a guarantee and assurance to the world (inasmuch as particulars must of necessity follow the condition of generals), that no particular forms of evil shall permanently prevail here on earth; as also that the more dire forms of it actually existing on earth at this day, but having their root in the state of things preceding that event, shall come to a speedy end. Never again can there be an inquisition on this earth, and not long—if it be lawful to speak of evils in our own land as well as foreign ones—can that slavery which harbors in some parts of our country, and in which all parts of it are in some measure implicated, continue long. We may see in the east wind, the lightning, the hail, and the earthquake, which, in the last judgment swept the immense hosts of evil spirits, from their vantage ground against the race into their appropriate hells, the solemn guarantee of heaven that this form of violence and oppression shall surely pass away. Henceforth it is like a fountain fed from lesser reservoirs easily exhausted, after the great reservoir has been broken up; any apparent



prosperity which it may have only resembles it to a tree which puts forth leaves, and clothes itself in green from sap remaining in the trunk, after the root has withered away. And surely it ought to be consoling to every heart of man to think, that a system which puts humanity under so hard a yoke, so suffocates its aspirations and cuts off the conditions of improvement, has sentence pronounced upon it that it shall vanish one day from the face of the earth.

4. We may next observe, that where evil is to perish, it perishes in consequence of its own violence. Having increased to its perfect dimensions, it acts now with the vigor and self reliance of manhood. As the full grown wolf devours more of the flock than the young one just venturing on his first depredations, so evil in its organized social forms—for of them we are more particularly speaking—ventures, in the self-confidence of its palmy state, on new deeds of malignity, and pushes things with a bolder front and a stronger hand. But this increased activity is the signal of its destruction, and it is smitten in the very effort which was to make it supreme—overthrown in the very hour of anticipated victory. The deep reason of this is, that the Lord, watching ever for the interests of right against wrong, by this very violence of evil, wakes up with the good, alarm, fear, zeal, and from these, *resistance*. Where are we pervaded with the deepest and most pungent sense, as individuals, that we must resist our evils? It is where they have burst out more impetuously than ever before, and made us feel that we must cope with and overcome them, under the penalty of having them swallow us up entirely. And is the patriot most roused against the despotism that is crushing the heart of his country? It is by the last and most intolerable project of extortion, or the last instance of barbarity exceeding all that went before. And so universally; evil blinds itself, and in this blindness, acts with rash violence, and so pulls down destruction on its own head. This is declared to us in the following passage of the Word: “A brutish man knoweth not, neither doth a fool understand this. When the wicked spring as the grass, and all the workers of iniquity do flourish, it is that they shall be destroyed forever. But thou, Lord, art most High forevermore.” Here, the wicked springing and the flourishing of the workers of iniquity, is evil in its fullness—the brutish man and the fool not understanding is infatuation—their being destroyed forever, is that evil is removed, and never appears again; and the Lord being most High for evermore, is that good then succeeds and reigns in its place.

This law we may also illustrate by a reference to the last judgment. That event took place, not simply by the accumulation of evil spirits in the middle world, but also in consequence of their rage and hatred against the good breaking forth with new malignity, so that it became necessary for the Lord to act by His divine influx more strongly in order to protect them. For the Lord never appears and acts against the evil, by the sphere of His divine Truth, which is to them damnation, except in the act of protecting the good, and were it possible to protect the good in any other way He would not so appear. This is the case in the world of spirits, and it is similar on earth. The blindness,



violence and insolence of evil at its height necessitate the coming of the Lord, and that coming manifests itself in the rousing of good to the defence of itself against the assaults of evil.

5. The contest which thus arises is what we may next notice. In this contest good is essentially defensive and evil aggressive—though often the appearance is just the other way. When any good cause is advocated in the world, the truth which fights on its side has often the semblance of attack; but it is only as when a king has made an unjust war upon another king, and the latter in the course of that war invades the territory of his violent neighbor. Or rather it is as if an ambitious king had seated himself by usurpation in some province of a nation at peace with him, and from this possession were threatening the subjugation of the whole. Who, in this case, censures the invaded kingdom if it not only repels this incursion, but marches in all its armies and expels the unjust possessor? Evil has no right to any thing it holds, for it holds it only by usurpation, and good has a right against which there can be no proscription to dispossess it. He who fights against it, fights on the part of heaven turned out from its legitimate inheritance; fights, therefore, defensively; while evil in its most dormant and quiet state is nothing but violence and aggression.

Good appears aggressive chiefly by the circumstance that the truth by which it combats is both *detective* and *zealous*. Its detectiveness is shown by its bringing to light and exhibiting in its true colors what was before unknown, or passed over without notice as a thing of fatal and irremediable necessity. We find, as individuals, that when any evil, which before was like "the pestilence walking in darkness," is to undergo the action of the divine Truth, it is brought under the eye of the inner man and subjected to its intuition, and there, like some object under the eye-glass of the microscope, examined in all its horrid details. When the withered hand was to be healed, the Lord bade the man "stand forth," and he did "stand forth" before them all; and the paralytic "was let down into the midst before Jesus." This standing forth is discovery, and the letting down into the midst before Jesus, intuition by the light of heaven. Even so it is with evil on the great scale. Arrived at its height, it is bid to stand forth before the eyes of the whole world and bide the severe scrutiny of truth, and have its iniquities and foulnesses laid open to the light of the sun. But because every thing evil hates the light, this detective action appears to it inimical, hostile, full of wrong and insult. We may say the same of zeal. When truth is symbolized in the word by a sword, zeal is the sharp edge of that sword. If, when truth comes in conflict with those ingenious argumentations, whereby abuses and inhumanities support and cover themselves, could not sharpen itself and act with energy, it would be like a sword with a wooden edge in the day of battle—a thing of no effectiveness and therefore of no use. Hence the Lord provides that the obdurate and deep-seated mischiefs of the world shall, in due time, encounter something which has good, either spiritual or natural, for its internal principle, but without, is harder and more inflexible than itself, so that it cannot but be worsted in the encounter. "Behold," says the Lord to the prophet Ezekiel, "I have made thy face



strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks." Now, truth armed with a sword and clothed with the garments of vengeance cannot but appear, in the eyes of the evil and all who support evil, as something harsh, vindictive and cruel. But the case really is, that, inasmuch as it fights for the good of the neighbor, for the public and social weal, and looks to the removal of evil only as the means of human happiness, it is essentially merciful and benevolent.

Without this struggle, in which men fight as of themselves, but really from the Lord, evil in this world cannot be brought to an end. And therefore it is one of the laws of charity that we do positively fight, and fight vigorously,—provided only it be lawfully, and in the order of the Divine Providence—in every good cause which, by virtue of our connections and relations, pertains to us. I say positively, because, when the Lord has by the promulgation of practical and reforming truth, (which is His coming,) "sent a sword upon the earth," our timid and cowardly hearts are apt to say, "I wish well to this cause, but it is not convenient for me to do or say aught in it. I will stand by and philosophically watch the battle." For any one who has this purpose, explicitly or virtually, in his mind, those words of the Lord are meant: "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." The Lord is in every battle of right against wrong, of justice and equity against violence and oppression; and in vain, if we refuse to see Him there, do we look up for Him to heaven. No one ever yet saw the Lord in heaven who did not in consequence of that seeing find Him on earth, even in the whirlwind and storm of contention.

6. We have already observed, incidentally, that good fails not to win in the contest thus set on foot, but we are now to make this a point for special observation. That the efforts of evil and the false are, in the end, unavailing, is taught us in the following sentence of the Word. "Will ye not tremble at my presence which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail, though they roar, yet can they not pass over it." The sand, the bound of the sea, is the limitation of evil, by good; the waves tossing and roaring is the endeavor of evil by means of the false; its not prevailing and passing over is the frustration of that endeavor. The deepest reason of this victory is, that the Lord is Almighty, and that the truth and zeal by which men on earth contend and dispute in all beneficent and noble causes, are nothing but finite backed by infinite power; while, on the contrary, the false by which evil fights is essential weakness and cowardice. Still this victory is not won as easily as certainly,—it comes only at the end of a desperate and seemingly a hopeless struggle. In the spiritual world, the angels overcome evil spirits and drive them away almost without effort; but in this world, things have another aspect. For here evil is in ultimates; and the nature of ultimate as compared with interior things is, that they are more *fixed*, and consequently less easily changed or abolished. We see, for ex-



ample, that although the dragon has been cast down by the last judgment in the world of spirits, the doctrines of which he is the head and inspirer, have met with no sudden overthrow in the church on earth, but still maintain themselves there. The law here is that when evil societies have once been removed in the world of spirits, there is a gradual removal of the consequences which they gave rise to in the world of effects—or, more strictly, that the region of effects not admitting, by reason of its natural fixedness, of sudden changes, when evil societies are once removed, such as are less evil and false succeed and maintain the outward evil, in forms successively less and less mischievous to the end. Hence it comes that when any political or social evil culminates and begins to descend, it does not rush from its zenith, but comes down by gradual stages. Truth wins successive victories over it, victories not unmixed even with occasional reverses, until it gains a final one, whereby the obnoxious thing is sent back to the hell from which it came, never again to emerge from thence. For it is demonstrable that no specific form of cruelty, oppression, or injustice, which has once been banished from the earth, ever shows itself afterwards. To what end is there a prison-house in the universe?—why has hell its gates and coverings, save that the dreadful things which dwell within it, having once been secured and fastened there, should never emerge again to torment the world? “What do ye imagine,” says the prophet, “against Jehovah? He will make an utter end: affliction shall not rise up the second time.” The Babylonian sway is an example of an evil in the church, which is in its way to extinction, by a series of successive defeats; and in the state the institution of slavery is, without doubt, destined soon to enter on a like successive downfall.

7. We observe, in the last place that, evil once removed, good succeeds in its place, and reigns forever. Evil tramples down good, stifles it, suffocates it, swallows it up. But when it is once put out of the way, good recovers breath, gets a foothold, and goes on to establish itself. When dropsy or fever is expelled from the body, its bloating begins to cease, or its emaciation to be repaired. When perverted appetite for some poisonous weed is overcome, natural tastes spring up. When slavery ceases, manhood with its heart and intelligence, like precious plants of the garden, trodden down by the hoof of the wild beast, begins slowly to erect its head. For heaven is always at pain to occupy every spot where it can produce human happiness, so soon as its intestine foe has been compelled to vacate the place. Heaven cannot endure that there should be barrenness of religion and virtue, and all noble and blessed qualities, where this main pre-requisite has been fulfilled; for, as it is blessed itself from the Lord of Heaven, it loves to bless, and is not satisfied before it has made its way outwards, even into the world, and gone into effect there. And when good thus establishes itself, it is sempiternal. It reigns for ever; for the Lord is in it, and gives it from Himself the property of fructification, and makes it in its successive generations, a type and copy of the Infinite and Eternal in Himself. This is taught us in the first commandment, in immediate connection and contrast with that clause of it, which de-



clares the perpetual germination of evil and the false "showing mercy unto thousands in them that love me and keep my commandments." They that love the Lord and keep his commandments are, in the abstract, every thing which has the good and the true for its characteristic traits; the Lord's showing mercy, is His blessing dispensed to it; unto thousands, is without limitation of time or place.

How different, by these views, is the condition of evil from that of good!—Evil, strong and permanent in appearance, weak and miserable in reality. Good, feeble in the first of its struggle with its deadly enemy, but backed by Heaven, and sure to win—the one, in its highest estate, temporary and passing—the other, once established, firm and enduring. Blessed therefore the voice and the hand, which, rebuking and striving in the order of the Divine Providence, aid in removing the one, and giving opportunity to the other.

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## ARTICLE II.

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### THE UNIVERSAL OBLIGATION OF THE LORD'S SUPPER.

THERE is a spectacle regularly presented to us, in our public places of worship which, from its commonness, excites no particular attention, but which is yet calculated to produce upon a thoughtful person a strange and even disagreeable impression. On certain Sabbaths it is announced that, at the close of the usual services, the Holy Sacrament of the Lord's Supper will be administered to such as desire to partake of it, and when the time arrives, it is usual to see the greater part of the congregation deliberately rise and retire, as if some mystery were to be enacted, which they neither understood nor cared for, leaving a small minority, shrunken into the capacity of a few seats, to monopolize a privilege offered to the whole world. The numbers that from week to week have diligently attended upon the dispensation of the Lord's truth, whose bowed heads have so often indicated their concurrence in the prayer for His blessed influence, and whose voices have joined in His praise, still refuse to come forward and own Him as their Saviour in the sacred rite He has ordained as the holiest thing of worship. If a friend whom they meet in daily intercourse, and to whom they delight to speak the words of affection and respect, should extend to them an invitation to partake of a repast he had provided for them, they would not hesitate to accept it, and the more readily the higher his rank, yet to the table of this friend of friends they are reluctant to approach. It looks certainly as if their affection for Him was hollow and unreal, and that fear, not love, dictated their habitual praise and adoration. Making all due allowance for those who do not profess to understand the nature of the worship they so constantly frequent, there must remain, we think, a large number who are in some way guilty of an inconsistency on this point very unbe-



coming to believers in the ennobling and inspiring views of the Lord's character, and their own duties towards Him, which are taught in the doctrines of the New Jerusalem.

The New Church, to be sure, does not stand alone in this respect. The case is the same with all the other worshiping societies of the day, and the reasons for it are the same in all; namely, the mistaken views of the nature and obligation of this Sacrament, which have been almost universally current for the last few centuries. The present is always the result of the past. What now is, takes its hue and shape from all that has been, and the prevailing habits of thinking and acting in regard to this, as in regard to all other matters, are more or less influenced by what has been usually thought and done in former times. Falses and evils are never suddenly and completely eradicated. Not merely do their traces remain to show their former power, but their still existing action, more or less remote, can always be perceived by an observing eye. The successive generations that inhabit a country leave behind them something more permanent than mere architectural ruins. The traveller indeed is only amused by the strange sight presented; as, for instance, in the old cities of continental Europe, where a modern palace often masks the remains of a mediæval castle, itself half built out of the fragments of some Roman temple, which in turn rest upon vestiges of work done by a still earlier race; but the historian and antiquary will show him how the language and customs of this now-forgotten people may be traced in those of the nation that succeeded them, and how these in turn modified those of the tribes who ousted that of its sovereignty, and so on till they surprise him by clearly proving that some word or phrase, which is daily in the mouth of the modern—some well-known habit, or some widely-diffused prejudice, originated with this long by-gone people, of whose name and existence all but a few are ignorant. So is it with very many of our ideas in religious matters. Certain notions are prevalent whose origin nobody cares to inquire into; and whether true or false, they are often the foundation of the most important rules of faith and life. Especially do we believe that some of the views of the Lord's Supper entertained by many in the New Church, rest upon nothing but a careless preservation of those erroneous conceptions of its use and meaning which they have inherited from the church that is now passing away.

This may perhaps seem a rather startling announcement; but when it is considered how recently the world has emerged from a complete and utter profanation of the Word and every thing pertaining to doctrine, it must be conceded that there is some reason for doubting that it be true. We know that the Church of Rome has openly violated the form of this Sacrament, in giving only the wafer and not the cup to the laity; that wherever on the Continent Protestantism is the State Religion, its observance is made a political test; that in some parts of Scotland its administration takes place but once a year, and then gives, or, until lately, did give, occasion to the most brutal and sensual excesses; and that even in England, the partaking of it has come to be looked on as a mark of loyalty to the powers that be,



which no respectable citizen will withhold. In this country indeed it is not often profaned in the same way, but a meaning is practically grafted upon it which it was never designed to bear. It is generally supposed that those who go to the Lord's table, intend thereby to proclaim themselves more peculiarly the recipients of the Lord's mercy than others, and that they have in an eminent degree the desire of obeying His commandments. There is a well-known distinction made between communicants and non-communicants; the former being sometimes called *professing* Christians, to distinguish them from such as are Christians only from having been born in a Christian land; and some religious bodies even refuse baptism to all children but those of whom both the parents belong to the former class. Public opinion, too, reprehends severely the least deviation from moral rectitude on the part of the one, while on that of the other, the most grievous sins escape with a slight and careless rebuke. In short, without further detail, it will be admitted by all that, among Protestants at least, this Sacrament is generally regarded in the light of an oath of allegiance to the Lord, which once taken, imposes obligations and duties that before had no existence, and that whereas the communicant is bound faithfully to observe not only the laws of the decalogue, but the tenderest requirements of Christian charity, the non-communicant has a certain exemption in the matter, and may give way to the impulses of his evil lusts without incurring the risk of any very serious consequences. A reluctance to be shorn of this liberty is but natural, and hence the phenomenon of which we speak. Out of a congregation of thousands, all of whom would be scandalized if they were to be called any thing but Christians, or if it were said that they denied the authority of the moral law, those who openly acknowledge Christianity by joining in its most peculiar act of worship, may be numbered by hundreds if not by tens. That a similar result in the New Church is to be explained by a similar cause, is quite evident we think from the nature of the reasons given by many who at least outwardly manifest an attachment to its doctrines, for still treating the Lord's Supper as a thing with which they have no manner of concern.

Of these reasons, one is: that they do not feel themselves to be in a fit state to partake of so holy a sacrament, and do not care to incur the risk of profaning it.

Another, which comes oftenest from the lips of the young, is that they do not wish to set up for saints, and call public attention to their good resolutions.

And another, sometimes put forth by apparently humble-minded and conscientious persons, is that they fear lest they might bring scandal upon the Church, should they at any time after partaking of the communion, fail in word or deed to give evidence of the most exemplary Christian character.

Now it is easy to see that these excuses are based entirely upon the assumption, that this sacrament in some way imposes an additional solemnity to the moral obligations already binding on us all, and that it is a kind of self-dedication to the Lord, which cannot be made, except by those possessed of religious qualifications not at all required



for other acts of worship, without incurring the guilt of hypocrisy and profanation. This assumption we maintain, finds no countenance in the nature of the rite itself, or in its effects and consequences.

It is quite evident that unless some factitious importance is given to this sacrament, above all other devotional acts, it demands no greater fitness in the worshiper than the ordinary services of the Lord's day, and those who are thus habitually found in His temple, do as certainly profess their desire to honor and serve Him, and are as responsible for the good name of the Church, as those upon whom they suppose this burden now entirely to rest. It may be, indeed, that in the New Church, as in other congregations, there are many who frequent the house of prayer without adequately comprehending the sacredness of the task in which they engage. There are those who go to church on Sunday, as they went to the theatre or concert-room the evening before. It is customary to make a show of observing the Sabbath; besides they see their friends, and it would be very tedious to stay at home of a fine morning. They criticise the music, the sermon likewise, and likewise the new bonnets, new dresses or pretty faces of the rest of the audience. They have no idea that there is any awful solemnity in the place, for we hear them give as reasons for withholding their attendance at other times that the minister preaches dull sermons, that the singing is not good, that the room in which worship is held is not located in the proper quarter, or that the weather is not favorable. If these be the reasons for staying away, those for attending must be of the same nature, and the love of worship as a duty we owe the Lord, can hardly be supposed to find a place among them. They look upon the thing as an agreeable pastime, which they may share in if it suits their pleasure, otherwise they need pay no attention to it. Of such as these we do not speak, and it is well enough that to them the access of the Lord's table should be closed. They profane the very court-yard of the temple, and it is not desirable that they should mockingly tread its Holy of Holies.

There are, however, we have reason to believe, very many who attend upon the customary worship of the New Church with a devout and earnest love of the thing itself; who, as they openly profess a belief in the Heavenly doctrines, so, also sedulously endeavor to obey their teachings in the affairs of daily life, but who are yet deterred from engaging in the celebration of the Holy Supper, by the influence of notions such as we have mentioned. It is to them that we would speak, and if possible urge them to consider whether their course be not after all, dictated rather by the prejudices of a vastated church, than by those clear and just views of religious things, which are the distinguishing characteristics of the New.

The teaching of the Word on this subject is simple and easily comprehended. In the account given by the Evangelists of the Last Supper of the Lord with His disciples, we find Him enjoining the future observance of the ceremonies there described, as a memorial of Himself. He says simply, "This do in remembrance of me." All the former cumbrous rites of the Jewish Church being abrogated with its consummation, this, with Baptism was instituted in their stead, and as a



compliance with these was the duty as well as the privilege of every Jew, so is the observance of this made binding upon every Christian. The terms of the command require us to do the thing in remembrance of the Lord Jesus Christ, that is, acknowledging Him as our only God and Redeemer, and looking to Him for that assistance in the work of regeneration, which He assumed the Humanity to give us. Certainly the excuses we have mentioned, for not obeying this injunction, find no support in its letter. Nothing is said of fitness or unfitness, or that it should add anything to our moral and religious obligations, or that those who obey it thereby take upon themselves to vindicate the reputation of the church among men. These things must be sought elsewhere than in the Word itself. Let us see if they are to be found in the writings of our illuminated author.

In a chapter of the "True Christian Religion," Swedenborg goes into a long explanation of what is signified by the consecrated bread and wine used in the sacrament. He states that by the bread is meant the Divine Good of the Lord's love, and likewise all the good of Charity; and by the wine the Divine Truth of His Wisdom, and likewise all the truth of Faith, and that to eat signifies to appropriate.\* For this reason the Eucharist resumes in itself emblematically, all things of the Church and Heaven, and is, therefore, the holiest act of worship. Now this is all he says as to the meaning of the rite *itself*. Resting here, then, it would follow that those who join in it, do no more, so far as the world is concerned, than indicate their desire to make to themselves that appropriation of good and truth, which is denoted by eating the bread and drinking the wine, and also that they wish to honor the Lord as the source of this good and truth, by the public recognition of Him which He has enjoined. It is after all, only an act of worship, even though it be the holiest, and we have searched in vain for authority to suppose that they who perform it pretend to a more peculiar righteousness than others. On the contrary, they openly avow their own weakness and their need of the Lord's aid, and to make them responsible for the character which the New Church bears in the world more than others, who quite as openly profess to believe its doctrines, is an entirely arbitrary thing. It may, however, be said that although the rite in *itself* does not properly involve this consequence, yet it is one naturally flowing from the purity of the state of mind required for a full enjoyment of its *benefits*. This supposition is based chiefly upon one or two remarks made by Swedenborg, in regard to the uses of the rite. He states that the Lord is present, indeed with all who approach His table; but is conjoined and opens heaven to those only who approach it worthily; and to them it is a sign and seal that they are the sons of God. He then says that they only approach it worthily, who are regenerate.† At first sight it would perhaps appear from this, that none but the regenerate should partake of the Holy Supper, and for that reason all who do, thereby profess themselves to be regenerate and the sons of God. A little

\* T. C. R. n. 701.

† T. C. R. n. 706.



thought, however, enables us to see that this construction would prove too much, and, if practically adopted, utterly extinguish the observance of the Sacrament. For no man, however good, could dare, in this world certainly, to proclaim that he was regenerate and a son of God; the best of us can do no more than say, that they have in good faith entered upon the work. Now it may be very well supposed, that the benefits of this sacrament in their highest degree, are communicated only to those who receive it with the purest hearts, and yet that it be of very great use still to those who are less advanced in the heavenward journey. For the uses of all acts of worship depend upon the state of the worshiper, and are perverted and profaned only when a sincere desire to love and obey the Lord is wanting in his heart. To this sacrament, in which we are told the Lord is present, with the whole of His redemption, none surely need fear to approach, who are conscious of a worthy end. If they are weak, He will nourish them with the celestial bread, and revive them with the celestial wine; if worldly lusts are struggling to master their heavenward aspirations, His love can warm their zeal and assist them in the combat; if their way is dark before them, and thick clouds shut out all hope, His cheerful light is ready to disperse this gloom, and show them what good may come out of the present evil. That they lack all these things, is but the strongest reason for seeking them where they may be found. For if, on the other hand, they do not desire to repair the mischief of sin in themselves they are hypocrites even in what is supposed to be but formal worship. He who calls upon the Lord in prayer for His aid in temptations, if his heart go not with his lips, is a liar before His throne, and he who joins in chanting His praises while himself is his only idol, blasphemes as truly as if he drank the sacramental wine for the sake of its inebriating qualities. So too he who does these things in a humble earnest spirit, desiring the Lord's help, need fear no more to unite in the crowning act which resumes the holiness of all, than if he were already assured of a place among the blessed. Evil deeds afterwards done profane it, in no greater degree than they do the truth that is preached to him every Sabbath, or the good resolves he makes from time to time, to live a better life than heretofore; and the man who in speech or by the pen announces his belief in the doctrines of the New Church, becomes, and ought to be considered, equally responsible with him for a proper obedience to their precepts.

It is difficult therefore to discover any good grounds for the current prejudices on this subject. More than this, we consider that the observance of this Holy Sacrament is a duty binding upon every one who professes to be a Christian in something besides the name alone, for the following reasons:

1. Because it is enjoined by an express command of the Lord, of equal authority with all the other precepts of Charity found in the Word.

2. Because it is the appropriate ultimatum and acknowledgment of a spiritual truth, namely that we are to seek and receive all spiritual life from the Lord as our Saviour. The commands of the Decalogue have their force, because they express the ultimatum of an internal duty. We are to do no murder, because we are to hate no one, we



are not to steal, because we are not to desire to take from another that which belongs to him; and so we ought solemnly to observe the Lord's Supper, because we ought to inwardly do that which it outwardly signifies.

3. Because, as a mere act of worship it serves as a bond to keep us from the commission of evil. It brings visibly to mind what the Lord has done for us in his boundless love, it recalls the great mischief of sin which he came to remedy, and with the thoughts it thus suggests ever before us we are held as it were in a certain restraint which supports us without impairing our liberty, just as a child who feels the guiding and directing arm of a parent makes its first feeble essays to walk with more ease and confidence, than if left entirely to itself.

4. Because the Lord is mysteriously present in it and flowing in at its administration, with a more determinate influx than at other times. We can receive them indeed no further than we are prepared, but the very effort to be prepared is in itself a preparation.

5. Because it is not safe for any, especially the young, to neglect the least of the aids offered by the Lord for their advancement in regeneration, much less one so important as this. We are all conscious of weakness of purpose and infirmity in executing what we know to be our duty, and every thing that tends to aid and strengthen us, as the observance of the Lord's Supper certainly does, cannot be rightly neglected by those who would be accounted faithful servants.

We desire a consideration of these suggestions by those interested. Let them examine themselves and see from whence arises their reluctance to approach the table of the Lord. It may be from good and well grounded reasons, but it is more probably from a certain false idea they have of the nature of the act. They feel a kind of shame at publicly avowing themselves to be seekers after a holier state, they fear the remarks of their less religiously disposed acquaintances: they are afraid that they shall incur condemnation for things heretofore unnoticed, and wish to preserve a certain liberty of evil-doing of which they think they would thus be deprived. But if they can conscientiously read the Word, discuss religious doctrine and profess to be guided by the laws of Charity, they can surely have no liberty of this kind to use. Perhaps they do not yet feel inclined to enter seriously upon the work of reformation; if so, then there is so much the more reason that they should now begin. Unless they have at least this degree of preparation for the Lord's Supper, they ought not to pray to Him, nor praise Him, nor call themselves members of His Church.

P. H.

## ARTICLE III.

## EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

*(Continued from p. 283.)**Concerning the Entrance of Spirits into the other Life.*

1742. ((When a man dies and passes into the other life, it fares with him like the food which is received by the lips, and then through the mouth, jaws and throat, is conveyed into the stomach, and thence into the intestines—that is to say, the lot of his life is determined according to his cupidities and phantasies, for he is at first treated very gentle, namely, by the angels who stand by, of whom we have spoken before, which is similar to the case of food that is not seen, which is first slightly touched by the lips, afterwards committed to the mouth, and its quality tested by the tongue as hard, soft, sour, sweet, etc.; it is treated in this way also, that it may be softened by the purer saliva, and thence be exhaled into the blood, and so conveyed to any particular organ, or immediately to the brain, when it is mildly castigated on the way. Thus with man's evils, his phantasies are thus as it were exterminated by various methods, while if any remain, they imitate the course made by the salivary fluid in the process of digestion, in which some articles are subdued with more difficulty, requiring the action of the teeth in breaking the hard crusts, which correspond with the products of the phantasies that have to be violently broken up. Thus there is a letting down, as it were, through the cesophagus into the stomach, where a various treatment is undergone by the contents, in order that they may be made to perform some kind of use; those of a somewhat harder quality are thrust into the intestines, and at length into the rectum, where is the first hell, and such as are not yet subdued thereby, are cast out like dung into hell, and remain in hell till they are effectually reduced to subjection.\* (1748. March 27.))

*Of the State of a Man when governed by those who constitute the Cuticle.*

1743. There came a number of those who constitute the cuticle; I heard their approach in companies, and as they were so numerous as to prevail over others, it was thus shown to me how it is with the state of man when he is such as to have an undue care of the skin, which is the same as to have his mind governed by spirits of this class.

\* The hell here spoken of, is doubtless but another name for that state of vastation in the world of spirits, of which mention is frequently made elsewhere in the writings of our author. It is unquestionably to such a state that our Lord refers, when he says, "Verily I say unto thee thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

1744. When a man is in this state, he is withheld from all useful study, and at the same time there is insinuated into him a distaste to doing any thing real, so that there is a certain reaction and consequent repugnance in relation to whatever is useful, whether in civil or moral life, whether in matters of faith and charity, whether in action or in thought, for from all these he is held back, while at the same time there are certain blasphemies insinuated into him against them, so that he wishes, as it were, to bind himself to keep aloof from them.

1745. How the true state of the case is [in these instances] was also shown me. There is a certain one among the worst of their crew who adheres to a man from behind under the occiput, and through him as a medium that crew acts, drawing back the very nature of the man from things good and pious, making them a source of annoyance to him, and at the same time infusing blasphemies. Such an one was perceived by me by a most manifest sensation, and I spake with him saying, that he was held there by that crew, in order that through him, as a common subject, they might perpetrate things like those above described. I was retracted not only sensibly by the neck, but withheld from the thought and understanding of what I was writing, and even from the affection thereof, and it was insinuated that I should desist, besides among other things. In order that I might perceive how the case is, it was represented to me in the person of a certain spirit, to whom such an one applied himself like a dark cloud, throwing himself upon his back, and adhering thereto under the occiput, causing a confession to be made of most grievous molestation.

1746. Of this quality are those who are unduly careful about the skin, or who are delighted with the things pertaining to the skin, and who [for this reason] are elsewhere termed *delicate*. Persons of this description perceive in every good and essential work a repugnance, nay, a positive grievance; for spirits of this class flock cajolingly around such an one and then consociate themselves, drawing him away in like manner [from all useful employments]. As the care of the skin is multifarious, so there are genera and species of this class of men.

1747. These cuticular characters are averse to interior and more interior things, as remarked above, consequently to an interior and more interior life. They contend incessantly with their opposites, for they are external men who fight against the internal man, and hold him in aversion, as Paul writes of himself.—1748, March 27. The exterior spirits who actuate them, are those that constitute the scaly and filthy skin.

1748. The spirit stationed behind under the occiput, drew down the occiput, as it were, or the skin in that region as if he would move the head, causing it to sway somewhat downwards. A thing of this kind is not, indeed, perceived with the inhabitants of our earth, because they are sensible to no operations of spirits, being such as to be in externals. It is otherwise with those who can be at the same time in the world of spirits also, just as are spirits; still it is known from the effects how the case is.—1748, March 27. Such spirits, like such men,



are for the most part lovers of themselves, preferring themselves to others, and inasmuch as they treat with scorn man's interior and more interior things, they place their wisdom, as it were, in being able elegantly to vituperate or refute the doctrine of an internal man, nor do they care ought for the Lord, nor if they dared would they hesitate at all to vituperate and persecute Him openly, for they are external and give themselves up to the dominion of this kind of spirits.

1749. But whenever there is an equilibrium of these with others, they can then perform a use, as the skin does to the interiors, for man learns interior things by means of exterior, yet so that the Lord insinuates into externals those things which conduce [to use]. To institute an analogy: the skin serves not only as a medium for excreting foulnesses, but also for the insinuation of such things as serve for the nourishing of the interiors. The skin, however, is disposed [for this function] by the interior life, and the inspirations through externals are made according to the affections of the interiors.—1748, March 27.

1750. Such spirits also, if it were permitted them, would desire to possess the whole man, so much so, that if it were possible they would fain cast out man's life, and thus enter and live in the body of another. It was shown me according to the phantasies of certain spirits [who lived] at the time the Lord was in the world, that they were prompted by this desire. I said to a certain one that that was impossible, and plainly demonstrated it, namely, from the fact that man is an organ, and his interiors are organic forms, which can by no means be occupied by the organic forms of another, nor changed into those of another; they perhaps supposing that their interiors were life alone, like a flame; but they are immensely deceived.

1751. They also close up the internal chamber of the ear, so that one can scarcely hear, which I manifestly perceived: nay, they oppress internals as if by a siege from without.

#### *Concerning Visions which are Illusions.*

1752. There are visions experienced by certain persons on the earth who say and boast that they have seen many [wonderful] sights; and they are also called seers (*visionarii*). This kind of visions is such that when any object is presented, be it what it may, certain spirits induce upon it such an appearance by phantasies, that when a cloud for instance, or a certain lunar light is seen by night, then spirits hold his mind, and thus his imagination, in the representation of some particular thing, whether of an animal, or an infant, or any monstrosity; and as long as his imagination is held in things of this kind, he is persuaded that he actually sees such things. In this way very many visions are bruited, which are nothing else than illusions; but such things often happen to those who indulge much in phantasies, and who thus labor under an infirmity of mind, which renders them credulous.

1753. That similar things exist also with spirits, inasmuch as they may be induced by spirits from the man's imagination, I can testify



from abundant experience. It is in their power to represent buildings, gardens, meadows, and similar amenities, and unless the reflection is given them that such things are mere representations induced by others, spirits would not know anything else than that they were realities, and this they openly acknowledged.

*That there are those who inspire Terrors.*

1754. ((There are some self-confident spirits to whom it is permitted to induce terrors, and terrors of such a nature that no one would believe that they could be inspired. Especially it is permitted them to represent an arm apparently naked, and in various positions, according to variety [of circumstances and ends]. Of such an arm it is a peculiarity, that it impresses upon a soul or a spirit such a terror, that even those who were strangers to terror in their life-time, have confessed that they have received from this source an intimidation, which could not be expressed. The same object was once shown to me, and I was smitten with like terror, which continued for some time, for it seemed that it could have crushed the bones and the marrow; yea, if permitted it would, however incredible, have produced that effect, because flowing from the world of spirits; still it is true, for the phantasy of spirits is competent to do it. Terrors of this kind are induced by spirits, who trust to themselves that there is nothing which they cannot do; but as these things cannot well be believed, they are to be prudently set forth, lest men should think themselves listening to fables or trash.))

1755. The inhabitants of the world of spirits have peculiar skill in things of this kind, and if it were permitted them to exercise such magical arts, they could easily induce the minds of men to believe that they were miracles, for these things have an effect upon material and corporeal objects. Hence were the magical practices of the Egyptians; hence the diabolical arts everywhere spoken of [in the Word]; hence false miracles which are of the devil; and which were performed by the Egyptian magi. The same holds true of many other things, and especially of those illusory visions just mentioned above.

1756. Unless a man be in faith towards the Lord, he is easily induced to believe that such visions are from heaven, and the like, when yet they are of the devil, for they cannot be distinguished from true visions and true miracles, except by those who are led by the Lord; but at this day such things are forbidden, for these rabbles [of spirits] are held in bonds, and not permitted to rove beyond the limits which for certain reasons are assigned them.—1748, March 28.

*That intellectual Faith is a mere Matter of the Memory.*

1757. I spake with certain souls who, in the life of the body, supposed that they had faith, or that an intellectual faith would save, or was of a saving nature [*salvifica*], nor were they willing to recede from the theory they had established to themselves, that faith alone saved, from which it would follow that the quality of the life is of no consequence,

as is the opinion of many. It was given me to say to them that such a faith is by no means saving, that it is not really faith, because the life shows of what kind of faith they are possessed, and that such a faith is a mere matter of the memory, producing nothing, whereas the life of faith is love from the Lord. When I read the passage in Mark xii. 28, where a certain scribe inquires what is the first or chief commandment [I asked them the same question], because the scribe believed the same thing, but yet only intellectually, and not in his life, for it is said that he tempted Jesus. It was then given them to perceive that such a faith was a mere cognition, which is far from saving, unless it so works as to cause a man to love his neighbor as himself.

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ARTICLE IV.

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THE HEAVENS AND THE HELLS.

We insert the following to gratify a correspondent, who says, "A thought has come to me recently, which I should like to make the subject of an inquiry in your Repository. Here it is."

It is generally understood, I believe, among Newchurchmen, that the three hells not only correspond, but correspond *fully*, with the three heavens. Thus, that the first heaven is the exact reverse correspondent of the first hell; the middle heaven of the middle hell; and the third heaven of the third hell. Now the first heaven is natural, the second spiritual, and the third celestial. But Swedenborg expressly teaches that "all evils and falses, both hereditary and acquired, reside in the *natural* mind."—*D. L. W.* 270. Consequently, there can be no hell lower than the *natural*; nothing fully corresponding either to the spiritual or the celestial heaven. Why, then, are these hells so frequently set in the exact reverse correspondence to the heavens? It may perhaps be said that there are three degrees even in the *natural mind*; but even with this, the case would only be *three natural hells corresponding only to the three degrees of the first or natural heaven*: nothing at all in full and even correspondence with the spiritual or celestial heaven. And yet I believe the general understanding and teaching of the New Church is, that, *to begin with*, hell is as deep as heaven is high, although the heavens grow better and better, while the hells remain fixed in state. But it seems, if "all evils and falses reside in the natural mind," there is not, even to begin with, any hell so deep as the spiritual heaven is high, much less the celestial; but *all* of hell is in the *external natural only*. Does not this case affect the doctrine of equilibrium? Is there not something here worthy of profound consideration? May it not even bear powerfully upon the doctrine of Restoration?

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REMARKS.

We must confess to a deplorable obtuseness in grasping the logic of our correspondent in the above suggestions. How does it follow, that because the natural mind is the more appro-

appropriate seat of a man's evils, "there can be no hell lower than the natural; nothing fully corresponding to the spiritual or celestial heaven?" The natural mind is the natural man, and the natural man has the two superior degrees latent within him capable of being opened, but actually closed. If the evil which is opposed to the spiritual degree rules in him, he comes into the hell which corresponds, *ex adverso*, to the spiritual heaven; if the evil that is opposed to the celestial heaven, he then comes into the corresponding hell. Is not this obvious? What else is to be gathered from our author's enucleations on the subject, in the very context to which the inquirer's reference pertains? "The natural mind, by virtue of its two faculties, called rationality and liberty, is in such a state, that it can ascend by three degrees and descend by three degrees; it ascends by virtue of goods and truths, and it descends by virtue of evils and falses; when it ascends, the inferior degrees that tend towards hell are closed, and when it descends, the superior degrees, that tend to heaven, are closed; the reason is, because they are in reaction. These three superior and inferior degrees are not open, nor are they shut in a man, immediately on his birth; for he is then in ignorance of good and truth, and of evil and false; but as he adopts those principles, so the degrees are opened and shut, either on the one part or the other. When they are opened towards hell, then the supreme or inmost place is occupied by the ruling love, which is of the will, the second or intermediate place is occupied by the thought of the false which is of the understanding from that love, and the lowest place is occupied by conclusions of the love by the thought, or of the will by the understanding. The case is also the same here as with the degrees of altitude before treated of, in that they are in the same order as end, cause, and effect, or as first end, mediate end, and ultimate end. The descent of these degrees is towards the body, consequently, in their descent, they grow denser, and become material and corporeal. If truths from the Word are applied to in the second degree to form it, then those truths are falsified by the first degree, which is the love of evil, and made servants and slaves: whence it may appear, what the truths of the church from the Word become, with those who are in the love of evil, or whose natural mind is a form of hell—that being made subservient to the devil as means, they are profaned; for the love of evil reigning in the natural mind, which is hell, is the devil; as was said above.

"That there are three degrees of the mind, natural, spiritual, and celestial, and that the human mind, consisting of these degrees, looks towards heaven, and turns spirally thitherward, was shown above; hence it may be seen, that the natural mind, when it looks downwards, and circumgyrates towards hell, also consists of three degrees, each opposite to a degree of the mind which is heaven. That this is the case was made evident to me from what I have seen in the spiritual world; namely, that there are three heavens, and these distinct according to three degrees of altitude, and that there are three hells, and these also distinct according to three degrees of altitude or profundity; and that the hells, in all and every thing, are opposite to the heavens; also that the lowest hell is opposite to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven. It is the same with the natural mind, which is in the form of hell; for spiritual forms are like themselves in the greatest and least things. The heavens and hells are thus in opposition, because their loves are in such opposition. Love to the Lord, and consequent neighborly love, constitute the inmost degree in the heavens, but the love of self and the love of the world constitute the inmost degree in the hells; wisdom and intelligence grounded in their loves, constitute the middle degree in the heavens, but folly and insanity, which appear as wisdom and intelligence, grounded in their loves, constitute the middle degree in the hells; lastly, conclusions from their two degrees, which are either deposited in the memory in the shape of knowledge, or determined in the body to actions, constitute the ultimate degree in the heavens, and conclusions from their two degrees, which either become knowledge or action, form the outermost degree in the hells."—*D. L. & W.* 274, 275.

## ARTICLE V.

## NEW CHURCH PHILOSOPHY.

## No. I.

The following article we take from the fragments of an old dingy pamphlet which came recently into our hands, having neither beginning nor end, nor the least clue to the author. From the general style and air of what remains we judge it to have been written some fifty or sixty years ago, by a man of plain but vigorous intellect, little studious of fine writing, but of a philosophic vein and full of suggestion. At any rate, we deem what remains of the work to be well worthy of reproduction in our pages, and shall give the whole in this and the two ensuing Nos. :

## NATURE ORIGINATING IN LIFE INSTEAD OF THE REVERSE.

It has been questioned by philosophers, whether nature sprang of life, or life originated from nature. However to the writer of this performance it appears as clear as objects in sunbeams, or as clear as the maxims in Euclid, that nature, which we find is motionless, inert, possesses no life, and consequently can communicate none ; but it seems no ways contradictory to allege, that life can produce matter or nature, and when produced, may act upon and impel it in infinite ways. Circumferences could never produce centres, but the latter may the former, as is the case in all animal and vegetable productions. Yet, let it be here noticed, that when once lines of demarcation are fixed, there is no transgressing the prescribed boundaries. Nature cannot recoil back into spirit or life, or in any degree blend or mix therewith. If there were any retrograde order by which nature could relapse back into the spiritual origin from which it emerged, then in that case the whole of the beautiful and well ordered systems of creation might be annihilated, or soon converted into a mere chaos ; whereas these external worlds will no doubt endure for ever, as is evident from reason and scripture. Said the king and prophet in Israel, God's name shall endure for ever, and last like the sun ; and said Solomon, "one generation cometh and another goeth, but the earth endureth for ever." And no doubt endure for ever it must, as the omnipotent arm is always exerted to preserve but not destroy. The supreme power was never exerted to destroy his own works, but to abolish those of his arch enemy. From spiritual seminals an embryo, an infant, a man of full stature may spring ; but by no means can the man of full stature find a way back to the embryo, and from thence to the loins of his parent. The soul, the real, the true substantial man, progresses through various states according to an immutable divine law. From the embryo it passes to the infant ; from thence to the full stature, and finally evacuates and rejects the body and progresses into a world of spirits ; and after finishing that state enters into heaven, the place of those who in time had ordered their lives properly, or into Tartarus, if they had lived impiously. These are consequents of the soul's not being a substance continuous with that of nature,

though contiguous thereto; the one being material and the other immaterial. In all these progressive states of existence, the order of the Créator has fixed laws and lines betwixt nature and spirit that never can be transgressed. Death, so much dreaded by many, and by naturalists thought an end of human existence, is only a progression of the human race.

#### CONCERNING A VACUUM.

Among philosophers some strong disputes have existed concerning vacuums and plenums. It is hoped that the following philosophising may be satisfactory to some. Certain it is a vacuum would be the absolute ruin of all creation. Let us suppose only two objects to be in existence, viz., the Creator and the creation: the former could never act on the latter if an absolute vacuum existed betwixt them. No object could be supported in being if an entire vacuum were between the upholder and the object upheld. No form could be preserved if pure nihility were betwixt the cause and the effect. No being, whether spiritual or material, could act on any substance whatever if they were not contiguous to one another, either immediately or mediately; and contiguity excludes the idea of a vacuum. Let it, however, on this point, be noticed, that contiguity by no means implies continuity. Our souls, our minds, our reason, our love, affections, wisdom, &c., are contiguous to our bodies, but by no means continuous with them. Our souls, minds, love, &c., are immaterial, whereas our bodies are material. The omnipresent Creator may be said to be contiguous to all and every part of creation, or millions of worlds, but by no means is he continuous with any part of creation. The sun could have no influence on the planets, if a pure vacuum intervened between them. It must be upon the supposition of an intermediation of substance that one object can act upon another.

The doctrine of a plenum is almost self-evident. As a vacuum is the absence of all substances, so a plenum is that of having substance every where within the limits of creation. But there are many degrees betwixt the external and internal of substances. And yet the exterior parts of matter can no more mingle with the proximate interior substance than oil can mingle with water. The ether, from the grossest parts thereof to the purest, possesses as many grades of purity as our atmosphere, and yet it can never blend with the pure aura; and this last interior substance, though sublimated by the same number of gradations, can never mingle with the pure spiritual world, which is the purest of all created substances. However, let it be noticed, that every substance acts on the next in order, and that again on the next to the ultimate parts. The air would have no agency without the action of the ether, and the ether would be dead without the activity of aura, and that last mentioned would be inactive and lifeless without the agency of the spiritual world. Hence we see that all outward acts are derived from the spiritual world, as their true and only primitive cause. This world is a world of effects, and the spiritual world that of causes. This we may easily comprehend from observ-

ing how all our own actions originate from the interiors of the mind, which indeed is as much in the spiritual world as our bodies are here in this external one.

Hence we see that from the Creator the *vismotrix*, or first motion, all the way to the ultimates, life, power, agency, are maintained, communicated, propagated, in all the regions and departments of creation without the existence of a vacuum. All the human body is preserved in life by the presence of the soul, and the Supreme Being is the life, the soul of all that lives in all the infinity of worlds. There must be a complete plenum from the centre of existence to the extremities of our and all solar systems in being. The extremities or outward substances are the grossest, and an infinite gradation of refinement is continued from the exterior to the centre of existence. The exterior crust of this earth evidently contains subtile electric fluid, and that fluid again is replete with a substance infinitely more pure than itself, and so on through infinite gradation to the limits of the spiritual world, yet the purest of natural substances can never blend with the least refined object in the spiritual world, or a chaos would immediately take place. Again, from the least refined of spiritual beings there is an infinite gradation in the scale of sublimity continued to the uncreated sphere of light in which dwells the Creator, the life and mover of all worlds and all things therein, and yet through the infinite climax of creation, from the exterior parts thereof, is continued through all the grades of material and immaterial existence; the purest parts thereof, though contiguous to the uncreated sphere, can never blend therewith, or life would perish if mingled with substances which must derive their life of another. Even if man's life could mingle with his natural substances, how soon must he utterly perish! How many thousand particles are separated from his body in the course of a day, a month, a year, &c. If parts of his soul, his life, his inward principle, were united to all these separated parts, the whole life would gradually be annihilated. But the case is otherwise: the life, the interior form, remains complete, after all these secretions have taken place. The soldier that has lost his head, his arm, his legs, in the tempest of battle, after departure from this earthly body, appears in the world of spirits a complete human form, in possession of all the essential parts pertaining to a human being.

GRAVITATION AND PROJECTILITY, CONSIDERED AS ABSTRACT QUALITIES,  
INSUFFICIENT TO PRESERVE SOLAR SYSTEMS IN EXISTENCE.

Before we proceed to show the true cause of our solar system and millions of the same kind being so long preserved in this form, let us in the first place point out the defects of the Pythagorean, Copernican, and Newtonian systems. No doubt Newton may be termed the meridian glory of mathematicians, but on philosophic ground he is as fallible as most philosophers. He has, to the satisfaction of learned men, been confuted by the American Franklin on some consequential points. He frequently, without self-evidence, assumes hypotheses and concludes therefrom, as if the groundwork were self-evident. Newton



takes it for granted that the Creator of our and infinite such worlds, created the various orbs of the solar system in detached portions or fragments, and by the laws of gravitation and projectile force, he made the various planets and comets to coalesce in such a manner as finally to constitute one individual system. Or, in other words, that he made the sun, planets, comets, in their respective distances, about the same time, without having any relation to one another in their formation, and communicated a centrifugal force to the planets and comets, and an attractive power to the sun, and thus constituted the solar system. If this above account of our system were true, it would differ very much from all God's other works in the visible creation. For instance, every plant in the kingdom of botany has all its stem, and all the essential parts thereof, and all the branches, foliation, pertaining to the plant, derived from one centre. How unlike the works of the Creator to form the stem of a plant in one place, the leaves in a second, the branches in a third, and the fruit in a fourth, and then bring these together and so unite all the various parts as to constitute one individual plant! How odd-like would it appear for the Creator to have formed man's brain in one part, his heart in a second, his lungs in a third, and the infinite number of parts in the human system in a fourth, and have brought together the component fragments and united them so as to make one human body! Yet such an account gives Newton of the solar system, when he has made the above allegation of putting together the various parts thereof by the extraneous laws of projectility and gravitation. All God's works are alike, from the tremendous masses to the minutest production appearing on the surface of the globes. If the solar system be admitted to be the production of the Supreme Being, of consequence it must likewise be granted that all the parts thereof originated from the sun, the centre, the deputy instrument used as a medium to create the exterior planets. In this manner we can perceive the relation existing betwixt the centre and circumference of our, and the infinite systems, without the medium of projectile force and gravitation, to make a coalescence betwixt extraneous bodies, in order to make them one system.

The Newtonian system naturally leads to naturalism, and expunges the necessity of the interference of a Divinity in the continuance of the visible fabric, as it instructs us that he has commissioned projectility and gravitation his two deputies to manage the outlines of creation without his interference. Much the same as if he were to commission the brain, the heart, and lungs, to regulate all the parts of the human body without the soul. It surely must be admitted as an indisputable law that matter, being absolutely inert, cannot move itself, and that which is moved by another power cannot continue its motion longer than the impelling power continues to operate; this is evident in all machinery. When the wind ceases the ship rests; when the water is deficient the mill becomes stationary; when the spring is broken the timepiece is silent. But, say some philosophers, objects may move in free space without any continued impelling cause. To this we answer, that there is no space without intermediate and inter-

vening matter. An entire and pure vacuum is the end of existence, the end of creation; it would detach one part of creation from another, and, what is most shocking, it would separate the creature from the Creator. How could the human body be moved if there was an entire vacuum betwixt it and the soul, and how could the heavenly or terrestrial bodies move, if disjoined by a vacuum from their moving cause. The infallible conclusion then from the above premises is, that if there is any motion in spiritual or natural existences, or among material or immaterial beings, among planets or objects thereon, it must be caused by an uninterrupted exertion of the prime moving cause that quickens all.

Gravitation and projectility are not efficient causes to preserve the solar systems in their primitive and present form. Matter is inert in the truest sense of the word, and moves no farther than the moving force continues to exert itself on the moving bodies. This is evident in all experiments. A cannon-ball, a stone slung from a sling, or from a balista, move in distance and velocity exactly in proportion to the application of the moving power, and when that abates or decreases, the projected body moderates in its power and motion, and when the moving force entirely ceases, the projected body becomes stationary, or absolutely quiescent. All projections have their minimum and maximum. At first they move comparatively slow, and in progress attain to their greatest velocity, and then from that period diminish in their motion in succession until the moment of absolute rest. Such powers as these could never have preserved the solar fabric so many ages past. But some may object that the projectility of the Creator differed from the above described powers of projection. But by no means could this be the case, or projection would cease to be projection, as having lost its essential qualities. Goodness, love, justice in the Creator, differ nothing in quality from these attributes in a creature but only in point of extent, as in the Creator all things are infinite, whereas in the creature they are all finite. Consequently the primitive projectile force (had such a power existed at all) must have been slow in its beginning, and by degrees must have arrived at its maximum, and then decreased to its stationary point. And indeed Newton and other philosophers grant as much. They even allow that by a friction of some celestial fluid, the projectile powers have been somewhat impaired which has caused a contraction of their spheres. But the greatest of these wise men have thought that this world was only designed to run like a clock for a limited time and then cease. This idea they have received from their impressed ideas of a last day to this and all worlds. Yea, Newton, that prince of mathematicians, was so far enslaved by the deceiving doctrines of his church, as to think that the Creator determined that this creation must be dissolved and annihilated at last; and many think that their church has derived this from the sacred volume. Let it be noticed, that the author of this pamphlet, a true believer in the Divine Revelation, has read the Scriptures in the original Hebrew and Greek and five other languages, and has never found a single passage therein importing the end or annihilation of the world. The words



they trust much to to prove their point, and which they have thus translated, "And lo, I am with you to the end of the world," should be thus read from the original Greek: "And lo, I am with you until the consummation of the age," or of the present moral course of things. The power of omnipotence has been, is, and eternally shall be, applied for the preservation of his creation, but never can be applied to a contrary purpose. The consequence then is, that when the omnipotent arm shall fail, then worlds must be destroyed. As the omnipresence of our soul is the life of all the body, so the omnipresence of the power of the Creator causes all the gradations of creation to persevere in existence and move in their spheres.

Again, were there no other powers but projectile force and gravitation concerned in the forming and preservation of the solar systems, the orbits of the planets and comets would have had another figure than that one possessed by them. Were the centrifugal and centripetal forces exactly commensurate, they would describe a real circle, or a curve line equidistant from the centre of the system, inasmuch as neither of the two equiponderating powers would have gained a hair's breadth the one on the other. But we do not find this to be the case. The orbit of our earth is much of an ellipsis, and what is still more opposite to the equal strength of those powers, the earth is even in the focus of the ellipsis in a point some millions of miles distant from the middle point of that orbit. In like manner all the other planets have elliptical orbits, and their centres in the foci thereof. And elliptical figures are astonishingly more predicable of the orbits and comets than those of planets. Moreover it is evident that a rotatory motion of the earth is absolutely necessary for our subsistence thereon. Without such a motion there would be no vicissitude of day and night, no vegetation, &c. And evident it is, the rotatory motion is not a consequent of projectile power; a cannon-ball if it be quite round and equally smooth and equally dense in every part, will not roll in the air, but the point that is first when projected from the cannon will continue all along so in the whole course of its flight.

Those philosophers who maintain that gravitation and projectile force preserve this world in its present form, likewise inculcate that it requires a double projectile power to balance a quadruple force of gravity. Then let the matter be tried by this criterion. Newton and his adherents have asserted, that the attraction of the moon in raising the tides is four times stronger than that of the sun, and surely as action and reaction are mutual, equal, and contrary, the earth must attract the moon as much as she is attracted by that secondary: that is, the earth must draw the moon with a force quadruple of that by which she is attracted by the sun. And we here notice that it takes a velocity in this earth equal to a thousand miles in a minute to counterbalance the attraction of the sun, and if the earth's drawing power on the moon is quadruple to that of the sun on the earth, there would be a necessity in the moon to move in her orbit at the rate of two thousand miles in a minute as a true balance to the earth's quadruple power of attraction on that object. But instead of such motion in the moon, we find that she moves only at the rate of twenty-two thousand



miles in an hour. How then can we believe that a projection of sixty thousand miles an hour is sufficient to preserve the earth from being absorbed by the sun ; and that the moon, moving at the rate of only twenty-two thousand miles in an hour, would balance a power quadruple to that of the former ? The above seems sufficient to show that the proportions betwixt projectile force and gravitation, alleged as necessary to preserve planets in their orbits, is not known to prevail betwixt the earth and the moon, or the latter must be absorbed if she would not proceed in her orbit five or six times faster than she really moves.

The equinoxes shifting so much, that in twelve thousand years South becomes the North and *vice versa*, the East becomes the West and *vice versa*, induce a belief that the much talked-of equilibrium of projectile power and gravitation prevails not in that phenomenon. Were the shifting of the equinoxes caused by the accumulation of matter on the equator, that must have ceased long since. If the matter continued to remove from the polar parts and be piled upon the equator, then the earth would cease to be an orb, but be transformed into a mere flat form. The apsides of the orbits of the planets shifting at the rate of one degree in an hundred years, conspire to prove that the centripetal and centrifugal powers in that case balance not the one the other. Had these powers alone, as deputy agents, prevailed in the creating and preserving of worlds, then of consequence an universal plane of an ecliptic had existed throughout all the planets in the systems ; whereas we find ascending and descending nodes somewhat different in all the orbs in the system. The apsides of no two of the planets are directed to the same point in the heavens. Again, it is evident that the tables constructed to calculate eclipses are insufficient for that purpose after a series of years ; whereas if a gravitating power exactly equilibrated with a projectile force, the same tables would remain in force for ever. At certain intervals there will be a necessity to construct new tables for astronomic purposes ; all which varieties and mutations are incompatible with the powers of gravitation and projectility as commonly described. The following sentences may serve as a solution to account for all the above changes. Certain it is from experience and reason deducible, that never any two leaves of trees, never any two animals, two men, two grains of wheat, two hand-writings, nor any two seasons, days, hours or moments, from the creation up to the present time, existed exactly similar ; nor could the Creator order to make it so, more than he could cause himself to be finite. All these above changes and apparent anomalies proceed from the infinity of the Supreme Being, who from himself will to eternity produce a continued change or progression, that creation may endure for ever. Could our lives be similar for the space of two moments in succession, our existence would cease, as likewise that of all beings, whether visible or invisible : an infinite source must yield infinite variety.

Since it is demonstrable that the present system of worlds must and shall endure for ever according to philosophy and the Scriptures as already cited, there must be something else resorted to in order to effect this great end, than the power of projectility and gravitation.

## ARTICLE VI.

## ANGELS AND SPIRITS.

The following article we insert from Arthur's "Home Gazette." We claim a certain propriety in it from its being by one of our choice correspondents, whose signature will be at once recognized.

THE Bible is the most wonderful of books in its adaptation to the exigencies of all times, and the individual wants of the human mind. At the present day, when a morbid excitement exists, in wandering minds, with regard to spiritual manifestations, and a thirst for the marvels and wondrous revealments of another life, how satisfactory it is to turn to the Divine Word with a full assurance of its truth, and slake this thirst of the mind at a pure fountain. What beautiful stories of spiritual manifestations are everywhere found in the sacred record; and who can doubt, after reading them, that angels and spirits are our constant attendants, interested in all of our states and conditions, possessed of warm and active sympathies, which they exercise in the most effective ways, even when we are wholly unconscious of their presence? This comforting fact was revealed to the early Christians in the most palpable and tangible manner, and no one can doubt it, who accepts the testimony of the Apostles. For instance: "Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold the Angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, 'Arise up quickly.' And his chains fell off from his hands. And the angel said unto him, 'Gird thyself, and bind on thy sandals;' and so he did. And he saith unto him, 'Cast thy garment about thee, and follow me.' And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him."

Who can read this narration, and doubt that angels can act upon matter? Or that they bend their high intelligence, through love, to the trivial wants and necessities of our outer life? It seems very wonderful that so powerful an angel, whose mere presence filled the dark prison with light, should bid Peter *gird himself*, and *bind on his sandals*, and *cast his garment about him*, and even Peter thought it a dream or vision; but the ponderous iron gate, that had opened before the will of his bright attendant, and the free, open street in which he found himself, were tangible proofs of the material actuality of his experience.

And yet the angel could not have been in a material body. Had he been thus subject to the laws of matter, the iron gate would have been to him impassable and impregnable. He was acting from a

higher and more potent sphere of existence upon matter. And this narration is a wonderful revelation of the powers of the spiritual corporeity. The angel was in a human form, and so like to man in his sympathies, that he remembered that Peter would need his sandals and outer garment in the street. And yet his connection with the material body of Peter must have been through the spirit of Peter. Like as a man walks in his sleep must Peter have walked forth from the prison—in a state of spiritual wakefulness and in a bodily unconsciousness—but suddenly the body ceases to sleep, and lo! the angel is no longer seen; and Peter finds himself not chained in the prison between two soldiers, but free in the open street, and goes to seek his friends. The lovers of the marvellous surely have food for wonder in this account, and they would find many such in the Acts of the Apostles.

And that the spirit of man may have consciousness in scenes and places where his body is not, is abundantly proved in the account of Philip who discoursed with the eunuch who was travelling on the road from Jerusalem to Gaza. But “when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus.”

It must have been that the spirit of Philip was brought into a state of conscious intercourse with the spirit of the eunuch. And this is a revelation fraught with the most consoling and beautiful truths. How often, when we yearn for an understanding of what we read in the Divine Word, it may be that a bright angel or a wise man approaches us in the spirit and guides us into perceptions of the truth as it is in Jesus, while we remain unconscious in the body of our delightful companionship. And we have yet a higher proof that the spirit, clothed in materiality, may take cognizance of things without the sphere of its material senses. When our blessed Lord walked the earth, “a man of sorrows and acquainted with grief,” He saw that Nathaniel prayed under the fig-tree, when as yet he had not approached within the range of His material vision. And in many other instances He revealed this power of discerning spiritually that which the laws of matter prevented His discerning materially. Indeed, through the whole of the New Testament runs this revelation, that man, as a spirit, possesses powers far superior to those with which he is endowed through his material organization. The angels that were seen by the women at the sepulchre had rolled the stone away from its mouth (which seemed immovable to the women) by the mere force of their will. And what a beautiful revelation are these angels in human forms, and clothed in shining garments!

How perfectly they set at naught the vague theory that the spirit of man is a vapor or ether, floating in space, without form or vitality, awaiting its final reunion with matter? How is it possible for such a supposition to stand in the light of the Bible? How can we read of the resurrection of the Lord, who, after death, appeared as a man—endowed with the same beautiful sympathies—the same identity of individuality—and yet doubt that *we* shall live the self-same men, our



identity perfectly apparent to our own consciousness, and to the consciousness of our associates? And how clear and beautiful grows this question of spiritual intercourse, in the light of our Lord's life upon the earth! That He was in a conscious association with beings not of this world, is apparent through His whole history, and was foreseen from the beginning, for David declared that "He shall give His angels charge over Thee." And the disciples also perceived, in His great earthly temptations, that "angels ministered unto Him;" and He promised to guileless hearts that they should "see the heavens open, and the angels of God ascending and descending upon the Son of Man." Thus man, as may be seen when he is in a state of full and perfect order, may be conscious in that "kingdom of Heaven that is within him.

But the Divine Word is not without its warning voice to those who heedlessly, in a state of self-will, force themselves by abnormal means into this state of consciousness.

The woman of Endor, who was possessed of a familiar spirit, by whom she was enabled to communicate, through thought, or spiritual presence, with Samuel, produced no good effect upon Saul, when she acted as his *medium* in bringing him into communication with Samuel. Saul, by evil of life, had been cut off from influx from God and the angels, but from his own self-will he determined to re-open this communication through means external to his own existence. And no one can read the history of his interview without feeling that he committed a sin. But in those narrations of angels (who were commissioned of God) speaking to men, a feeling of blessedness pervades the mind. Who can read without delight of Mary, when the angel came in unto her, and said, "Hail! thou that art highly favored, the Lord is with thee!"

And in the narration immediately preceding this, Zacharias "saw an angel of the Lord standing on the right hand of the altar of incense," and the "angel said unto him, 'I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.'"

There is something joy-giving in imagining the presence of these bright and beautiful messengers of Heaven, and they seem to open to us a world of such bright existences—existences of far more actuality and power than the clay moulds we see moving around us. And it is not good that we should ignore the spirit-world and its manifestations. We shrink with disgust and aversion from those profane mediums who would wrest from man the foundations of his belief in the holy Word of God, who deny the divinity of the Lord Jesus Christ, and seek to flood the world with a false and demoralizing philosophy. But these things grow out of the very nature of man. In this world, we see the good fall into natural associations with the good, and the evil with the evil. And in our spiritual life, also, "like must seek its like." If then, a bad man, one who does not implicitly believe the sanctities of the Divine Word, and acknowledge Christ as his God, should by his own act, force himself into a state of spiritual consciousness, by himself, inducing certain mental states, or by mes-

meric influences inducing an outer unconsciousness, how naturally, and as a necessary consequence, he should find himself associated with beings of like thoughts and feelings, and how they would delight to draw him into an open expression of the concealed enmity of his heart to things divine and holy.

But the good and pure man has no such self-will—he prays to the Lord, and reads his Bible, in that devout spirit of obedience in which Zacharias and Elizabeth were, who were “both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” And if to such an one an angel should come, it would be an angel from the presence of God, bringing some “glad tidings.”

In the present wonderful crisis in human affairs, men run into dangerous extremes. The credulous are led away by too ready a credence in marvels, and the rational are so shocked by these marvels, that, rejecting the testimony of the Divine Word, they pronounce them all impostures and impossibilities. But this is not good; man's *rationality* is not *reason*, it is simply the faculty of drawing conclusions from external circumstances; his *reason* is a high, inner spiritual perception. Through the faculty of rationality, or ratiocination, man can acquire no spiritual knowledge, for spiritual facts do not come within the cognizance of his rationality. But to his *reason* revelation submits a vast amount of spiritual facts, which he may confirm or deny, according to the moral state of his reason; he is left in a state of full and perfect freedom to do so. But this state of the reason depends wholly on the innate affections and desires of the man, for what he loves he thinks of—hence thought is simply the manifestation of an affection. If a man loves Heaven and the angels, he thinks of them; he is more readily made cognizant of their existence, for he realizes in himself a spirit which is within the body, and one with it, and yet entirely distinct and superior to it. In such a man reason can receive the truths of revelation and confirm them, because they accord with his desires and the testimony of his inner consciousness. But if a man love only the earth and the things of the earth, he is bound down to the sphere of his external rationality; he feels in himself no witness of spiritual verities; hence he rejects all mention of them, and regards them as insanities unworthy the attention of a rational mind. And there is yet another class, whose inner affections are so evil that they realize in themselves a spirit that can scoff at the divine. They seek an open intercourse with spirits that will confirm them in their unbelieving tendencies: they delight in those declarations from the spiritual world that deny all the divine facts of the Christian religion. How true it is, “if they believe not Moses and the prophets, they would not believe, though one should speak to them from the dead.” For in the spirit like speaks to like.

Happily, there is a standard by which all spirits may be tried. The Bible is the rule by which they are to be measured, that is, the *written* Word of God, and stands fixed and unchanged amid all the transitions of the human mind. It is the sure anchor of faith to us—and while no future spiritual revelation can ever set this infinite and holy Word aside, we can reject or receive spiritual communications

simply as they accord with the truths and revelations of the Divine Word or not.

That a new era is opening upon the world cannot be doubted or denied; one might as well deny the wonders of the electric telegraph, as to deny all of the testimony brought forward to prove that at this day spirits do speak with men. There is no safety in an obstinate denial of the fact. It is better that the wise and good should look at it in the light of truth, and see if its perversions lead to so deplorable an insanity; that on the other hand, if such a thing should, in the providence of God, come also to the believing Christian, might it not lead to a beautiful wisdom of life? If it might be, that men *could* live in an open speaking intercourse with angels, would not life be a beautiful blessing upon the earth? for death would then have lost its sting and the grave its victory. If the hearts of the disciples were so comforted by seeing, after death, the beloved person of their Lord, would not the hearts of many weary mourners be also comforted in seeing their beloved dead? Could the mother weep for the angel-child revealed to her in its new and glorious life and wondrous beauty? Ah, no! angels and spirits could then minister with new power to the hearts and minds of men.

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## CORRESPONDENCE.

### DIFFICULTIES AND QUERIES PROPOUNDED BY AN INQUIRER.

PROF. BUSH,

DEAR SIR:—I have been reading Swedenborg's writings now for about three years, and I find that many difficulties and obscurities disappear as I become more acquainted with his modes of thought and manner of expression, and particularly as my mind is more familiarized with the Heavenly Doctrines of the New Jerusalem as taught by him; but some things contained in his works, are as difficult to understand now as at first. I would, therefore, beg permission to propound a few questions for your solution through the New Church Repository:

1st. Why is the same language occurring in Kings possessed of the Interior Sense, and in Chronicles destitute of the Interior Sense? I find, in comparing the two above-mentioned books, that there are many passages nearly, or quite identical, and why the one is the Word and not the other, is to me very mysterious.

2d. What is understood by the Divine of the Lord? I find it very difficult to get any specific idea in my mind from that expression; for instance, in *D. P.* n. 259, he says, "There are three essentials of the church, the acknowledgement of the Divine of the Lord," &c.; if he means by Divine the Divinity of the Lord, I can in a measure understand the expression, but this does not appear to be the idea he would convey. Can you help me out of this difficulty?

3d. Again a difficulty is presented to my mind from the apparent discrepancy between Swedenborg and the Scriptures relative to the *conception* of the Saviour. The Scriptures, if I am not mistaken, uniformly speak of Christ as the *begotten* of the Father, and the *conceiving* or *conception*, as of the woman, Isa. vii. 14, Luke i. 31; but Swedenborg often speaks of the Lord as being *conceived* of Jehovah, as repeatedly in n. 262, *D. P.* I believe it is universal in the Scriptures that *begetting* is predicated of the father and *conceiving* of the mother.

4th. But the greatest difficulty of all is to understand what Swedenborg means by the *Divine Human* or the *Divine Humanity*. If the Divine of the Lord is from the

essence of the Father, and the Human from the essence of the Mother, and all that he had from the Mother was put off, how am I to understand, that in the person of the risen Saviour God and man are united? It is very difficult for me to think of humanity unassociated with the idea of finiteness.

S. C.

#### REMARKS.

1. It is reasonable to suppose that Swedenborg, in pronouncing one book of the present canon to be possessed of an interior sense and another not, predicated the distinction of the *general* character of each, without reference to *particular* and *exceptional* portions, in which possibly a verse or a chapter, or several of each, from one might be transcribed into another. In this case, of which perhaps an illustration is to be found in the books referred to, we deem it a fair inference that if a chapter, or series of chapters, occurring in Kings, and having a spiritual sense, be found also in Chronicles, they will have the same sense there also. This we may admit while holding at the same time that the *style* of the one book is in this respect clearly contradistinguished from that of the other. If this solution should be deemed unsatisfactory, and we could see nothing in the nature of the case viewed in itself to throw light upon the difficulty, we cannot but feel for ourselves that we should still remain undisturbed. We should fall back upon the strong assurance we have of the authority on which the distinction is affirmed, and though our understanding might fail to grasp its rationale, we should still retain the conviction that if we could see what Swedenborg saw, we should say what Swedenborg said.

2. The phrase "Divine of the Lord" is not always used in precisely the same sense. In some cases it is evidently equivalent to the Divinity of the Lord, as in the passage (*D. P.* 259) quoted by the querist. In other connections it implies the infinite and eternal *esse* of Jehovah as it is above the heavens, and which we learn is entirely beyond the grasp of the highest angels, *A. C.* 9946. This expression, "above the heavens," is well explained by a N. C. writer. "Such as He is in Himself he is said to be *above the heavens*, not as to space, for there is no space in the other life, but as to the state of the mind, the finite state of the angels being such as to be unable to embrace the divine perfections either by thought or love. In this sense he is said to be *above the heavens*, as in other parts he is said to be *in the heavens*, when he brings Himself down to the comprehension of angelic thought and love."—*Talk's Spir. Christianity*, p. 225. The epithet is expressive of that element or quality in Jehovah by which he is most essentially distinguished from all creatures.

3. "Conceived of Jehovah" we take to be simply equivalent to "conceived by means of Jehovah," that is, conceived in the womb of the virgin. Is not this the true idea of conception? Thus, *D. L. & W.* 6, "The conception of a man from his father is not a conception of life, but only of the first and purest form receptible of life."

4. The true answer to this question will necessarily correct a good deal of inaccuracy involved in it. In the first place we are not taught that "the Human of the Lord is from the essence of the Mother." An essential Divine Human principle existed in Jehovah from eternity. "The Human Essence was only an additament to his Divine Essence, which was from eternity."—*A. C.* 1461. "The Lord assumed the *human nature*, or *humanity*, that he might put himself in the power to subjugate the hells, and to reduce all things to order, as well in the heavens as on earth. This *human nature* he superinduced over his former *human*; the *human* which he superinduced in the world was like the human of a man in the world."—*D. L. & W.* 221. This makes it clear that there was a human principle pertaining to the Lord independent of the human nature assumed in the womb of the virgin mother. But it is important to bear in mind the distinction between the *human essence* and the *human nature*. It was the *human nature* in its infirm and fallen state, which was successively put



away, while the *human essence* was ever a constituent element of his being. The following paragraph from the "Doctrine of the Lord" (n. 35) will set the matter in a clear light: "The Lord successively put off the Human taken from the mother, and put on a Human from the Divine in himself, which is the Divine Human and the Son of God. That the Lord had a Divine and a human, the Divine from Jehovah as Father, and the Human from the Virgin Mary, is known. Thence it is that He was God and Man, and thus He had a divine essence and a human nature, the divine essence from the Father and the human nature from the mother; and thence he was equal to the Father as to the Divine, and less than the Father as to the Human; and also that He did not transmute or change this human nature from the mother into the divine essence, nor commix it with the divine essence, for the human nature cannot be transmuted into the divine essence, nor can it be commixed with it. And yet it is according to the same doctrine, that the Divine assumed the Human, that is, united itself to it, as a soul to its body, so that they were not two but one person. From this it follows, that he put off the Human taken from the mother, which in itself was like the human of another man, and thus material, and put on a Human from the Father, which in itself was like his Divine, and thus substantial, from which the Human was also made Divine." The querist will see, therefore, that on this ground there is nothing which should make it difficult to conceive how that "in the person of the risen Saviour God and man are united." As to the difficulty of "thinking of humanity unassociated with the idea of finiteness," it is a difficulty which we can easily appreciate, and one which grows out of our sensuous constitution and tendencies. It is a great truth that *the Lord is a Divine Man*, and yet he is infinite. To realize this it is necessary that the mind should rise above natural thought into spiritual, which has nothing to do with ideas of space. This, we admit, is not easy, and yet it is possible, and when that state is attained, it will bring with it the solution of this and a thousand similar questions.

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#### FROM OUR WEST INDIA CORRESPONDENT.

ST. THOMAS, 18th May, 1854.

PROFESSOR BUSH,

MY DEAR SIR:—During my stay at Christiansted (Bassin), Santa Cruz, which was about four months, I baptized four infants, and but one adult, and administered the Lord's Supper to the congregation four times. The restrictions of the government on our Society may be in some measure the cause of so few accessions of a recent date to our Society; for it is known that there are a number of government officials and others who would readily join us if those restrictions were removed; all persons in office being compelled by the government *nominally* to belong to the Danish (Lutheran) Church.

On my arrival in the Island in November last, I was informed by the government that in future I could not be permitted to perform the usual rites and sacraments of our church unless they were done *privately*, as the government in Copenhagen did not wish to have more than the *four churches*, already authorized by them, viz., the Lutheran, Episcopalian, Catholic, and Moravian. I was therefore compelled to baptize children in the dwellings of their parents, and forbidden to officiate at the funeral of any one of the congregation in case of demise, and all this in direct violation of their "Fundamental Law" or Constitution, which guarantees freedom of religion to all denominations.

These severe restrictions, so opposed to their own law, forbade the anticipation of any thing *worse*; yet, only two days after my departure from the Island, viz., on the 17th of March, I was virtually interdicted from the further performance of any of the rites and sacraments of our church—even in *private*—as will appear by the Governor's letter, herewith addressed to



Dr. Ruan and the other members of the Society. The reason alleged for this severe measure was, that a young lady (over thirty years of age), brought up in the Lutheran faith, had applied for and received admission into our Society, but with the *previous* permission and approbation of her father and all the members of her family.

The Island of Santa Cruz having been for many years an English colony, during the long European war, which terminated in 1815, most of the white inhabitants are either British or of British descent, and the English language is universally spoken. The members of our Society are also mostly of British descent, both white and colored, and as the British government acknowledge the children and grandchildren of British-born subjects to be *equally* under their protection, as *being British* subjects, I have availed myself of this circumstance, together with that of my being *myself* a native of England, to memorialize the Earl of Clarendon, Secretary for Foreign Affairs (through the medium of the Earl of Shaftsbury, President of the British Protestant Alliance), setting forth the restrictions to which we have been and are subjected, and soliciting that he will cause such representations to be made to the Danish Government as may result in the entire removal of the said restrictions and disabilities—the more obnoxious and inconsistent because coming from a *Protestant* Government, against a religious society which may claim to be *Protestant*, in so far as they claim the right of private judgment in matters of religion, which was, in effect, the *great Protestant principle* contended for at the Reformation.

Herewith I send you a copy of the Danish Lutheran Minister's letter to me, relative to the young lady whom we had received into our Society, and my reply thereto; also copy of the Governor's letter to the Society, dated two days after I had left the Island, and Dr. Ruan's able answer thereto.

The idea of the Danish Government *compelling* the members of the *New Church* to receive the Lord's Supper according to the prescribed forms of the *other* denominations, and of *forcing* them to have their children baptized by one of the ministers of the *four Churches*, or to have *their* funeral service read at the burials of *our* deceased brethren, is, in *my* opinion, too absurd and antagonistic to New Church principles ever to be acceded to; yet *this* you will see is what they aim at.

The LORD JESUS will, I trust and believe, preserve HIS Church from such *desecration*.

Yours truly,

ELIJAH BRYAN.

LETTER OF THE DANISH MINISTER.

Mr. BRYAN :

SIR,—As it has been rumored that Miss Eliza Hansen, of the Lutheran Congregation, was solemnly admitted into the New Church, or as it is generally called the Swedenberger Church, on Sunday inst. the 15th of this month; I feel called upon, as the minister of the Lutheran Congregation, to inquire with you whether this rumor is true or not; and if so, I beg leave to ask what ceremonies have taken place on this occasion, as well as what authorization you have to perform any kind of religious ceremonies.

Respectfully yours,

ALEX. BRANDT, P. T. Lutheran Minister.

CHRISTIANSTED (BASSIN), Jan. 21st., 1854.

DR. BRYAN'S REPLY.

CHRISTIANSTED, 2nd Feb., 1854.

Rev. A. BRANDT :

SIR,—Your communication, dated 21st Jan. 1854, came to hand. In it you say, "it has been rumored that Miss Eliza Hansen, of the Lutheran Congregation, was solemnly admitted into the New Church, on Sunday the 15th of this month," (Jan.) and you inquire whether this rumor is true or not, to this I answer—she was *then* only proposed for membership, by consent of her father and family, and by her own urgent desire; and on the following Sunday, the 22nd Jan., was admitted as a member, but not by me. I



had nothing to do with it. The Society has three readers, whom they elect annually, who in turn read the Church Service every Sabbath day. She was read in by one of those readers (Dr. Ruan), after having been elected by the vote of the Society; but as you appear to be anxious to know what ceremonies took place upon that occasion, I will inform you. The reader asked her:—"Do you believe that God is one in essence and in person—in whom is the Divine Trinity of Father, Son and Holy Spirit—and that the Lord and Saviour Jesus Christ is that God?" To this she answered, "I do!" She was then asked—"Do you believe, that in order to salvation, man must shun evils as sins against God, and live a life according to the ten commandments?" She answered—"I do!" Lastly, she was asked, "Is it your wish to become a member of this Society, for the purpose of leading such a life?" to this she replied—"It is!" She was then acknowledged to be a member, and the "ceremony" ended with a shake of the hand, in token of Christian fellowship, between the reader and herself.

Three years ago, the Rev. Mr. Hanshill, your immediate predecessor, wrote to me, asking (among other things), "By whose sanction do you officiate as a minister here?" and as your concluding question—"What authorization have you to perform any kind of religious ceremonies?" is of the same purport, I reply to you in the same words in which I answered him:—"That I have been duly ordained, by competent authority in New York, as a minister in the Lord's New Church, signified by the New Jerusalem, in the Revelation (21st chapter), and as such, I have been recognized by His Excellency the Governor (Hansen), to whom I was introduced in that capacity by Dr. Ruan, a few days after my arrival here. I also officiate here by the sanction of the Religious Society of the New Jerusalem Church (called also the New Church), which Society claim the rights guaranteed to them by the 'Fundamental Law,' or Constitution of the kingdom of Denmark, which states in the seventh article and eighty-first section—"that the citizens possess the right of forming societies to worship God, in whatsoever way their convictions guide them, provided that nothing is taught or done contrary to morality or the public peace."

The same sanction to officiate, was accorded to me last year by His Excellency the present Governor Feddersen; and I have no reason to suppose that it will be refused, so long as the Fundamental Law of the Land, or Constitution is cherished by the people of Denmark, as the bulwark of their liberties, and I do not act contrary to it.

It was urged by Rev. Mr. Hanshill, that the Fundamental Law did not extend to this Colony, but I was told by one of the Judges, that it was *unanimously* decided by the "Upper Court," that although not *formally* proclaimed here, it was in force in the Colonies in all respects, except as far as the right of universal suffrage is concerned. Mr. Hanshill having been informed of the decision of the Upper Court to that effect, made no further opposition to my officiating as a minister. It was therefore with much surprise, that I found myself (after a lapse of three years) again questioned upon subjects that I had good reason to suppose had been *fully* and *finally* set at rest.

Respectfully, your obedient servant,

E. BRYAN,

Min. in the N. J. Church.

P. S.—I would remark, that although our Church is called the "New Church," yet, it is not *new* as to *time*, but as to *quality*—as it was established in the city of London, England, in the year 1788.

#### TRANSLATION

*Of a letter written by His Excellency, Governor Feddersen, to Dr. Ruan and the other members of the New Church Society, Santa Cruz.*

In consequence of a report received from the Lutheran clergyman, that a member of the Lutheran Congregation had, on the 22nd of last month (February), been formally received into the so called "New Church;" and as it has come to the knowledge of Government, that the members of that Church consider themselves entitled to perform burials of their deceased brethren, without the presence of an *appointed* Clergyman, or Church Clerk, the Government finds occasion to inform the gentlemen, that as their Petitions of 1851 and 1852, which in due time have been forwarded from here to the Ministry, hitherto have remained without being acted upon by the Home Government, and as the members of the said "New Church," consequently do not form any one of the congregations *acknowledged* by the State, they cannot assume *any* of those rights, which



are allowed to the *acknowledged* congregations; nor can they *withdraw themselves* from those duties which are incumbent upon *members of the State with regard to Church matters*; namely, to let their children within the usual time, be received *by Baptism* in an *acknowledged* Christian Church community, and to let their deceased relations be buried by an *appointed* clergyman. The administering of baptism, marriage, or the sacrament *out of the acknowledged Church communities is not permitted.*

And as proselytism, in regard to the *State Church*, is even forbidden to the *acknowledged* churches, it follows of course, that it is as little permitted to receive any from the *Lutheran Church* into the "*New Church.*" In communicating the above, it is to be observed, that henceforth, until further notice, there is no objection to the members of the *New Church* coming together for mutual devotion, as long as, thereby, no public disorder is caused; but this permission *to continue to meet* will depend on the members keeping *strictly* to the above injunction.

Government of the Danish West India Possessions, St. Croix (Santa Cruz), 17th March, 1854.

(Signed) FEDDERSEN.  
REIMER.

To Dr. RUAN and the rest of the signers of the several petitions for the acknowledgment of the *New Church.*

COPY

*Of Dr. W. H. Ruan's Reply to Governor Feddersen's Letter.*

TO HIS EXCELLENCY, GOVERNOR FEDDERSEN :

SIR,—Your Excellency's letter of 17th March, 1854, addressed to myself and other members of the *New Church*, was received on the 18th inst. I lost no time in having it translated into English, and read it to the members of our Society on the 19th inst.; on whose behalf, and on my own, I now beg leave to reply to your Excellency.

It would appear from the tenor of your letter, that the restrictions which your Excellency has thought proper to place upon us in regard to the full exercise and enjoyment of our religious worship and rites, have been suggested by, and originated in, a complaint from the *Lutheran* clergyman, that a former member of his congregation had now become a member of the *New Church.* We are forbidden to make proselytes from the *State Church*; but, as your Excellency says nothing on this point in regard to the *other* churches, I presume that we are at liberty to make as many proselytes from these as we can. That the occurrence referred to has taken place, we do not attempt, and have not attempted either to deny or conceal from your Excellency's knowledge. At the same time, however, we do deny that any *undue efforts* have been used to make a proselyte of the person alluded to. The doctrines of our church utterly repudiate any such attempts on the consciences of individuals. That person came to our society of her own free will and accord, led there by the *honest convictions* of her conscience (after mature deliberation): that the theological doctrines in which we believe, are the only true doctrines, and requested that we would admit her as a member of our society. Before her request was complied with, she was given eight days for further reflection. At the end of that time, finding, on questioning her, a firm believer in our doctrines, and still desirous of entering our society, the two following questions were put to her, viz.: "Do you believe, that in order to salvation, man must shun evils as sins against God, and live a life according to the ten commandments?" and "Is it for the sake of leading such a good life, that you are desirous of joining this society?" On her answering in the affirmative, the following reply was made to her by the reader of the society (in the instance under consideration, *myself*). "Then, I hereby acknowledge you to be a member of this society, and, in their behalf, tender you the right hand of Christian fellowship." Could any congregation, or body of Christians have refused to comply with the request of their fellow being under such circumstances? Would their refusal not have been justly deemed a breach of every thing like Christian charity? Could we have acted otherwise, without utter disregard to Him who has commanded us to love our neighbor as ourselves? But, let me not be mistaken. I mean not to say that we received her unwillingly or reluctantly into our society, nor, that we would have avoided doing so, if we could; on the contrary, we rejoiced that her understanding had been opened to a perception of the true teaching of the Word of God, and that she laid not aside the commandment of God, in order to hold to the traditions of men. We rejoice at every such



accession to our society. "The very head and front of our offending, hath this extent, no more." We acknowledge it; and your Excellency will forgive me, if I respectfully ask—Why is our offence visited so heavily, while it is notorious that at least some of the acknowledged churches have long been in the habit of receiving into their communion proselytes from the State Church? Is the same offence more grievous when committed by us, than by them? Or, is there a doubt that the State Church would at once, and *gladly* admit all proselytes to their religious persuasions? If to do so be an offence in one party, surely it ought also to be deemed equally offensive in any other. But why should it be deemed such in any? It is no longer considered an offence in the Mother Country to hold steadfastly to those religious opinions which our deliberate conscientious convictions assure us are right, and in strict conformity with Holy Writ. Why then, are we held in bondage by a set of laws which, in the Mother Country, are obsolete, and deemed unworthy of the enlightened age in which we live; and which laws we were led to believe, at the time when our society came into being, were also no longer applicable to the Colonies? We have been permitted, since 1850, to hold our regular meetings for worship on the Sabbath; and, when we had a clergyman of our religious persuasion in the Island, he was permitted to exercise all the rites of the church, and to administer the sacraments of Baptism and the Lord's Supper to us; and in doing so, no concealment was used; on the contrary, a report was made of it to the late excellent Pastor Hanschell. Lutherans, Episcopalians, and Roman Catholics, then, as well as now, became receivers of our doctrines. Since we have enjoyed this permission, have we been otherwise than orderly, peaceable citizens? Have we become less loyal as subjects? Your Excellency cannot say that we have. It seems to us, therefore, somewhat overstringent that your Excellency should now, after the lapse of four years, take from us those religious privileges which we have enjoyed during that time. In 1851 and 1852, as is well known to your Excellency, we sent petitions to the Ministry at Home, to be included among the number of the acknowledged churches of the Island. It is true, that we have received no answer as yet to our petitions; but this, we have been inclined to attribute to the circumstance that the Ministry, with the advice of the Colonial Council, wished first to determine all those matters in which the constitutional law of Denmark should, or should not be made applicable to the Colonies. (We considered these Colonies, as it were, in a transition state; because the object of the Colonial Law granted to these Colonies in 1852, is, as far as applicable, the extension to them of the laws which are in force in the Mother Country. (§ 2, 1.) The ordinance under 1, says, "The Law may contain deviations from the laws in force in the Mother Country, if the local peculiarities of the Colonies should particularly require them, but such modifications cannot (must not?) affect the principles of those laws." We never, for one moment, however, imagined that an attempt would any longer be made to fetter or coerce the consciences of His Majesty's subjects in any part of his dominions; nor that Denmark which has so often taken the lead in liberal policy, would, in the nineteenth century, attempt to do what is only the prerogative of *the King of Kings* to effect. The spirit of religious toleration, or liberty of conscience, is also arousing itself in other nations besides our Mother Country. In England and America, we have proofs of this; and a bill is now before Congress for the purpose of insuring to their citizens free toleration in religion, and freedom of conscience in whatever countries they may be.

While we remain under the law, we shall undoubtedly endeavor to act in obedience to the law; but no human law can compel us to act contrary to the honest, upright dictates of our consciences, or to what we *know* to be the law of God. We would not omit therefore, to state to your Excellency, that there are difficulties in the way of complying with commands contained in your letter, which do not altogether depend upon us. Were your Excellency to ask any of the clergymen of the old Church, if it were expedient that the "New Church" should be *acknowledged* as one of the permitted religions of this Island, we can have very little doubt as to the answer they would give. Some of them have evinced so much jealousy of us—so much ill-will towards us, that, to say the least, they have not hesitated to bear false witness against us; and yet, the same God, who said, "thou shalt do no murder," also commanded, "thou shalt not bear false witness against thy neighbor." We have good reason to know that some of them have declared to the members of their congregations, that they would, in the event of any of them attending our Sabbath Meetings, reading our books, or in any way countenancing our doctrines, immediately inflict on them such pains and penalties as their spiritual or priestly dominion put in their power. They were told, that their priests would not visit



such transgressors in sickness—would not allow them to attend and partake of the sacrament of the Lord's Supper; and, in the event of their dying, that the usual Church rites should not be performed before, or at their burial. After such threats to those who merely regard our New Church *without* a disapproving eye, is it likely that Messieurs, the Priests, would look with more complacency on these who openly avow that they place their entire hopes of salvation hereafter on the faith of the New Church? Suppose that a member of the New Church were to apply to one of the priests of the old Church to baptize his child, the objection would immediately be raised, that he was not of the priest's Church. Very true, would be the reply: I have not the least faith in the efficacy of your baptism, and I am resolved to rear and educate my child in what I deem the only true faith, that of the New Church; but, I cannot help myself—the Governor has commanded me to bring it to you for baptism. Does your Excellency think, that any of said priests, after such a declaration from the *natural* sponsor and guardian of the child, would still proceed to baptize it? If he did, I conceive that it could only be from an insatiable love of mammon.

But, suppose that under such circumstances, the said priest were, from conscientious motives, to decline baptizing the child—what then? Is the child to remain forever without Christian baptism? Here then, your Excellency cannot fail to perceive one very great obstacle that is likely to come in the way of our obedience to your Excellency's commands. Similar difficulties would meet us at the table of the Lord's Supper, and in the burial of our deceased members of the New Church Society. In regard to marriage, perhaps some compounding of matters might take place between Messieurs the Priests and the parties concerned. Believe me, your Excellency, anything like persecution, will ultimately avail nothing against the truth of the teachings of the New Church. In this Island, your Excellency will admit, that we have been a peaceable, and orderly community. We pray you, therefore, to let us remain as we have been; and to remove the restrictions which your letter has placed upon us. If the New Church be "the work of men, it will come to nought; but if it be of God, ye cannot overthrow it."

I remain, very respectfully, on behalf of myself and the other members of the New Church, your Excellency's most obedient servant,

(Signed)

W. H. RUAN.

Christiansted (Santa Cruz), 27th March, 1854.

## MISCELLANY.

### DISTRIBUTION OF NEW CHURCH BOOKS BY H. M. SAXTON.

During the last six months I have sold 1,226 books for \$514 98. The books distributed are as follows: 41 volumes of the *Arcana Celestia*, including two complete sets; 16 *True Christian Religion*; 285 *Heaven and Hell*; 296 copies of the *Explanatory Lectures* by Barrett; 43 *Divine Providence*; 50 *Divine Love and Wisdom*; 26 *Life of Swedenborg* by Hobart; 18 *Life of Swedenborg* by Rich; 1 *Biographical Documents*; 4 *Biographical Sketch*, with descriptive catalogue of books; 3 *Doctrines of the New Jerusalem*, including seven of Swedenborg's smaller works; 7 *Compendium and Life of Swedenborg*; 17 *Heavenly Doctrines and Doctrine of the Lord*, bound together; 34 *Peculiarities of the Bible*; 10 *Antediluvian History*; 11 *Nineteenth Century, or, the New Dispensation*; 76 copies of *Reasons for Embracing the Doctrines*, by Bush; 8 *Religious Philosophy*, by Des Guays; 3 *Dictionary of Correspondences*; 5 *Conjugal Love*; 6 *Earths in the Universe*; 5 *Last Judgment*; 3 *Canons*; 5 *Influx*; 2 *Apocalypse Revealed*; 2 volumes of the *Spiritual Diary*; 1 *Brief Exposition*; 2 *Summary of the Prophets and Psalms*; 1 *Charity*; 1 *White Horse*; 1 *Doctrine of Life*; 1 *Gospel of Luke, with Internal Sense*; 2 *Appeal*, by Noble; 1 *Lectures* by Noble; 9 *Cosmogonia*; 8 *Illustrations of Physiology*, by Rice; 5 *Way to a Knowledge of the Soul, in Posthumous Physiological Tracts*, by Swedenborg; 10 *Marriage and its Violations, extracted from A. E.*; 10 *Wedding Ring*; 2 *Marriage*, by Bruce; 7 *Gold for Brass*; 2 copies of *Letters to a Trinitarian*; 1 *Character and*



Work of Christ; 2 Science and Revelation, by Hayden; 5 Baptism and the Holy Supper, by Hayden; 16 Rays of Light; 4 Spiritual Torrents; 38 Heat and Light for the Nineteenth Century; 2 copies of Miscellaneous New Church Essays; 2 copies of Miscellaneous Essays, by Parsons; 12 Interior Sense of the Divine Word, and the Law of its Education; 34 Books for Children; 12 volumes of Arthur's Household Library; 10 Swedenborg Library Pamphlets; 2 Philosophy of the Human Soul, by Mason; 1 Regeneration, by Clowes; 6 Sermons on the Lord's Prayer; 1 Miscellaneous Sermons, by S. Worcester; 1 bound volume of the New Church Repository; 1 volume of the New Church Repository for 1854; 2 volumes of The Age; 8 do. of The Dew Drop; 1 Human Progress since the Last Judgment; 6 Two Worlds; 3 copies of Dialogues by Clowes; 12 volumes of Tracts; 1 Immortal Fountain; 1 Judgment Day; 2 copies of Gems from Swedenborg; 1 Fundamental Philosophy.

The following sums have been received for the Publishing Society, and forwarded to the Treasurer: M. CARSON, of Cleveland, Ohio, \$5; S. C. BOUGHTON, of Tecumseh, Lenawee County, Michigan, \$3.

Several hundred Tracts have also been distributed gratuitously, part of which were furnished by the Michigan and Northern Indiana Association, and a part were sent to me by Mr. E. Mendenhall, 3 College Hall, Walnut-street, Cincinnati, Ohio.

I have visited parts of Ohio, Michigan, Indiana, and Kentucky; but chiefly in Michigan and Indiana. I spent five or six weeks in Detroit, and distributed about \$75 worth of books. Probably there are but few places where so much has been done to make known the Doctrines as in Detroit; and the result is, that there is quite a large number of persons who are interested in a greater or less degree. There is not a large number who can be called full receivers of the Doctrines, or who attend the New Church meetings, but there seems to be a general respect for the Doctrines, and a desire to read the books. Some, however, hate the truth, and are repelled by having the books offered to them. I sold twelve or fifteen volumes in the offices of the Michigan Central Railroad. One gentleman inquired if they have railroads in the spiritual world. I replied that they have; and that they have them there before we have them here; the spiritual world being the world of causes, every thing originates there, and is thence ultimated here. He was pleased with the idea that the spiritual world is real and substantial, and did not hesitate to buy some books. Another gentleman spoke of having had some conversation with Mr. Scammon, of Chicago; and in speaking of the Doctrine of Correspondences, he expressed himself with great emphasis, saying, "It is the *most beautiful doctrine* I ever listened to." This man also bought two or three volumes, and recommended them to others.

From Detroit I went by railroad to Pontiac, twenty-five miles north-west of Detroit. Pontiac is the county town of Oakland county, and contains about three thousand people. This is the residence of Mr. A. Merryweather, in whose agreeable family I was kindly entertained. I found it rather a hard town to labor in; nevertheless I found purchasers for about forty books. I met with a man who formerly knew Mr. Barrett in Massachusetts. He bought a copy of the Lectures.

It is expensive and inconvenient travelling and carrying books off the railroad routes, and therefore I went from Pontiac back through Detroit to Ypsilanti, thirty miles west of Detroit, on the Michigan Central Railroad. Ypsilanti was formerly the residence of R. D. Brower, whose warm-hearted benevolence is known to many of the New Church people. I sold about forty books there, which is more than I sold on a former occasion. Several persons expressed themselves pleased to have an opportunity of buying some books. One or two persons who had no ready cash, borrowed a dollar to buy with.

Thence I went seven miles west, to Ann Arbor, the county town of Washtenaw county, containing four or five thousand people. The weather was cold, and the hearts of the people are colder. A man needs to be surrounded with a phalanx of good spirits in visiting such a place. A. C. 4940. Some persons bought books, and thence I passed on to Dexter, in the same county. There I was kindly received by Mr. H. Vinkle, who gave me my board and \$5 90 in cash, which was thankfully received. Dexter is the residence of Mr. L. B. Hyatt, who has recently entered the New Church ministry. May the Lord make him useful. "The harvest truly is plenteous but the laborers are few." "May the Lord send forth laborers into His harvest." "The field is the world." I sold some books in Dexter and on the morning I left, several persons at the railroad station bought books while we were waiting for the cars.



Thence I continued west to Jackson, the county town of Jackson county. There I found Dr. C. L. Merriman, or rather Dr. Merriman found me, and treated me very kindly. He paid my hotel expenses and gave me \$11 60 in cash. It is very congenial to find a warm heart here and there; it is like an oasis in a desert. I sold forty or fifty books in Jackson. The weather being very cold, and my health not very good, I thence ran down into Ohio and rested awhile.

From Jackson I took the stage to Clinton, twenty-eight miles south-east. At Clinton there is a branch railroad running south through Tecumseh to Adrian, and there connecting with the Michigan Southern and Northern Indiana Railroad. I sold three or four books in the stage, and had a pleasant conversation with a young lawyer who lives in Tecumseh. He informed me that Mr. S. C. Boughton, of Tecumseh, is a receiver of the Heavenly Doctrines, and I therefore stopped and made a short but pleasant visit with Mr. Boughton. Mr. B. became acquainted with the doctrines through the efforts of Mr. John Allen, who formerly lived in Michigan, and from there went to California, and thence into the spiritual world. I sold a dozen or more books in Tecumseh, and Mr. Boughton contributed \$3 for the Publishing Society, and expressed his intention of contributing the same amount yearly.

(To be continued.)

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## NOTICES OF BOOKS.

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- 1.—SPIRIT MANIFESTATIONS EXAMINED AND EXPLAINED; *Judge Edmonds refuted; or, An Exposition of the involuntary Powers and Instincts of the Human Mind.* By JOHN BOVEE DODS. New York: Dewitt & Davenport. 1854.

A far more readable book than we had anticipated, have we found the present volume. To say, however, that it accomplishes all that it professes, is more than we can do. We cannot agree that Spiritual Manifestations are "explained," or Judge Edmonds "refuted," so far as the *facts* contained in his work are concerned. A plausible theory is suggested, which covers the ground of the phenomena in part, but it has no demonstrative evidence of truth. It is in this respect, upon a par with Prof. Faraday's explanation of the mystery of table-turning; which, doubtless, proves that there may be such a thing as involuntary and unconscious muscular movement; while at the same time, it halts immeasurably short of accounting for all the facts that are most credibly attested

"These manifestations are produced by allowing the involuntary powers of the mind in the back brain to take the place and execute the office of the voluntary powers of the mind in the front brain, and through the nervous and muscular force to give motion to the medium's foot, or any part of the body—or to move his hand to write, and over which he has, at that instant, no more voluntary control than any other person in the room. It is also, at the instant of his passivity, entirely cataleptic and destitute of feeling. But the moment he exercises his volition, to examine the state of his arm, that instant his feeling, and the power to move it return, because the voluntary and involuntary electro-nervous forces between the two brains are equalized. We see, then, that these manifestations are occasioned by too great a redundancy of electricity congregated upon the involuntary nerves, through passivity of mind, and thus imparting to them extraordinary nervous force. And this force will be, more or less, in the same ratio that they are thrown out of balance with the voluntary nerves. In this condition, an electro-magnetic discharge from the fingers or toes of the mediums, may often produce an audible snap, or even sound, by coming in contact with surrounding substances favorable to the propagation of sound, and be heard at considerable distances. And, moreover, the sound will appear to originate in the very spot where it is heard. Or this electro-magnetic force, by endeavoring to equalize itself throughout the nervous system



of the medium, may occasion a snapping in the head, as I have witnessed in one case, or a striking together of the joints, that can be heard in an adjoining room, and even appear to be in the room. And while these phenomena are transpiring, that part of the body in which they occur, will be entirely destitute of feeling, at the very instant that each sound or rap is given. The entire passivity of the voluntary powers of the mind and of the voluntary nerves, is the cause of unduly charging the involuntary powers with too great an electro-nervous force, and the result is those singular manifestations that are so confidently attributed to the agency of Spirits."

With this key in his hand, Dr. Dods proceeds to unlock, to his own satisfaction, one after another of the puzzling problems which Judge Edmonds offers, though occasionally so far baffled as, to be obliged to confess, that if the facts are just as asserted, his philosophy in the matter is at a discount. But on the whole, he opines, that the law of involuntary mental action will clear up all the obscurities of the subject; and in the following paragraph, he laments that his theory has been so long in abeyance.

"I deeply regret that the involuntary powers of the human mind have been, in all ages of the world, entirely overlooked. True, it has ever been known and admitted that we have both *voluntary* and *involuntary* nerves, and it has also been uniformly admitted, that the voluntary powers of the mind act through the voluntary nerves to produce motion. But no writer, at least to my knowledge, has ever contended that *mind* has also its *involuntary powers* acting through the *involuntary nerves*, to move the heart, and carry on all the functions of life, till I brought it forward. Medical men have merely asserted, that the motion of the heart and all the *involuntary functions*, were a mere result of organic life independent of mind. I am the first, so far as my knowledge extends, who, in mental philosophy, has ever contended that *involuntary power* belongs to the mind of man—yes, to the mind of the Eternal. I say this, ladies and gentlemen, not as a matter of arrogance, but as a matter of justice, and against the pretensions of those who, in their published books, and without giving credit, have used my ideas as though they were original with them, to build up theories at my expense.

"For the information of the younger part of my audience, I would say, that by the voluntary powers of the mind, we mean those by which we will and act. We move the head, the eyes, the tongue, and lips by the voluntary powers of the mind, and by the same power we move a finger, or the hands and arms to handle, and the feet and limbs to walk. At will we bend the body, and ply every joint of the entire system. This, all are aware, is effected by the *voluntary powers* of the mind residing in the front brain, acting through the voluntary nerves. But over the motions of the heart, lungs, the circulation of the blood, the digestion of the food by the stomach, and all those movements on which the functions of life depend—over these we have no voluntary control. Awake or asleep, the heart continues to beat, whether we will or not, and all the phenomena of life proceed as usual in their destined course. All these movements are produced by the *involuntary powers* of the mind residing in the back brain, acting through the involuntary nerves, and are not the result, as has been uniformly supposed, of mere organic life entirely distinct from mind. That these two forces both belong to mind is certain, because take the spirit from the body, and all motion, both voluntary and involuntary, instantly ceases. Hence all the energies of reason, thought, understanding, consciousness, and will, belong exclusively to the voluntary powers of the mind. And all the movements on which the functions of life depend, and all the instinctive energies or intuitions of our being, belong to the involuntary powers of the mind. Hence man has his instincts superior to all creatures in existence; and mind, like every other faculty in man, is double.

"We perceive, then, that the voluntary power of the mind can move or suspend motion, can act or cease acting; can reason, think, understand, and will; or, suspend all these, as in sleep. But the involuntary power of the mind continues its ceaseless self-motion through every period of existence, when we are asleep, as well as when awake. It has no power to stop, because motion is an inherent attribute of its nature. Seeing, hearing, feeling, taste, and smell, belong to the involuntary powers of the mind, where all impressions through the senses are first received, and from thence are instantly transmitted to the voluntary powers of the mind, where they are compared and formed into ideas.

by the power of what we term, reason and association. Though the voluntary and involuntary powers of the mind, are entirely distinct attributes belonging to two distinct brains, yet there is, at the same time, an indissoluble connection existing between the two, and also a strong sympathy to concur together in one common state and mode of action, through indulgence and habit."

At this, the New Churchman smiles, without at the same time wishing to pluck a leaf from Dr. D.'s deserved laurels. But he had read the following in Swedenborg long before he had heard of Dr. D. :—

"Sense in general, or general sense, is distinguished into voluntary and involuntary; voluntary sense, is proper to the cerebrum; but involuntary sense, is proper to the cerebellum. In man, these two general senses are conjoined, but still distinct; the fibres which issue forth from the cerebrum exhibit in general the voluntary sense; and the fibres from the cerebellum, the involuntary sense."—A. C. 4325.

So also, in a very interesting portion of the "Spiritual Diary," he dwells at length upon this distinction between the voluntary and involuntary functions of the cerebrum and cerebellum respectively, showing, that as the race has degenerated, there has been a gradual translation of the office of the cerebellum in controlling the movements of the face to the cerebrum. It will be observed also, that one of the paragraphs strikingly confirms the positions of Phrenology in regard to the organ of philoprogenitiveness.

"Having retired to bed by myself at a late hour, a long continued, soft, and gentle kind of thundering sound was heard about the entire region of the *occiput*, descending from a higher region above it. This was perceived by spirits, but who they were [that made the noise] I know not. They could not speak like others, wherefore it was said to me, that they had relation to the general involuntary sense, or of the cerebellum, as those formerly seen had to that of the general voluntary sense. It was said that they could well perceive the thoughts of men, but could not expound or utter them, just as the cerebellum perceives everything that the cerebrum does, but does not publish it, or is unable to think and speak in the way that is peculiar to the cerebrum as distinguished from the cerebellum. . . . The general natural influx projects itself forth mainly into the face, and into the region of the loins. The other parts (of the body) depend more upon the will, or upon the muscles (acting) through the fibres of the cerebrum, but not so with the face, as appears from the fact, that not only does the mind, or the affections of man, appear transcribed on the face, but that the affections and cupidities naturally display themselves in the face, without the will of man, as fear, reverence, shame, the various kinds of joy, concerning which it has been said that such things, and others when they occur, appear in the human face, as it is well known to every one, that a man may immediately know from the face what are the changes of the mind; this proceeds from the cerebellum acting through its fibres.

"It was also shown, that a general sense operates likewise into the province of the loins by their similar external influx, like an *afflatus*, which pervades the loins, though not the genital members; for the general operation of the cerebellum, besides flowing into the face, acts about the loins, where numerous nerves of the cerebellum centre, having reference to the propagation of offspring, which is natural: nor does man then know how all these things apply themselves, for propagation is in almost all respects exempt from man's voluntary principle. It was said (to me) that the principal cause of the motions of that region was one having reference to propagation, and that a secondary object was, that man might be able to sit down and to move the lower parts of his person, and that for various uses; but it was affirmed, that the principal end was that of propagation.

"As to what relates to the progression of the general natural sense into the face—that it first occupied the whole face, afterwards the left part of the face, and at length, the ear only—it is now given me to perceive, that formerly when men were, as it were, in a state of integrity, then the natural operation, especially of the cerebellum, was immediately shown in the whole face, as much the changes of their affections or celestial principles, which pertain to the right side of the face, as of their spiritual workings, which

belong to the left side of the face. When the affections of good ceased, and were succeeded by vile cupidities only, then the natural operation into the right part of the face receded, and betook itself to the left, into which it acted from spiritual principles, thus in inverted order.

"It was afterwards shown how, at this day, the case is with influx into faces, which influxes are not natural, but fictitious, and thus simulated as if natural, when yet they are voluntary, assumed, and thus aping the natural; for man from custom contracts the habit, and thence the nature, of simulating good in the face, while he thinks evil, which simulation of face is at this day so common, that there are those who altogether feign their nature, as it were, some more and some less, so that it cannot be known but that one is as his thought is, although as yet there is a residuum of (true) nature with many."—*Sp. Diary*, 3860–3863.

All this Dr. D. could scarcely be expected to know, for though he thinks and speaks well of Swedenborg; yet, he confesses himself almost a total stranger to his writings. In alluding to A. J. Davis' blasphemous attempt to bring into contempt the Holy Word, Dr. D. remarks:—

"This even Emanuel Swedenborg never assumed to do. He did not presume to furnish a new revelation of truth to supersede the Bible. His veneration was too great for the Holy Book, to make such an attempt. He only undertook to show the internal and spiritual signification of the Bible, or how it should be explained and understood by mankind. I am not of his religious sentiment. Indeed, I have not read his works, except two pamphlets, and a brief sketch of his life. I must, however, confess, that he was a very extraordinary man; and, I think, superior to any in moral and intellectual grandeur since the days of Christ and his apostles. His voluntary powers of reason and understanding in the front brain were great. But far greater were his involuntary powers of instinctive energy in the back brain. So great were his illuminated instincts, and so perfectly in communication with God and nature, that they ruled, and moved his reason and all his voluntary powers to act. And when uncorrupted instinct, drawing its impressions purely from God and nature, compels reason to act, man must be sinless and holy, for he can not, under such impressions, go wrong. I conclude this Lecture by saying, that I should like to be informed whether Emanuel Swedenborg, AFTER HIS ILLUMINATION, was ever known to commit sin. This is an important point to be known, as a matter of science in relation to the views I have offered on instinct. To me, it is a point of deep and thrilling interest."

So again, on a subsequent page, in speaking of Judge Edmonds' book:—

"The communications in the body of the work, occupying 294 pages, purporting to be made by the spirits of Bacon and Swedenborg, through the Doctor, who is a writing medium, are, with few exceptions, excellent, and can not be read but with pleasure, satisfaction, and profit by any candid and seriously-disposed mind. Yet, those of Swedenborg, certainly fall short as to beauty and force of expression, of the earthly productions of that wonderful and immortal mind! productions that have stamped the impress of his existence upon ages, and forbid his name to die. He has forgotten, it would seem, how to spell his own name—the name of "one SWEEDENBORG, who wrote so many foolish things on earth, which he is willing to rectify in spirit." But is not the contrary of this nearer the truth? and do not the productions of clairvoyants and mediums, show that they live only by feeding upon the crumbs that fall from Swedenborg's generous and liberal table, mixed up, it is true, with crudities of their own?"

Thus, too, in another place:—

"All future revelation, therefore, must regard the making known to mankind how the doctrinal truths recorded in the Scriptures are to be understood. And this I am satisfied will be done, as man's nature becomes more and more developed, so as to require it; and just as much light will be let in upon the empire of mind as it is able to bear.

"On this subject Emanuel Swedenborg was consistent, who undertook to explain how the Scriptures should be understood by man. And though I am not of his faith, yet I must confess, that his powers were as immense as his gifts were wonderful."

Finally :—

"Swedenborg is the only individual of modern times, who has gone into the superior or illuminated state in a proper manner, and met nature in her own solitary greatness, and has thrown out a world (I had almost said, an eternity) of thought!"—P. 186.

For all this, we render due acknowledgments to the candor of Dr. D. ; and, if he will allow us to adopt our own mode of repaying the debt, it would be by commending to him a diligent study of the marvellous revelations of which Swedenborg was the medium ; of whom we may say, in the language of Job : "He would show thee the secrets of wisdom ; that they are double to that which is (in the range of thy philosophy)." With its present measure of light, however, Dr. D.'s work may be read with great advantage. It is replete with psychological facts of much value—facts all the more interesting to the Newchurchman, from their falling in so readily with the vein of his science—it is written in a spirited and glowing style, occasionally rising to a pitch of genuine eloquence, especially when he launches out into his noble vindication of the Bible, as the inspired Truth of heaven, and we are willing to admit, that he could not easily be beaten from the ground which he hypothetically assumes in the following sentence :—"Convince me that the Spirit-Manifestations are true, and my philosophy is still correct. In such a case, it would only be necessary for me to move my position one step farther back ; and say, that departed spirits influenced the involuntary powers of the mind in the back brain, and moved into action the instinctive energies of our being." For those that stand more in need of guidance on this subject than do New Churchmen generally, we think Dr. D. has pointed out a very important direction in which research ought to be prosecuted.

2.—THE ELEMENTS OF CHARACTER. *By* MARY G. CHANDLER. Boston : Crosby, Nichols & Co. 1854. 12mo., pp. 234.

This is a most charming contribution to the literature of the New Church. It is only a woman's book, to be sure ; but so evidently by a genuine woman—one who has all the instincts and perceptions of her sex ; that this instead of lessening, only increases its value in our eyes. As there are processes in the mechanical arts that require the delicate, sensitive fingers of women, and are quite beyond the strength of men with all their science ; so, in examining and describing mental operations, female tact and susceptibility often discovers and reports things that escape the obtuser masculine apprehension. Our characters, too, are made up of so many details ; in fact, they are so completely ourselves, because they are what distinguish us from one another, and are, therefore, infinitely various, that any one's observations judiciously made cannot be without some interest. When, therefore, we find in a book like this, so much practical knowledge of the influences at work in every-day life, and so many useful hints for our own self-correction and improvement, we are none the less pleased, because it is not a logical analysis of the subject on which it treats ; or that its metaphysical distinctions are not always of the truest. We may be disposed to question the soundness of the reasoning, but the intrinsic value of the results arrived at, is none the less apparent. The work is not formally divided into chapters, but consists of a series of essays on the general subject—themselves not so much symmetrical unities as aggregations of scattered thoughts, some of which are exquisitely conceived and wrought out. We quote as a specimen, a para-

graph from the opening article on "Character," which, at the same time embodies the leading idea of the whole book :--

"The virtues all lock into each other,—they cannot stand alone. Like the stones of an arch, no one of them can be wanting without making all the rest insecure. That character alone is trustworthy, in which each virtue takes its relative position; and all are held in place, and confirmed by the keystone of a living faith in the great central fact, that there is a God of infinite goodness and truth, whose commandments are the laws of life in this world and the world to come."

"The Human Trinity" unfolds the great New Church doctrine of affection, understanding and life, as inseparably connected in the development of a harmonious and perfect character. Each of these elements is afterwards treated of by itself, in succeeding essays. We must say, however, that the division which is made of the Understanding, into "Thought," or the Perceptive Faculty, and "Imagination," or the Creative Faculty, strikes us as hardly correct either in its distinctions or its nomenclature. We confess, that we have a decided dislike of all the popular words and ideas on this subject, and very much prefer Swedenborg's system in his own terminology, no matter how apparently barbarous the latter may be. This mapping out of the human mind into various departments, which Phrenology and Physiognomy have lately made so familiar, has a very pernicious effect in obscuring the great idea of the Human Unity, and its undivided action in every detail of thought and labor. Still, as we have already said, the practical conclusions of these essays lose none of their value in consequence of errors in their theoretical explanations. The concluding articles upon "Conversation," "Manners," and "Companionship," especially abound in suggestions of eminent practical utility.

The style of our authoress is scrupulously neat and elegant, showing somewhat of the influence of that of Rev. Mr. Sears, to whom the volume is dedicated. Her detached sayings, are at times almost epigrammatic in their polished brevity, reminding one very much of the celebrated "Characters" of La Bruyère, only they manifest a spirit of true charity, which makes them much superior in real wisdom to those of the brilliant, but selfish Frenchman. A careful reading of the whole book, is, however, necessary to its due appreciation, so that we refrain from making any quotations, and leave the pleasant task of singling out its beauties to the taste of the individual reader. H.

#### EDITORIAL ITEMS.

As our readers have already been made acquainted with the trying case of the Rev. D. Powell, a well known and much respected clergyman of the New Church, it will be with a sad though, we are sure, a sympathising, interest, that they peruse the history of the case in its subsequent developments. The arm was amputated in March last, as stated in a former No. of the Repository. For several weeks it seemed to be doing well, and strong hopes were entertained of a perfect recovery. But at the end of about six weeks an inflamed state of the arm, in the region of the elbow, supervened, accompanied with swelling and discoloration, and for thirty hours causing intense pain. It then broke, and a pretty copious discharge of a thin, slightly purulent matter took place. From that time onward the progress of the disease has been rapid. A process of erosion and disorganization was constantly going on, although hopes of checking it were still cherished from the effect of external remedies applied by a physician who had had great success for many years in treating cancerous affections. With a view to enjoy the benefit of this practice our friend came on early in June, and was domi-

ciled in our own family, where he remains at this present writing. It could not be perceived, however, that any material change for the better ensued from the applications, and in a short time the cavity eaten out was so far enlarged that a common sized hen's egg could be laid within it. The arteries, both large and small, became of course endangered, and the physician informed him that he did not feel at liberty to continue the use of a remedy which, being somewhat erosive itself, might accelerate the disorganizing tendency of the ulcer, advising a second amputation of the arm. This advice, which was given also by Dr. Parker from the outset, Mr. P. determined to adopt, and to have the operation performed on the 15th ult. On the evening of the 14th, the fears of the invasion of the artery were unhappily realized. A large artery suddenly gave way, and a pretty copious hemorrhage ensued. By means of the tourniquet the flow was checked through the night, and the next day the operation was performed by Dr. Parker, who did the same service on the former occasion. The use of chloroform deadened in a great measure the pain of the actual cutting and sawing, but not that of the taking up the arteries and accomplishing the sutures. He bore the terrible operation with marvellous fortitude and equanimity, under the conviction that it was the Lord's will that he should have recourse to every probable means of saving his life, and this, after the rupture of the artery, was the only possible hope. Since the removal of the limb our friend has done as well as could be expected. The healing process goes on apparently well, and he has now the prospect of being able to return to his family at Darby, near Philadelphia, in a few days. But the case is still critical, and we know not what a day may bring forth. Nor do we know that this second amputation will prevent the recurrence of the disease. A cancerous tendency of a somewhat inveterate character no doubt exists in the system, and it may create some new vent for itself. We can only hope for the best. The affliction has been, and still is of a most trying severity; but our brother has been remarkably sustained throughout by the upholding power of the truths of the New Church, and is ready at any time to depart in peace when the hour of his translation to a brighter sphere shall have come. The kind care and christian sympathy which has all along been accorded to him by his New Church friends here and elsewhere, have drawn deeply upon his gratitude, as they have no doubt contributed much to his inward support.

Since the issue of our last No., we have received a copy of the large parlor portrait of Swedenborg, lately published by Mr. Clapp, and find it all and more than all that we then said of it. It is a most exquisite and admirable production, and one that we could hope might adorn the habitation of every Newchurchman who can possibly afford it.

The series of pamphlets lately published by Mr. Clapp under the title of "New Church Essays," have just been collected into a volume, and form a very valuable *collection* of choice tractates illustrative of New Church philosophy and doctrine. Its material is at once scientific, spiritual, and emotional, thus adapting itself to the three distinct departments of the human mind.

We were in hopes to have received a sketch of the proceedings of the General Convention at its recent sitting in Portland in time for the present No.; but as it has not yet arrived, and we cannot delay the press, we must defer the notice to our next.

Rev. Mr. De Charm's Sermon on the "Importance and Necessity of an External Church," has just made its appearance. We may refer to it again. It is not on sale at any bookstore. It is to be procured of the author in Philadelphia, corner of south 17th and Ann streets. Price, 75 cents.



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ORIGINAL PAPERS.

ARTICLE I.

A SERMON.

BY REV. SAMUEL M. WARREN.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—PSALM i. 1-4.

It must be observed by every one, as a remarkable feature of the Holy Word, that its Divine Blessings are never promised unconditionally. They cannot be unconditionally bestowed. This is not because the Lord requires an equivalent of the recipients of his bounty, for his infinite Love would bestow freely and alike on all; as shines the sun on the evil and on the good, and as the rain alike descends upon the just and upon the unjust. Besides, what equivalent could finite man bestow—himself a creature—for all the blessings which infinite Love by infinite Wisdom proffers? He gives us life, creates us men, creates and spreads around us the bright, joyous, breathing world in which we live, sustains and preserves us from moment to moment, endows us with immortal spirits, capable of rising to the full enjoyment of all the perennial delights and ecstasies of happiness of the celestial heaven. The blessings which the Divine Providence bestows upon us are the blessings of the whole created universe—ourselves included! It cannot then be said that he requires of us an equivalent. The utmost that we can do, is to render back to him the minutest tittle of the *all* which his bounteous hand bestows. The *love* which we receive from

him we can return to him ; and, of this, the more we give the more we shall receive.

Neither are the conditions affixed to the Divine promises *arbitrary* requisitions. They are, neither imposed to secure any benefit, or return, to the Deity for the blessings conferred, nor as obstacles in the way of man's happiness, which he must overcome, nor to try his faith, nor to prove his love, nor for any purpose arbitrary, or experimental, whatsoever. But they simply and beneficently point out the very means by which alone the proffered blessings may be enjoyed. The whole tenor of the sacred scripture may be summed up in the words "*receive*" and "*live*." And the whole object of every precept of the Divine Word, of every truth of the Divine Wisdom is, to teach us how we may receive, in order that we may live. It is, then, a signal manifestation of the Divine Love, that he never cheers and encourages the hearts of his children with representations and promises of blessings in store for them in his kingdom, without instructing them also in the means by which those blessings may be attained. And in order to present every inducement to render man's happiness the more secure, there is generally accompanying the Divine promises, a representation of the unhappy lot of those who, by not fulfilling the Divine commands, fail to attain the promised blessings, as in the words following our text ; "The ungodly are not so, but are like the chaff which the wind driveth away."

The idea prevails among many, and has even found its way into some minds professing the faith of the New Church, that, since God is infinite Love, and has infinite Power, therefore he cannot suffer any to fall short of the blessings promised in his Divine Word. If these blessings were things which might be given into the *hand*, like natural wealth, and received and measurably enjoyed, indiscriminately, by all, without regard to *internal condition*, then possibly this doctrine might be true. But the riches which heaven bestows are delights and happinesses resulting from certain internal states, which states cannot be bestowed, but must be *attained*, in a certain way, according to the laws of our spiritual being, which laws cannot be changed or contravened, even by the Divine Creator himself, for they are the laws of his own Being also, and are *from him in ourselves*—not placed there at our nativity and *left*, but *every moment* flowing into us from him ; and nothing can flow *from him* which is not *in him*. This is so with every law of our being, and it is a law of our being because it is a law of the Divine Being, and because it is a law of the Divine Being, he cannot flow into us except *by* and *with* these laws. It is so with the whole created universe. It is not created at its nativity and *left*. It is as really created *now* as *then*. "Sustentation is continued creation." It is *re-created* every moment from him. And the reason why certain laws are always observed, in every department of the creation, is because these laws are self-existent in the Divine Being himself, and in creating *from himself*, he cannot create otherwise than by the laws of his own Being. Flowers do not blossom in the earth, and send forth their roots into the air. Every sensible person sees that the Divine Being *could not* so create a flower, because it is con-

trary to his own Divine Order. And yet shall man, while he is still buried in the earth of his sensual love, blossom and bear heavenly fruit, even before the seeds of truth have begun to take root within him? The seeds of truth must first *germinate* in the earth, and *take root* there, then send forth the tender shoot, then put forth branches, and bear leaves, and grow, and mature, and then it will bud, and blossom, and bear fruit, "First the blade, and then the ear, and after that the full corn in the ear."

When man has passed through all these states, and not till then, will he fully become "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

But it is said that *infinite Power* is able to execute all that infinite Love desires, and can constrain man to walk in the way which will lead him to these blissful results. This might be sufficiently answered by pointing to the fact that it *does not*. If infinite Love *desires* the universal happiness of all men, and infinite Power *executes* all that infinite Love desires, all men should *be happy*. But is it so? We are surrounded by evil on every hand, and the misery which results from evil. Men walk the earth guided alone by the lurid light of their own selfishness. And the Divine Love does not prevent it. Now it must follow either that there is no such thing as infinite Love, or else that it has not power to prevent it, and to *constrain* man to walk in the way of heavenly life.—But is there then a limit to *infinite Power*? Infinite Power is not infinite to commit absurdities. It *cannot* make the seed *first bear fruit*, while yet it is in the earth, and then blossom, and then bud, and then form its trunk, and spread forth its roots, and last of all *germinate*! There is then, *in a certain sense*, a limit to the Divine Power. It is limited by *infinite Divine Wisdom*, which is its form, or what is the same, *by the laws of its own Divine Order*.

It is the all-embracing desire of the Divine Love that every individual of the human race may be truly happy, and all the effort of *infinite* Divine Power is constantly and solely exerted to make men so. And when we see that there is, nevertheless, misery around us, the mere fact is proof absolute that the Divine Love cannot prevent it. That there is something which intervenes between the Divine Love and the security of man's happiness, which, according to the laws of its own Divine Order, cannot be unconditionally surmounted. That something is man's will. And the impossibility of his being made unconditionally happy, consists in the very nature of happiness itself. *Happiness is the delight of willing*. Every delight of happiness, and every delight of evil, of which the human mind is capable, is an effect which flows from some free exercise of the will. Hence man is created with a power and liberty of willing the greatest with which it is possible for any finite being to be endowed. Herein, and herein alone, consists his capacity for happiness. And it was in order that man might have capacity to enjoy to the highest degree the delights of happiness, that he was created in the image of his Maker,—with a will which is a finite image of the *Divine* will,—the very essence of which is *freedom, unconstrained*. This freedom is the very essential princi-

ple of humanity—the very *source* of *all* his happiness—in which alone consists his *power* of happiness. Hence the utter impossibility of man's happiness being promoted by any *constraint* of the Divine Power, for, were the freedom of his will but touched by the constraining finger of the Almighty, all his *power* and *possibility* of happiness would be destroyed. His very *life* would be destroyed, and man would *be* no longer. Hence the Lord guards the freedom of man's will as the very apple of his eye.

Instead of the capricious enactments of an arbitrary, relentless God, what a wonderful manifestation do we here see displayed, of infinite Love and infinite Wisdom, united in action, for the happiness of mankind!

Not only has the Divine Love created man with this indefinite *liberty*, or capacity for happiness, but he surrounds him, by night and by day, with every possible influence to *lead* him, in the free exercise of his own will, to *choose* to walk in the way which will *secure* to him the happiness which he was created to enjoy. And if he does not, it is because he *will* not; because, shutting his eyes against the light of the Divine Truth, and closing his ears to the voice of the Divine Mercy, he obstinately suffers himself to be enticed to dwell in the inferior delights of his sensual nature, and *will not* be led by the Lord to rise out of them. And when *infinite Love* has thus done all that infinite Love *can* do, to bestow the highest happiness upon the human race, and man will not receive,—will not conform to the conditions by which alone he may spiritually live, how does the Divine Mercy grieve—if Divinity *can* grieve—over the abuse which he thus makes of his magnificent endowments! Thus the Lord lamented the waywardness of Jerusalem; “O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not. Behold your house is left unto you desolate.”

I trust I may be pardoned a still farther digression from the immediate subject of our text, in order briefly to notice another phase of this popular error. It is believed by some that the Divine Love will ultimately draw the evil from their miserable state to the happiness of heaven, after their removal into the spiritual world. Now we have seen that the very essential being of a man is his *love*, or *will*. If he enters the spiritual world the identical man that he was in this, he has the same *will*, *affections*, and *thoughts*, for these are all that go to make up his identity. If, therefore, a man *will* not shun evil, and walk in the light of Truth in *this* life, because he *loves* evil, and he retains his identity, or has the *same will*, and the *same love*, in the other life, how can the Divine Love draw him into heaven? Shall it draw him against his *will*? We have seen that this is impossible. Is it believed that the Divine Love can act with greater power upon a man after his passage into the spiritual world, and, having made him *first* to taste the bitter fruits of his evil, that it can, by virtue of this *greater* power, gradually incline him freely to *change* his will?—Nay, but the reverse of this is the case. While he is *here*, there is always a possi-



bility that he may be saved. *There*, all that the Divine Love *can* do, is mercifully to assuage his evils, and mitigate his sufferings. *Here* is man's probation. *Earth*, not hell, is the seminary of heaven. *Here* there are adjoined to a man—during the period of his infancy, before he comes into the free exercise of his own will—certain *points of attraction* for the Divine Love, by which it may lay hold of his affections—vessels into which it may flow—to lead him, if *he* will, into the way of eternal life. These are the remains of truth and good which are stored up during infancy in his external memory. But they are only *ad-joined* to a man. They form no part of himself, unless he *make* them his own by actual life. These remains of good which are *ad-joined* to the external man are the *only* means by which he may be influenced by the Divine Love even here. They afford the only possibility of his salvation. Now when a man comes into the world of spirits he gradually *leaves behind* him everything which is not really a part of himself. Every remnant of good which is merely *ad-joined* to him, and which he has not, by actual goodness of life, appropriated and made his own, he gradually casts aside, until at length he stands forth in his own naked character—with heart as hard as adamant. Having no points of attraction for the Divine Love; every possibility of his salvation cut off—by the act of his own will—against all the power of the Divine Love. His remains of good are not taken away from him. He leaves them *himself*—because he *will* leave them. He *loves* them not. The Divine Love never relaxes its *effort* to save man, even the most evil. He sends celestial angels to be the companions of his exit into the spiritual world, who, on his first entry there, flow, with their delightful influence, into those things in his external memory which may receive them, causing a temporary state of happiness which even the evil experience on their first entry into that world. But these delights, being dissonant with their internal loves, soon cloy, and become distasteful, and they recede from their celestial benefactors, leaving behind them even those things of their external mind into which their sphere of celestial innocence was able to flow. And still the Lord relaxes not his love. His saving arm is still extended to them. He sends spiritual angels, and in like manner they recede from these. He sends again—and still they recede. And yet again—until they have left behind them every remnant into which it is possible for any heavenly influence to flow. And having stripped *themselves* of every hated good, they stand in all the deformity of naked evil. And yet the Divine Love is extended to them still. Its form is *Mercy*. And throughout the endless ages of eternity it follows them, with infinite compassion, to do all that Divine Love *can* do to mitigate their unhappiness.—Truly “the mercy of the Lord endureth forever.”

I trust we have thus far been enabled to see that it is impossible for man to be saved except by fulfilling the conditions affixed to the Divine promises of the Holy Word, or in other words, by obedience to the Divine commands, that these conditions are not capricious or arbitrary, but are, so to speak, Divine guides to the path in which alone the flowers of heavenly happiness grow. And lastly, that if a man



does not, in some little degree, begin a life of goodness here, he can by no possibility be saved hereafter—because he has wilfully rejected and cast off, as a detested garment, all those *means* which the Lord had provided during his infancy, whereby alone his salvation was rendered possible.—Let us now consider briefly the import of the promise contained in the words of our text, and the conditions by which that promise may be secured, “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night.” All the abundant, perennial flow of delights and happinesses of heavenly innocence and peace are implied in the word *blessed*, and these delights are imparted to those who “walk not in the counsel of the ungodly,” &c.

To *walk* is to go forward, to progress, and in the Divine language of correspondence, in which the Word is written, it has reference to life. To “walk in the counsel of the ungodly” signifies to be led to evils of life by the counsels or persuasions of false principles in the understanding, which spring from evil desires or intentions in the will. To *stand* is expressive of the life of the intention from the will. To “stand in the way of sinners” signifies to live in, to love, and to cherish such evil desires and intentions. To *sit* is expressive of the life of the will. It denotes a state of *fixedness* or *rest*. And to “sit in the seat of the scornful,” is to settle down in, and to be satisfied with the indulgence of the infernal delights of the affections of a selfish, depraved, and unregenerate will. It is a state of no endeavor to combat and overcome evils—a state of no effort or desire to progress in spiritual life. We are here instructed then that in order that we may so react from the Divine Love as to become receptive of its transcendent felicities, as promised in our text, we must first share all evils, together with the falsities of the understanding, and the thoughts and insinuations which hence arise, as sins against the Lord. We must “cease to do evil” before we can “learn to do well.” We must cease “to walk in the counsel of the ungodly, or to stand in the way of sinners, or to sit in the seat of the scornful.” Then gradually, in proportion as our evils are thus subdued, we shall come to “delight in the law of the Lord, and in his law to meditate *day and night*.” *Delight* is from *love*. To *delight* in the law of the Lord has reference to the operation of Divine Truth upon the human *will*; and to *meditate* in his law, has respect to its operation on the human *understanding*. To meditate *day and night* is to meditate continually, and in every state. As well in states of darkness, obscurity, and temptation, when it is *night*, as in states of spiritual *day*, when all is light, illustration, and gladness.

The *word of God* is a mirror, which the good man holds before him, day by day, in hours of secret meditation, and there discovers, in contrast with the purities of angelic and heavenly life, the evils and deformities of his own character, which it is his daily work to overcome and remove. This meditation, at first a task performed from a sense of duty, becomes at length the greatest *pleasure*. And it is *necessary* to *regeneration*. But it must be remembered that before man *loves* to

meditate in the Holy Word, he *must* first cease “to walk in the counsel of the ungodly, or to stand in the way of sinners, or to sit in the seat of the scornful.”

By closely observing the tendency of our secret thoughts, in hours of meditation, when the mind is free, and the affections of the will go forth spontaneously, and clothe themselves in thought, we may best discover the nature and quality of our ruling affections. For what a man most loves is most constantly present in his mind. He *dwells* upon it. And whenever the mind is free, and in a state of repose, it will invariably turn to the object of its affections. The miser turns to his gold. The voluptuary to the gratification of his lusts. The ambitious man to the gratification of his thirst for distinction. So, true as the needle to the pole, the eye of the good man turns upon his God, as the supreme object of his affections. He *loves* to meditate upon his *Holy Word*, and to contemplate those states of heavenly delight and blessedness which are ever springing up within his struggling spirit here, and which he well knows will continue to increase throughout an eternal hereafter. In his hours of meditation, he will frequently be moved to exclaim with the Psalmist, “O, how I love thy law! It is my meditation all the day. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches.”

During the whole period of man's regeneration he is becoming like a tree. But as the tree must advance through all stages of development, from the little seed which is implanted in the earth to its full maturity, before it becomes a *perfect* tree, so man must pass through all the states of regeneration, must cease entirely “to walk in the counsel of the ungodly, to stand in the way of sinners, or to sit in the seat of the scornful,” so that he shall most truly “*delight* in the law of the Lord,” before he will fully become “like a tree planted by the rivers of water, that bringeth forth its fruit in its season.”

The growth and development of the tree, as representative of the regeneration of men, is one of the most striking and beautiful correspondences of the Word. The tree strikes its roots deep, and spreads them wide in the earth, that it may draw food from thence, and extends itself upward, and spreads forth its branches to the genial influence of the sun in its higher world, and is nourished by the air, and refreshed by the rain of heaven. And it is a remarkable fact that its roots and branches have a proportionate relation to each other. Every minutest fibre of the inmost structure of its branches has connection with similar fibres in its roots. Hence the extent and luxuriance of its growth upward is proportionate to its healthful development downwards in the earth. And this depends upon the fertility of the soil in which it is planted.

The case is similar with man. Except he cultivate the earth of his external man, by rooting out the evils that consume its fertility, so that the tree of spiritual life may take deep root within him, he cannot have healthful development upward, and bear much fruit of heavenly charity. But, like the seed which fell upon stony places, because he



has not much earth he will wither away. His growth upward will be in exact proportion to his healthful development downward, by shunning evils, and cultivating the external charities of life.

There are various circumstances which are necessary to give to soil the highest fertility, such as depth, richness, warmth, moisture, and nourishment, by which it is replenished; and each of these circumstances has its correspondence in the external mind of the regenerate man. These requisites of fertility are most fully combined in the alluvium along the banks of rivers, hence the fertile soil upon the banks of rivers corresponds to the external mind of the regenerate man.

*Water* corresponds to *truth*. *Rivers of water* are truths flowing forth from the *word of God* into the understanding of man, refreshing, vivifying, and enlivening his affections, and causing them to flourish as a tree, to put forth leaves, and bear the fruits of charity. The leaves of a tree correspond to the knowledges of truth in the understanding. They are green, and living, when they are united with good affections in the will. But when the knowledges of truth are received *only* into the understanding, and thus are separated from charity, they lose their vitality and are said to be leaves which fade, or wither away. Hence it is said of the regenerate man that "his leaf shall not wither." It is also said that "whatsoever he doeth shall prosper." It is clear that the prosperity here promised is not worldly prosperity, for men do not always prosper in the things of this world according to their goodness and relative deserts. But that which is here promised is spiritual prosperity, and we often find our greatest spiritual prosperity in the greatest earthly adversity. The most serious afflictions, to the good man, are but "blessings in disguise," for "whom the Lord loveth he chasteneth." And when they are passed, the Lord will take away his hand with which he had covered us, that we may look back and see the glory of his Providence." It is right that a man should seek worldly prosperity—as a means of usefulness—and that he should enjoy the good things of this world, but not to set his affections upon these. They are only useful in entire subserviency to spiritual life, and herein also is their truest enjoyment. We are too much prone to lay up the treasure of this world in our *affections*, as if this were our continuing city, and our abiding place. And one of the uses of the afflictions and trials which all must undergo during their regeneration, is to wean our affections from the things of this world that they may be placed on things above, "for where our treasure is there will our heart be also."

As a whole our text teaches *the means*, and the blessed and happy *effects* of purification and regeneration by the streams of Truth issuing forth from the *great fountain* of Living Waters—the *Word of God*. These are "the rivers of God which are full of Water, which give drink to every beast of the field."—"The river of water of life," which alone can properly nourish the soul, and impart to it enduring health, strength, freshness, beauty, fruitfulness and peace. It is the full maturity of this blessedness, in the seventh day of man's regeneration, his sabbath of rest, which is represented by "the tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf also shall not wither, and whatsoever he doeth shall prosper."

## ARTICLE II.

## THE HUMAN MIND.

We are not unfrequently led to contemplate with silent but profound interest, the operations of intellect under circumstances of rare and peculiar occurrence; and whole volumes have been written, for the purpose of holding up to view what are called the *curiosities of literature*. Whether the consideration of these curiosities has ever much tended to extend the boundaries of knowledge, or to enlarge and ennoble the human understanding, is a question which we are not prepared on the present occasion to discuss. We think, however, that there are topics of moment connected with this subject, which cannot but be of great practical benefit to society. The progress of mental development, we must believe, has in all ages of the world been attended with its own peculiar and striking phenomena, and the proper study and apprehension of these phenomena are not only attractive in themselves, but involve questions of deeper interest than the mere gratification of an idle or impertinent curiosity.

As an illustration of what we mean, let us begin by considering some things relating to our own times, or to a period comprising the last two or three hundred years. Much has been written and said during this brief interval—much has transpired of lasting importance to the human family. The Art of Printing—the Reformation by Luther—the revolution in political sentiment and feeling—the almost miraculous progress in the arts and sciences—the light that illumines nearly every subject of a moral and religious character, are matters, past and present, at which men gaze with wonder and astonishment. But what if all this is but the beginning of a mental change, destined to proceed with as much regularity and as much certainty, as the light that expands from opening dawn to the full blaze of the mid-day sun? Would it not be something *more than curious* to trace out the fulfillment of an expectation so bright and so glorious—the consummation of an event of such sublime and majestic import to the world? We do not say that we can make this fulfillment and consummation plain to the human understanding, nor do we say that our individual views on the subject are clearly defined and settled. But we think we can adduce for our purpose something that is calculated to increase the earnestness of our own faith; and something too, perhaps, that may raise a reasonable hope in the breasts of others.

Tomes of almost indefinite expansion have been written on the subject of the human mind, and yet it may be fairly doubted whether much has been written to any good purpose. A vague classification of its parts—a not very accurate definition of terms, can do but little towards unfolding its wonderful and mysterious powers. It is not only necessary that we should make ourselves acquainted with the faculties of which it consists, but we ought at the same time to be able to sound its depths—to discover the relation one department bears to the other;



and to understand its operations internally as well as externally—the appropriate use to which each department is best calculated to administer. The writer of this article does not pretend to possess this knowledge himself, at least not to the extent he could desire; and whatever may be the amount of his own discernment, he is free to admit that for that discernment he is wholly indebted to others.

It must be confessed, that the events referred to above (we allude to the art of printing, &c.), are such as may very properly fix our attention, and challenge the highest measure of our admiration and regard. But we are too apt to suppose that these events have originated in the strongest efforts of the human intellect; and that what has been so well done at present, will hardly be better done in future. We mistake altogether, perhaps, both the quantity and the kind of exertion the human mind is capable of undergoing. We fix on some gigantic work of art or genius as the very model of human perfection, and accord to it the uncompromising sanction of human applause and celebrity. Shakspeare and Milton, for instance, are not to be excelled in the department of poetry, by any similar attempts of future generations. Their works have received the stamp of immortality—their brows are supposed to be twined with imperishable laurels. Locke is to reign forever, as the prince of didactic philosophers—Newton is to shine in all time to come, as the brightest luminary in the physical sciences. It is commonly asserted in the most unqualified terms, that these men and their writings will endure so long as the English language shall continue to survive the changes and decay of this supposed perishing world.

When we come to consider the nature and capabilities of our mental structure, we can see no good reason for this engrossing presumption. Let us inquire for a moment what the mind really is, and what may be reasonably expected from its wonderful organism.

The human mind may be primarily divided into the two great departments of the will and the understanding; or, what is the same thing, into the two leading functions of the affections and the intellect. This classification is so obvious, that we believe most metaphysical writers have not refrained from giving it their sanction. But the human mind is subordinated by some philosophers to another division, which has reference to the character and extent of its operations rather than to its elementary structure of will and understanding. These philosophers tell us that it is capable of thinking, according to a well defined separation of the whole into three parts, namely: the outermost, the middle, and the innermost. To each of these parts is assigned a distinct and separate exercise of the mental faculties, suited to its own peculiar tastes, inclinations and capabilities.

If this view of our subject be correct, may it not form a theme for contemplation quite as *curious*, and immeasurably more important than any of the new fields of investigation and wonder opened by the current literature of the day? Let us test our theory by an example with which we are all familiar. Dr. Johnson, it is generally admitted, possessed strong conversational powers, the fruits of which are carefully treasured up by Mr. Boswell, in his interesting biography of that



celebrated individual. But Dr. Johnson was at the same time a philosopher and an author, and has left behind him a number of works evincing deep thought, correct observation, and a familiar acquaintance with the hidden motives and designs of the human heart. Nothing, perhaps, in the whole circle of literature is more apparent, and more forcibly instructive, than the difference between Dr. Johnson as a mere talker, and the same Dr. Johnson as a profound and powerful writer. In the one case we find him uttering many puerilities, the authorship of which we would have been ashamed of in our earliest school days. He is likewise sophistical, insolent, and overbearing, maintaining his willfulness with a spirit of contradiction as coarse and as vulgar, as the repulsive features of his own huge and overgrown person. In the other case, he is turgid and pedantic it is true, but his writings evolve a depth of philosophical thought and feeling, which does honor to his head and his heart. We are well aware that some authors of great respectability, have affected to admire the colloquial throes of this singular man, more than the mature and finished productions of his classical pen. Mr. Macauley professes to believe, that his table-talk will live and be remembered, when the language and sentiments of his elaborated essays shall perish and be forgotten. But it may be fairly doubted, whether such an opinion is of much greater authority than the loose remarks of the Doctor himself, on which, as it seems to us, it is so inconsiderately predicated.

If therefore our own estimate of Dr. Johnson as a talker, and the same Dr. Johnson as a writer, be correct, to what may the difference we have attempted to point out be justly attributed? Are we not warranted in saying, that it may be found at once in the different manner in which he exercised his mind on different occasions? When he talked in the presence of Boswell, and in the presence of the members assembled in the club-room, he thought only from the outermost region of his mind—he spoke for the most part from his memory alone without much reflection, and with a very questionable degree of judgment and discrimination. But when he seated himself in the quiet and seclusion of his own chamber, and suffered his mind to become occupied with subjects of more profound investigation, he then thought from the middle region of his mind, and gave forth his ideas in clearer light, and with sounder judgment. This would seem to be the simple and natural way of accounting for the difference between that individual as a colloquial companion when abroad, and the same individual as a philosophical writer when at home.

We must not suppose, that because men have thought a good deal alike during the last ten, twenty, or even forty centuries, that therefore their mental powers have always operated in the same way, and must necessarily continue so to operate to the remotest periods of time. The philosophers of our own days are beginning to find out that the world is much older than it was supposed to be by their immediate ancestors. They long ago had intimations that there was a period in the history of time, called by us the Golden Age, when the world was younger, brighter, happier than it is now—when the understanding and affections were purer and more exalted—when the mind was in

the full exercise of perceptions and powers but faintly comprehended by us at present—when the vast outward world of nature was a thousand times better understood, and a thousand times more glorious than the external appearance of things by which we are now surrounded. Thus there was a great difference not only in the objects and purposes of existence, but in the very mode and manner of perceiving and thinking. Men at that early period cultivated a different kind of philosophy from ours—they felt the effects of a different kind of poetry—they enjoyed a livelier and more earnest sense of religion. And may not all this have been owing to their thinking and acting from a different region of the mind—from a more interior discernment of that which is good and true?

If, then, men once thought and lived differently from what they do now, what is there to prevent them from being brought back again to their primitive state of mental vigor and felicity? This change cannot in the nature of things, be a very sudden one. Like our fall from original light and happiness, it must be gradual and progressive. If it does not come in a decade of years, it may come in a decade of centuries. If its return cannot be looked for soon, it may on that very account be looked for with the more certainty. And then what is to become of the shallow philosophy—the grovelling poetry—the cold and formal religion of our own times?

At the commencement of our article, we alluded to the curiosities of literature, and certainly much that is curious is connected with our own subject. The earliest remains we have of ancient letters are contained in the Bible. But when we come to compare these remains with modern science and literature, we are at a loss to comprehend and understand them. We see there is something concealed beneath the figures and images of the literal text of serious importance, but we can neither fathom its depth, or define its limits. When we begin to study these ancient records, we find ourselves not only mingling with men of other times, but with men of other thoughts, whose modes of perception and reasoning are distinctly different from our own. It is because we so little understand the mental process peculiar to the elucidation of truth in the earlier ages of the world, that we are so little able to understand the early language and history of the Bible. Take almost any passage of importance in the first two books contained in the sacred records, and we may be convinced of the truth of our remarks. When, for instance, Jacob, in the forty-ninth chapter of Genesis, is making a prophetic enunciation concerning his sons, he says: “Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward,” we may defy the most industrious and astute commentator to attach an intelligible meaning to the literal words of the passage we have just quoted. For all the purposes of instruction to an English reader, it might as well have remained locked up in the original Hebrew. And yet, who will say that the meaning of this, and a thousand similar passages scattered throughout the pages of the Bible, are forever to remain concealed from the inquiring mind? There is no doubt a measure by which all these passages may be readily gauged—a key by which they may be



easily unlocked. It only requires that we should exercise that part of the human mind which is adapted to the comprehension of sacred and divine truth. Could we but do this, we might discover a philosophy and fitness in every single word they contain of surprising depth, force and consistency. Indeed, we have no better guarantee for the elucidation of sacred truth, than the opening of the interiors of the mind in the manner we have hinted. Without this, we may puzzle our brains until we grow gray, and scarcely arrive at last at a more rational interpretation of Holy Writ than the world possesses at present. Neither philology nor learning, of themselves will answer the purpose, as is abundantly proved in the schools where they have been tried.

We have spoken in the foregoing article of the active exercise of but two degrees of the human mind, namely, the outermost and the middle degrees; or what perhaps may be properly called, the sensual and the rational. But there is a still more interior degree, to which we have just alluded, adapted to purposes of a purer and holier discernment. Of this, we shall forbear to speak further at present. Indeed we have purposely refrained from entering as fully into this speculation as we might have done, and even from making use of terms legitimately belonging to our subject, lest it should be said we were trenching on ground lying within the borders of the undefined and mystical. What we meant to say and to teach is simply this, that the human mind is an organized spiritual substance, having an orderly arrangement of parts adapted to different states of perception, and unfolding these parts in succession, according to certain fixed laws by which it is governed. Just in proportion as its different degrees are illustrated and opened, does it exercise a greater or less degree of discernment on the objects of its contemplation. What degree is most active in the world at present, we have not stopped to inquire. But that it is not the highest or most interior, would seem to be proved by every view we can take of science, art, and religion.

A. J. C.

[The intelligent New Churchman will readily perceive that the foregoing communication was originally intended for an Old Church publication. Circumstances have induced the writer to change his first intention, and to give it to the public through the columns of the Repository.]

## ARTICLE III.

## NEW CHURCH PHILOSOPHY.

## No. II.

## EXISTENCE DIFFERS FROM SUBSISTENCE ONLY IN DURATION.

When we arrive at a clear view how objects are continued in being, we then can have a distinct idea of their primitive existence. Upon a slight examination we discover that the kingdoms of zoology, botany, and mineralogy exist and subsist by the creative influence of the sun, as an instrument in the hand of the Divinity. Were it not for the sun, all motion would cease and all become one frozen lump, or universal chaos. Yea, the distinction between the solid and fluid parts of the terraqueous globe would even cease. That earth remains earth, and water remains water, is owing to the continued operation of the sun. When we withdraw from the sun, as in winter, the proliferation of animals and vegetables is destroyed in part. When again the earth faces to the sun, then there is a universal resuscitation of vegetables and animals. Without the sun's heat there is no motion, and consequently no life. By the mediation of the sun all nature bursts into birth. But here let us remark, that there is an analogy between the subsistence of great and small objects. The small insect, as having as many parts and principles, as many organs of life and motion as the elephant and mammoth, exists and subsists in precisely the same manner.

The diminutive animalcule, that is only discovered by a microscope magnifying ten thousand times, possessing brains, heart, lungs, and an infinite number of organs of life and motion, exists and subsists exactly in the same manner as the huge whale extending above an hundred feet in length. There are great and small natural wholes; the minutest of animals is a natural whole as well as the greatest. The smallest vegetable is as complete a natural whole as the tall poplar or robust oak. Let us examine from the minutest insect to the greatest animals, and we shall find that there is a centre from which they all originate, and which is the cause of all the constituent parts of that object. Particularly the life in the brain is the first constituent in the production of animals, and from thence the heart, and from the latter the lungs, and by means of these two the brain, by ramifications, is present in the whole body. But let it be observed, that the first existing part is the cause of the last, and has power over all the subsequent parts. Let it likewise be noticed, that the purer parts in all animals and vegetables first exist, and from these the next in purity is derived, and so on to the last or grossest parts. And it may be truly said that the last could not exist but through the cause of the first, and the first in like manner would perish were it not for the last as a base to rest on, and react the life of the first. What though a brain were formed *in alvo matris*, yet that primitive part must perish



utterly except it has an opportunity of forming the subsequent parts, and even the ultimates as a terminating point on which life may rest. If the outward structure of an animal is demolished, to a certain degree the brain and all life perish, and if the brain perishes in the first instance, then life is extinguished in all parts and appendices even to the circumference. In like manner, were the sun to be annihilated or removed from our system, all the circumambient worlds would become a torpid chaos. The exterior cannot exist independent of the interior. And again, were all the surrounding planets abolished or removed, the sun himself could not be preserved in being more than a human head could retain its senses if it were severed from the body.

The solar system, how great soever or little it is, may be considered a complete and natural whole; and if it was intended as an object where all the parts should mutually depend on, and act on each other, it must have been produced from some centre that caused the rest to exist, and consequently that must have indented itself in all the parts of that whole, that it might be supported by the extremities as a base. A centre cannot exist without a circumference, and *vice versa*. All the Creator's works are analogous, the one to the other. Investigate an insect, and you have discovered the manner of the production of an elephant. The great Creator, intending to rear up the fabrics of solar systems, produced them the very same identical way he now continues to create them. For what is providence or preservation but continued creation? And what is subsistence but continued existence, and *vice versa*? To see the one is to understand the other. Here let me again repeat, that the Divinity, the supreme Deity, the sole existing and self-existing cause, the life, the mover, the quickener of all the spiritual and the celestial worlds; the mover, the identical life of the kingdoms of zoology and botany; the mover of all natural objects (that are moved); resides in a sphere of uncreated love and light, and that by the mediation of this sphere, he gave and continues to communicate existence to all worlds and all things in them, whether material or immaterial. That the Divinity so resides, is neither contrary to scripture nor reason. Says the sacred text, "God dwells in light," or a sphere of light, "inaccessible and full of glory." And though the sun is a million of times larger than the earth, you may see his image in a cup of pure water. And however glorious the Supreme Being is, you may in the least of his creatures see his image. Every animal and vegetable, from the least to the greatest, resides in an atmosphere, or is enclosed in a sphere exhaled from its own body, as is very perceptible in roses.

By means of this sphere, in which the Creator resides in order to accomplish his benevolent designs, he created the sun, the centre of the solar system, an immense body of liquid fire, that by this object he might form the various planets or worlds, the same as he creates the brain in order to create and accomplish the body of one of the **human race**. The brain, however, without ramifications extended, could not create the heart, and the heart without ramifications could not create the lungs, and in succession all the numerical parts. In



like manner, without the extension or the continuation of substance from the sun to the circumference of creation, no worlds could have been created. And as the brain could not exist without the covering of a human fabric, neither could the sun have subsisted without the exterior covering or attendance of the planetary worlds. Or in other words, the Supreme Being, by means of the sun, actually created all the worlds or planets pertaining to the solar system in their magnitudes and respective distances: and by the mediation of the same sun and the continued extension of ethereal fluid from that centre to the circumference, from the first moment of their creation until this present time and forever, the same Divinity impels every particle of these planets, both in their rotatory motion and annual course: and hence the existence and harmony of our and all celestial systems are preserved. For from the continued and uninterrupted exertion of the Divinity by proper mediums, we and all things move and have our existences. Were the sun abstracted from the system of planets, they could no more move than one of the human race could when the heart or brain were severed from the human body.

The agency of the Divinity, by means of his deputy, the sun, constantly operating and impelling, produces both the rotatory and annual motions of all the planets pertaining to their systems. And because the creator lives and moves, these heavenly bodies have been moved, and are moved, and shall be forever, in consequence of his having created these as nurseries of the human race, on which they might act a proper part and so prepare themselves for the enjoyment of his endless and spiritual kingdom. This plan of creation differs from the common received one as much as a watch, set on motion by the power of a spring and continuing the movements of all its parts by reason of the constant activity of that same spring which first created the motion, differs from a machine at first impelled to move by a spring and which would continue its motions after the said spring was abstracted therefrom. It is incompatible with divinity to transfer a power to matter by which it may continue motion, either rotatory or annual. Matter is as insusceptible of receiving such a power as it is unfit to receive a power of reasoning, reflecting or philosophising. However, if Newton and his adherents, by projectility mean that the same divine power which primitively impelled and began the motion of the planets continues the same exertion on them, and that by an uninterrupted impulse he preserves in their form the existing worlds, in these few pages no opposition is intended to militate against such ideas. But if by projectility is meant a power transferred by the Deity to matter, by which it may continue to move itself, the writer wishes philosophers to reconsider that important point.

The theory offered in this pamphlet disentangles us from the fetters of believing that this world was like a clock wound up to run some limited time and then to be annihilated. Whereas from sound philosophy, and infallible divinity the solar system shall continue in *secula seculorum*. The above plan of creation and preservation rescues us from the necessity of believing that the powers of projectility and gravitation, though affirmed to be exactly commensurate the one with the



other, could describe an elliptical figure rather than a plain circle. The above method of philosophising frees us from the necessity of believing that the power of the passing comets so far draws the planets from their orbit, as to require the interference of the Divinity only at these precarious conjunctures, as this above described plan recognizes the power and agency of the preserver to be uniform, uninterrupted, and always necessary. There is more simplicity in holding the necessity of the continued exertion of divine power to maintain the creation, than to believe with Newton and many others that, in the general order of the universe, the deputed powers of projectility and gravitation are sufficient, but extraordinary emergencies require his interfering power to set all matters to rights. Newton and his adherents agree that when powerful comets approximate too near the planets, that the Creator must immediately interfere to assist the power of projectility and gravitation, that they may not be vanquished by the too great power of passing comets' attraction. Is it not much more simple to agree with this proposed system, which maintains the absolute necessity of the Supreme Power exerting itself every moment to preserve that beautiful harmony at first established by himself? And indeed we here assert that, if any part of the creation could for one single second exist without the interfering power of Divinity, it might by the same law exist two, three or four seconds, yea ages, and in that case be reckoned an independent Divinity. It seems sound philosophy and theology to hold that by means of a continuation of substance influenced from his person and extended to the circumference of creation, all worlds do and did exist. There is no negation of Divine Power in asserting that it is incompatible with his perfection, to cause a clock to run through eternity without the continued interposition of Divine Power. His power moves in the beautiful order and circle of possibility, without entering the lines and limits of contradiction and impossibility, &c.

CONCERNING THE OMNIPRESENCE OF THE SPIRITUAL WORLD.

Material worlds are stages or objects on which the spiritual world acts, and terminates its agency. No act, from the greatest to the least, from the movement of the sun and all his concomitant worlds to the movement of the minutest plant and reptile, exists from matter itself, but all is produced by the presence and agency of the spiritual world as all the motions in that microcosm, man, are effected by the soul or spirit which is always as near to the infinite world of immaterial substances, as our bodies are to this terrestrial globe. It is not distance that prevents our seeing the objects of the spiritual world, but the veils of flesh that intervene. The prophets in their proper spiritual mediums had a more clear view of spirits than the most penetrating terrestrial eye has of objects on this globe.

The spiritual world is as an immense ocean surrounding and overflowing the material worlds and all objects therein, and is omnipresent with them all the same as the Pacific, the Atlantic and Indian oceans are contiguous to and encompassing all the islands within their

circumference. Without the presence and contiguity of this spiritual world, there would be no motion or growth in the kingdoms of botany, or movements in the kingdom of zoology. Matter in the form of a plant, an animal, or any other shape, must be a motionless chaos without the agency of spirit. Hence conclude, that this and all worlds are theatres, whereon effects are produced, and that the spiritual world is the moving and producing cause of all the phenomena in Heaven and earth, whether in matter formed into vegetables, animals, or in mere quiescent earth. Every man of observation firmly concludes that all the infinite parts of the organization of his body are actuated, moved and determined by the agency of that spirit which *in alvo matris* assumes and possesses the body.

It might be equally clear to the man of attention that the great masses, the solid orbs termed globes, earths, planets, &c., are moved by the invisible powers. This is an infallible conclusion to such as hold that matter is quiescent and cannot move itself. Globes and great bodies are moved by the same laws as the small bodies that are on their surface. Magnitude alone can never acquire the power of self-motion. All battles are definitely decided by the agency of the world of spirits, and it is an obscure belief of this that causes all the belligerent powers to pray during the dispute, that the spiritual world may decide in their favor. And even our own civil law has tacitly acknowledged that no man will use a deadly weapon to kill his fellow creature, unless instigated by the devil or the agency of the spiritual world. In this they conclude right. Let them likewise conclude that all the motions of planets are caused by the same invisible powers. If we are then in the presence of the spiritual world the same as islands are in the compass of the immense surrounding oceans, whence comes it that we do not perceive its existence and the objects contained therein? Answer: a blind man perceives not the objects in his vicinity by reason of the veils on his eyes. Objects in the dark, though in the circle of proximity, are not perceived. By reason, and not by ocular demonstration, we perceive the existence of our souls, our thoughts, reasoning, love, fear, hope, joy, &c. When men mount as it were above nature, having the spirit disentangled from the impediments of the external senses, they may clearly see this stupendous and all surrounding world of spirits. Abraham and Lot conversed with beings of that world; Joshua at the river Jordan saw and spoke with the captain of the Lord's host; Manoah and his wife discoursed with an angel, who instructed them about the birth and tuition of their son Samson; the Apostle Paul was in the third heavens, whether in the body or out he could not tell, but he heard words unlawful to be uttered in the ears of a profane world; John in Patmos saw much of the scenery of the spiritual world; Xenophon, in his conducting his countrymen home from Asia, was corrected by a spirit in some mistakes he had made; Brutus was in the visible presence of one of the spiritual beings before the battle of Phillippi. The time would fail to enumerate all the proofs adducible from history of our being in the sensible vicinity, yea, the very middle of the all surrounding world of spirits. Every pious person in prayer and adoration feels

himself in the presence of the Supreme Being, and within the confines of that world termed invisible, because it is not perceptible to the external senses. However the pious man's perception of the proximity of the spiritual world is even more substantially real than the sensation of the most beloved external object.

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**ARTICLE IV.**

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**EXTRACTS**

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 312.)

*That the Lord knows and disposes all Things, even the minutest (singularissima) in the Universal Heaven and in all the Earths.*

1758. ((This may appear also from the case of the human body, in the viscera, cavities, membranes of which, both within and without, there are sensitive fibres in such abundance that nothing can come in contact with them but they perceive it. That the same holds good in regard to the stomach, the liver, and the lungs, is obvious. The fibres are organically and variously formed, and by means of them the soul of man knows and perceives whatever change takes place, and according to that perception disposes of every thing and induces states adapted to restore health to those parts which are out of order.

1759. Since such things occur in the animal body, and there is nothing which does not come to the soul of the animal whence all things are conveniently disposed in general and in particular, what shall we not say of the Grand Man in heaven, and of those things which depend upon heaven, since the Lord is the life of all, and every particular is ordered as in the most perfect man. Wherefore the Lord is sole [and supreme], because he alone is life, and thus all in all, perceiving, disposing, and ordering all and single things, so that they shall act according to [fixed] laws, upon which depends the well-being and conservation of all things in the universe.—1748, March 28.

1760. It is a fact of common occurrence in the world of spirits that those who are there are unable to believe that the Lord can know all and every thing in all and every thing, even things the most minute which take place in the universe, whether in heaven or in the world, or in all the earths; for they like men view all things from a lower plane, because from their natural mind, which is extremely limited, and to which impossibilities are prone to suggest themselves. But when I often said to them, and by suitable ideas represented that it could be predicated of the soul in the body that it did not know the things [transpiring in it], and if it did not know, it could not dispose all and every thing in its own body, and minister healing [to diseased parts], which the learned ascribe to nature, but erroneously and per-

versely, inasmuch as they are all from the Lord ; and when also it was said that the will of man alone could dispose and, as it were, know what muscles and what motive fibres should concur to any one action, of which there are thousands and myriads distributed every where over the body, and when by this it was represented to them how the case is with the Lord Who is the God of the universe, and the Alone life ; then they had nothing to say in reply, for impossibilities yielded [to such a view of the subject].—1748, March 28.)

*Concerning Sores, and foul Tubercles which are naturally produced upon the Pleuraa nd Pericardium, or what kind of Spirits constitute them.*

1761. ((There are some in the world who pass their lives in a course of mere artifices and lies ; that is to say, that in order to attain the objects at which they aim they make use of falsehoods, from which originate evil ; consequently they seek their ends through evil means. Thus it was shown to me by a living experience that they employ the services of the innocent for the purpose of persuading concerning those things which they intend and desire to obtain ; as also that by lying in various modes they induce persons who are ignorant of their ends to say so and so, from whence arise enmities and aversions, for they act covertly and take various precautionary measures that those who serve them as tools should not understand their scope. This was shown to me by a living experience. They took for a subject a certain one who was of a genius unlike their own, in order that they might thus effect persuasion through an innocent medium ; they then by means of mental induction and imitation, brought into play things that are familiar in the world of spirits, but which this is not the place to describe ; and all this in order that I might be persuaded concerning the objects at which they aimed. In order that there might be no suspicion as to the true source [of their machinations], I may say, in a word, that they make use of evil means that they may attain to whatever ends they propose. These means are deceits, falsehoods, and artifices, from which very many evils spring forth. Self-love or pride are the prompting causes of these machinations, and those of this quality exercise similar arts in every single thing which they intend.

1762. Such spirits are those vicious affections which are called sores and foul tubercles, that break out upon the pleura and other membranes, which, if they become irradicated, the disease spreads far and near so as to [vitate and weaken] the entire membrane, and thus gradually draw the whole body to death.

1763. Souls of this vicious stamp, though they come into the world of spirits, and have the power of insinuating themselves before their true quality is made manifest, yet they are not tolerated [there], as they would infect the crowd of spirits with their own vicious state. Wherefore they first undergo this peculiar punishment, to wit: that a number of such are made to rotate from left to right at the outset, in a plane orbit, which presently in the course of circumrotation swells out,



and afterwards the swelling is depressed, so that the orbit becomes as it were hollow, and the celerity is increased; while in the mean time and during the circumrotation a process of exploration is going on, whether they will persist in being such as they are. This circumrotation takes place in the world of spirits above the head, a little in front, which is administered to those who were of the character described; and because they persisted they were rolled over and over, and projected to the back under the occiput. There was, however, still another mode of circumrotation in which the swelling or bulging out (*tuberositas*) was quite prominent, and was turned by flexure into one, and that one was again intervolved, thus rendering the revolving motion confused; in fact the orbit was inverted to a perpendicular, and the celerity at the same time greatly increased: *usque ut propter celeritatem, dum appareret, . . . ita ad imitamen talium tuberositatum, seu apostematum.\**

1763½. It was afterwards shown that all such lie as if dead, with their face and belly downwards, and that they are subsequently let down into the lower parts of the earth, that they may there pass their lives)) ((( being thus detruded at once from the world of spirits and from the body into those lower regions of the earth, where they are to lead a most obscure kind of life apart from companions, being then in fact as if dead.

1764. It was shown, moreover, how much of the truly human there is in such, by means of a representation in which they were [almost entirely] divested of a body, the portion that remained being exceedingly small, as was represented by a miniature human figure, whereby was signified how little of the human and of themselves they retain after that most obscure life passed in their hell, which is in a deep place beneath the right foot, a little in front.

1765. Wherefore let all such take heed to themselves, as in order to compass the ends which they propose make use of means that disturb societies, and cause enmities and hatreds between their members, and that too for the sake of promoting their own selfish views.—1748, March 28.

1766. These are rather to be called deadly imposthumes or abscesses

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\* As the reader will perceive, it is extremely difficult from the language employed, to form a definite idea of the nature of the punishment here intended to be described. We confess to our entire inability to gather a clear conception of what the writer intended to convey, more especially in the closing sentence, which for that reason we have left untranslated. For the sake of our Latin readers, and in the faint hope that a truer version may be suggested, we subjoin the original:—

“Quare subeunt primo eam poenam, nempe quod tales plures circumrotentur a sinistro in dextrum, sicut orbita primum plana, quae mox in circumrotatione extuberant, dein tuberositas ista deprimitur, ut cava fiat ista quasi orbita, et sic augetur celeritas, ac interea in circumrotatione exploratur, num perseverant tales esse; circumrotatio fit in spirituum mundo supra caput antrorsum paulo, quod factum est iis, qui tales fuerunt, et quia persistebant, circumvolvebantur et projiciebantur ad tergum sub occipitum; verum circumrotatio fiebat quoque alia, tuberositas elevabatur satis alte, et flectebatur in unum et unus iste iterum intervolvebatur, et sic erat confusa volutio; imo invertiebatur orbita ad perpendicularum, et celeriter quoque augebatur, usque ut propter celeritatem, dum appareret . . . ita ad imitamen talium tuberositatum, seu apostematum.”

wherever they are seated, whether in the chest, in the pleura, in the pericardium, in the mediastinum, or in the lungs.

1767. It was observed also, that in their orbit-like circumrotation they attempted to draw others within their whirl, to wit: the harmless and the innocent, so that it gave them no concern whomsoever they might drag into perdition, provided they seemed themselves to perish.

1768. I observed that they perceive as in an instant what is capable of being perverted. They have their eyes intently fixed, and instantly lay hold of, or violently seize at the first glance those things which favor them—either that they may pervert, or vindicate, or assume as means; and that too, before I could have the least idea that they had noticed anything pertaining to me; thus they are more acute than others, and are in the life of their self-love.

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#### ARTICLE V.

#### PERSUASIVE FAITH.

WE propose in this article to explain what is meant by persuasive faith, and to show partially in what forms it exists in the present state of the Church.

The meaning of the word *faith* is but little known, and ignorance of its meaning has produced false faith.

Faith, we are informed, is an internal acknowledgment of truth. We have an internal acknowledgment of truth when we are in the affection of truth, for the sake of the good to which it relates. In the acquisition of truth, the rational, as it is called, serves to cement the desire for truth with truth itself, and thus good in the will is united with truth in the understanding. In this manner man is conjoined with the Lord; for the rational principle is the medium of conjunction between the natural and the spiritual part of man. "Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." Thus it will be seen that true faith comes from the Lord alone.

Persuasive faith, we are told, is a persuasion that certain doctrines or opinions are true, not from an affection for the truth, or for its sake, but from self love, or for the sake of honor, gain, or reputation.

Those who are in a persuasive faith, or under a persuasive influence, confirm certain things in their own minds from the love of self. This process is directly opposite to the first and involves a destruction of the rational, in a measure, and a consequent denial of truth. The mind becomes subjugated, man loses his freedom and is in ignorance whether things be true or false. The origin of persuasive faith is in man's proprium. Instead of looking to the Lord, he looks to the gratification of his own desire, independent of the good or evil which may result. The Lord cannot come in with him and sup with him, for the door of his rational is not opened.

Connected with the will of man there is an infinite variety of affections, all referable, however, to the two great loves, love to the Lord,

and love to the neighbor, or to their opposites, love of self and love of the world, and these affections determine the real quality of his faith.

We read in the *Arcana Cœlestia*, No. 2690, as follows, "With some, too, the persuasive principle of truth is such, that no one can conceive but that it is genuine, when nevertheless it is not genuine, if the life of good be not in it; for in such case it is an affection of self-love, or of the love of the world, which gives birth to such persuasive principle whilst the patrons of such truth defend it with a vehemence of apparent zeal, even to the condemning those who do not receive it, and believe as they themselves do."

A strong affection may exist for what is false, and yet man may be persuaded that it is true.

We frequently believe, or appear to believe, what we wish to be true, instead of, what we know to be good. This is false or spurious faith.

A love of our own opinions produces a persuasive faith, and so does a love for the opinions or sentiments of others, without regard to the good which is involved in those opinions.

Those who are being regenerated, are continually thinking about the things relating to salvation and eternal life, and in this state they are surrounded by many different persuasive influences.

Doctrines and points of doctrine, even the most particular, are presented to their minds. The opinions of theologians are offered as truth, upon personal authority, and men are led to think that they believe truth from an admiration of the learning of others and a reliance upon their wisdom. Men become the fathers of opinions, and opinions become the children of our adoption instead of truths, being born of our own affections. Thus parties are formed and heresies spring up. Take, for instance, the question of baptism or other kindred questions relating to the external order of the New Church. In some article, which we have seen on these subjects, we are directed to the opinion of some great men in the Church, or referred to their example, instead of being advised to seek the truth from the Lord, through the revelations which he has given to us for our instruction in heavenly wisdom. We can never be led to the truth through affection for other men or for their opinions. In every act relating to life, the man of the New Church, must look to the Lord alone, independent of merely natural influence or affection.

"Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your father which is in heaven. Neither be ye called masters, for one is your master, even Christ."

W. H. H.  
Baltimore.

## P O E T R Y .

(For the New Church Repository.)

## THE GOLDEN AGE.

(FROM AN UNPUBLISHED POEM, ON THE "PLEASURES OF RELIGION.")

The date and the signature of the ensuing lines will sufficiently designate to most of our readers the source from which they have emanated. The plan of the Poem embraces, we believe, a review of the different ages or dispensations of the Church, and we shall hope that our friend and brother will do justice to the noble theme he has chosen.

In the sweet elder time, the Golden Age,  
Whereof hath writ the poet and the sage,  
Angels with men held converse,—and to sight,  
To ear, to heart, brought exquisite delight.  
In the still evening hour, when now the sun  
Had sunk to golden rest, his duty done,—  
When o'er the East rose the majestic moon,  
About to bring night's softer, silvery noon,—  
When 'neath the ancient tree, in love's sweet bond,  
The patriarchal circle gathered round,—  
Lo! on a sudden, visitors appear,  
With faces radiant from the upper sphere.

So in an after-age, on Mamre's plain,  
Appeared at Abraham's tent three angel-men ;  
Startled, but not alarmed, the family rise,  
And meet their heavenly guests with loving eyes.  
Full well they know the region whence they come,  
That beauteous land they 're wont to call their home ;  
For earth, they know, is but the traveller's road  
To heaven above, man's lasting blest abode.

"We're come," the bright ones said, "our watch to keep,  
Fast by your heads, while locked in balmy sleep ;  
And through the livelong night we'll silent stay,  
And wake you fresh at break of morrow's day.  
'Tis our good Lord's command. And soon to view  
Heaven's gorgeous scenery He'll ope to you,  
That charming dreams, through all the peaceful night,  
May entertain your happy spirits' sight.  
But, first, instruction meet we're bid to give,  
That so for heaven you may know how to live."

So spake the Angels. And with solemn word,  
 They taught the nature of the blessed Lord,—  
 His goodness, tenderness, parental love,  
 His wisdom, greatness, majesty above ;  
 His wide-extended rule o'er earth and heaven,  
 The life from Him to all His creatures given.  
 They taught that this good Lord the earth had made,  
 And through wide space the starry heavens had spread,  
 That all these worlds He might with beings fill,  
 Endowed with minds to know His holy will,  
 With hearts to love Him, and with souls adore,  
 And thus be blessed with joys forevermore.  
 Yet not on earth forever would they live :  
 A world more beautiful He had to give,—  
 A heaven on high, transcendently sublime,  
 Beyond the bounds of ever-changing time.  
 There would they dwell, and never count the years,  
 There know no sorrow, and there shed no tears,  
 Save those of melting hearts' seraphic joy,  
 When love and praise their grateful thoughts employ.

“ One thing, one easy thing, is all the task,”  
 The angels said, “ which your kind Lord doth ask :  
 Hold fast to Him, for He is life alone ;  
 Him your dependence sole, perpetual own ;  
 To Him ascribe your powers, your loves, your bliss,  
 Acknowledge Him the fount of happiness ;  
 His laws obey, and do His gentle will,  
 And joy unceasing will attend you still.”

They ceased ; and sudden vanished from the view.  
 Yet not far distant gone the patriarch knew ;  
 He knew their promise they would faithful keep,  
 And present, though unseen, watch o'er their sleep.  
 And now to rest the family retire :  
 Bat, first, around their loved and honored sire  
 They kneel in grateful praise and fervent prayer,  
 'Neath the still stars and balmy moonlit air.  
 Upward to heaven's kind Lord their souls they lift,  
 Confessing all their joy his precious gift,  
 And promising to walk the steady way  
 That leads to realms of everlasting day.

O. P. H.

*Glasgow, Scotland,*



## CORRESPONDENCE.

The following letter from our brother J. H. Williams, of St. Clairsville, Ohio, to Rev. D. Powell, was intended for an earlier insertion, but was unfortunately overlooked. It dates in January last, but the intrinsic interest of the communication would make it welcome to our readers at any time.

ST. CLAIRSVILLE, Jan. 25, 1854.

DEAR SIR AND BROTHER :

I have been twice at Sunfish. The first visit was in October. Returned this day a week ago from second. First visit : gave nine discourses. Five in Sunfish, three at Bearsville, eight miles below, and one at Reakseeker, a German neighborhood, five miles in the county from Bearsville, and baptized an infant. Last visit : gave eight discourses at Sunfish, four in the Reakseeker neighborhood, and baptized fourteen, nine of whom were adults. After which the Lord's Supper was administered to fourteen persons, five uniting who were not baptized. Same afternoon I returned to fill an appointment in Sunfish at six o'clock. But the back water preventing, I put up with a family in which there were two receivers, the lady and her father, a man of seventy-eight years of age. Gave two discourses there, and as they desired the ordinances of the church, they were administered to them, the husband, who is not a full receiver, participating in the communion. After a stay of two days, the river having fallen, I left this pleasant family. The name is Albert Milliman.

The state of the river prevented our friends over the river from being with us at Sunfish. The meetings, however, were well attended. The attendance increased to the last.

First visit some \$50 worth of books were taken ; the last, over \$100 ; so that if the discourses produce no effect it is to be hoped the books will. A Rev. Mr. Dickey was present one night. I invited questions or remarks. Mr. D. attempted to speak, but the failure was so manifest, I made no reply, but called his and the public attention to the true issues : 1st. Is the Lord Jesus Christ *Jehovah* ? 2d. Has the Old Church come to an end ? 3d. Is the New Church a New Dispensation ? The next morning he gave me a challenge to discuss these three points. The discussion is to take place at Clarington, when I visit there in April. Rev. Mr. Ewing was present, and availed himself of the offer to make remarks. He spoke an hour, so that the meeting broke at eleven o'clock. The subject I discussed that night was first of Genesis. Mr. E. was very gentlemanly in his bearing. Admitted I had proved all I promised in regard to the way the doctors of divinity had been compelled to shift and reshift their ground by the light of science. Gave me great credit, indeed flattered my mental cultivation. He told the people the only certain way to interpret the Bible was to approach it with a good lexicon in one hand and a good grammar in the other ; that thus interpreted, they would see that the earth was just about six thousand years old ; that the doctors of divinity, in departing from this wholesome rule of interpretation, had plunged themselves and the whole subject into inextricable difficulty, as I had abundantly shown. As to the six to seven miles deep of fossiliferous rocks, he said they were created so. God could create rock in the form of animals, plants and trees with the apparent growths of a hundred years, and the cow with the rings on her horns, as the twelve years old, the created yesterday !!! As to Swedenborg, he complimented him as a great philosopher, who no doubt meant well, but that his mode of interpretation was fanciful and visionary. That no one could understand it but highly cultivated minds who would become ministers ; that the people could know nothing about it, but must depend on what the minister would tell them ; that its prevalence would introduce the worst form of priestcraft the world had yet seen. He wound up by urging the people to pay no attention to philosophy (nor E. S.'s visionary mode of interpretation, that he wrought no miracles to attest his mission) ; that if they did in the one case, they would be led astray, and in the other they would surely be taken in the meshes of priestcraft, &c.

Well, this is a bird's eye view of the subject. I have not time to tell you all. I did not sit down to tell you all this, but have rambled on, for I have almost felt you at my side, eager to hear, so I could not stop.

In looking over, I see I ought to copy, but as I think that you can decipher it, will let it go.

In the matters imperfectly sketched, you see seed you were instrumental in sowing is taking root.

Affectionately yours,

J. H. WILLIAMS.

#### LETTER FROM A NOVITIATE READER.

O——, June 7, 1854.

PROF. BUSH,

I was reading a few days since a letter from a student in one of our Western colleges published in the Repository, which interested me very much, as it seemed to correspond to my own experience. Thinking it would perhaps not be uninteresting to you to hear of the progress of truth in this far-off West, I will give you a short sketch of my history. In my earlier years I was educated carefully and faithfully in the doctrines of the Old Church. My parents being liberal congregationalists, I have ever had as pure and spiritual instruction as the Old Church affords. Some three years ago I left the paternal roof to pursue a course of study. Coming to this place and Institute, conducted by most excellent men, of the Oberlin school, who are free as any people to be found in the old communion, in encouraging inquiry and free thought, and prepared in my own mind, by the influence of home instruction, for an honest and open-minded search for truth, I determined to know the truth and the whole truth, so far as careful investigation of the views of all could reveal it. I accordingly studied the views of every society and party whose works I could procure. But little satisfaction could I derive from my investigations. All seemed to be involved in doubt and full of inconsistencies and vagaries. But among these I found a New Church book, entitled "The Nineteenth Century," which on reading it produced in my mind a desire to investigate more fully the views of that church. What I then read left impressions which I could not get rid of, and which originated a new train of thought in my mind. I had a strong desire to know more of those things; but I did not meet with any thing to satisfy my desire. I made inquiries about the people who embraced those views. I always received for an answer, that they were a strangely hair-brained people; that their views were an incomprehensible mystification, and tending directly to infidelity. From such representation I formed a strange idea of them, which I did not become free from even after considerable acquaintance with them. During this time my mind was undergoing a complete revolution. By degrees it became freed from the old doctrines; until at last I began to look upon all matters of doctrine as of no consequence as relating to subjects beyond our comprehension and not to be examined. Indeed, I must confess, I cherished a strong antipathy to every thing of a doctrinal nature, and could not endure to hear these things spoken of by others. It seemed to me that there was no greater stumbling-block in the church than this stress laid upon doctrine. For some time I was frequently harrassed with doubts whether where there was so much uncertainty there might not after all be no reality in religion. But these were always dispelled by an inward conviction of the reality of practical godliness and love of right—a religion of the soul that was sure and real. This was long my only hope and stay. But for that, I should have been ere now a confirmed skeptic—perhaps an infidel; and no thanks to a barbarous religion that I am not. But blessed be God that I was enabled to feel an assurance of his love, that kept me during those perils and brought me safe through, as I trust.

Last Fall, one of our prominent citizens returned from the East where he had been some time. Becoming somewhat acquainted with him, I soon learned that he was what they call here usually a "Swedenborgian." My acquaintance with him conflicted decidedly with my previous former notions of people of that class. During the winter, remarks that were made by him in our meetings sunk deep into my mind. There seemed to be a soundness and clearness of thought surpassing any thing I had heard, and a high tone of spirituality was apparent which I could not but mark. I

resolved to lose no time in investigating more thoroughly this subject. I procured of him the "True Christian Religion," and began to read it, some doubting at the same time whether I should not find it the strangest conceivable mixture of truth and error, and an abstract, indescribable, untangible chaos and confusion. But how different! What light burst upon my soul as I saw the character of God as there portrayed; as the sun from which issues all life, a being love itself, and wisdom itself, and man as deriving all his life from him. That view gave such peace and confidence in the Lord as a Saviour as I never before experienced. As I read on I was delighted with every page, and blest with some new and delightful view of God's loveliness and goodness. Sometimes I would meditate on some choice and precious thought until I would be scarcely conscious of my own existence. The doubts and darkness which so long clouded my mind vanished, and light inexpressible filled my soul. I now seem to be in a new world. A universe of wisdom lies open before me to be explored, with nothing to hinder or restrain my free inquiry for truth. How can men endure their old, narrow, uncharitable, dogmatical creeds? Oh that they would open their eyes to the light of heaven, and their hearts to the Spirit of the Lord. The work is progressing here encouragingly; many are looking into these things with honest desires to know the truth, and generally I think the prejudice which has been manifested is subsiding. Great good is in store for us yet.

Yours respectfully,

G. N. S.

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#### MEETING OF THE GENERAL CONVENTION.

BATH, JUNE 27, 1854.

PROF. BUSH,

DEAR SIR,—I received your letter so near the close of the Session that I was unable to comply with your request. But I can give you, now, I think, from recollection, about all the information you desire.

As to the attendance, there were a goodly number from Maine and Massachusetts, but *very few* from other States. I venture to say that the receivers present from these two States were, at least, equal to twenty times the number of those from all the other States. The delegation from Massachusetts alone, I should think, was double that from all other parts of the country put together. If I am not mistaken, there were only about six or eight delegates from *all* the other States besides Maine and Massachusetts. This is as it should be. The Convention has been modelled and controlled by Massachusetts, and it is quite proper, therefore, that she should be left to take care of her own offspring.

There was less information respecting the progress, prospects, and wants of the Church in different parts of the country, than ever before at any of our annual meetings. There were fewer reports from Societies, and fewer communications from isolated receivers, than usual—and those received were of less than ordinary interest. This, I consider a good sign—not a sign that the Church is not making progress, but that our brethren are feeling less and less interest in a *law-making body* for the Church.

I believe I may also add that less *was done* or *attempted* this year, than at any previous meeting of the Convention at which I have been present, in the way of advancing the permanent interests of the Church. The missionary enterprise, and the book and tract enterprises, were given the go-by altogether. They were not *named*, I believe, during the session. Such objects, of course, are not prominent in the minds of those who are chiefly interested in plans of church government, the regulation of the ministry, &c. I believe, however, that the "Executive Committee," which is *de facto* the Convention now, did *recommend* that the Convention undertake the stereotyping of all the works of Swedenborg, using the Boston translation.

The social intercourse on the occasion was free and pleasant as usual. The most interesting meetings, by far, and those which called out the largest audiences, were those of Friday, Saturday and Sunday evenings,—meetings gotten up, *not by the Convention*, but by the receivers in Portland. On Friday evening we had speeches upon Resolutions previously prepared, from Rev. Mr. Barrett, Rev. Mr. Benade, Judge Silver, Mr.

Brickman and Mr. Westall. Mr. Brickman made quite a successful and brilliant effort. He also spoke again on Saturday evening, to which time the first meeting adjourned. Mr. Westall's speech was written out, and was very fine. I think, probably, if you would write him, requesting a copy of it for the Repository on my warm recommendation, he might furnish you with a copy, which I am sure would be read with pleasure. On Saturday evening, we had a good *extempore* speech from Mr. Rodman, a tolerably fair written one from Milo G. Williams of Urbana, and a well written one from J. L. Jewett, of your city, together with letters from Rev. E. H. Sears, Rev. W. M. Fernald, P. W. Chandler, Esq., and R. K. Crallé, which testified to the truth of the Heavenly Doctrines. These meetings went off finely, and a good deal of interest was expressed. They were attended by the Mayor of the city, and several other notabilities, who are said to have expressed themselves much pleased. On Sunday evening the Rev. Mr. B. F. Barrett lectured before a large audience—the largest at any time assembled there, and numbering probably not less than six or seven hundred. His subject was, "THE NEW AGE, or a Glance at some visible effects of the Last Judgment, and Second Coming of the Lord." It was listened to with much apparent interest, and several expressed a strong desire that it might be printed.

The Communion was attended by quite a large number at the Temple, on Sabbath afternoon, and was very pleasant. We also had a good sermon from Rev. T. Worcester Sabbath morning, at Lancaster Hall.

Yours, fraternally,

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#### FORMS AND ORDER IN THE NEW CHURCH.

P——, Pa., July 6, 1854.

DEAR SIR,

In speaking of the "form" of the New Church, I presume that those who are adherents of, and advocates for, Legislative Conventions, will not object to the assumption that the individual man being a Church in the least form, is a type of the Church in the greatest.

If the basis of this Church in the least form be charity in the heart, what effect will it have upon the life, which, of course will be the form and continent of that charity? It will not alter the essential characteristics of the individual man according to a Procrustean system, but it will change the object of the life's love from the love of self and the world, to the love of the Lord and love to the neighbor, bringing that which was disorderly into a state of order—as before quoted from *A. C.* 911. "Order consists in celestial things *regulating* those which are spiritual."

The spiritual will be in subordination to the celestial—the natural to both—and the regenerated man, or church, will be recognized as a form of charity. Would it avail anything for the member of an "ecclesiastical committee" to tell such an one—"My friend, we do not like the shape, or glowing color of your garments, and besides, we have never authorized you to wear them." Or what, if Mr. James should object—"My friend, if you expect to be recognized as a church by all these fine clothes, you are mistaken—for the New Church has neither flesh nor blood—let alone garments, she is only a myth."

The "church" would probably say, "in all humility of heart, my brethren, I have to answer to your objections, that my outward form and garments are the result, I trust, of a new will and a new understanding, which are the gift of the Lord, and I cannot change them if I would: moreover, 'the flesh profiteth nothing.'" If the individual typify the collective church, then must that division of it called a society, be organized from *within*, and not from *without*. The preacher will be one to whom every eye will be turned, when the question is asked in the society—who shall be our teacher? As well might the regenerating man go to a Convention to ask how the charity in his will shall go forth into act, as to inquire what shall be the form of the society with which he is associated, or who become its teacher. I think a better idea of the New Church is beginning to prevail among the receivers of the H. D.: and I hope sincerely, that at an early day, a general Conference will be substituted for legislating and law-making Conventions, somewhat after the plan of the Philadelphia Baptist Association, which has

met annually for the 142d or 3d time; in which each society is entirely independent of every other in the management of its internal concerns—dismissing its pastor, and appointing a new one—his ordination being the result of his election, and performed by such of the neighboring ministers as can conveniently attend. The Association is for uses of a general character—missions—the education of young men for the ministry—printing—the encouragement of Sunday Schools and Tract Societies, &c., &c.

In thus giving my views upon this subject, I am aware how unfit I am to suggest anything to one like yourself, whose daily occupation and thought it is to consider these things—and it is only that it may show to you, that you are not alone in your opinions regarding the evil action of Conventions upon the usefulness of the church bodies, that I write.

Very respectfully, and truly yours,

## MISCELLANY.

### A CASE OF ACCESSION TO THE NEW CHURCH.

A New Church friend at the South has forwarded us the following correspondence between himself and Bishop Rutledge, in respect to his secession from the Episcopal Church, with a full permission to make such use of it as we see fit. Judging from the interest with which we have ourselves perused the documents, that they will afford an equal gratification to our readers, we give them place:

T——, Feb. 24, 1852.

REV. AND DEAR SIR:—As you may be aware, I was some two years ago thrown in the way of the writings of Swedenborg, and although my readings were not thorough and connected, I obtained some knowledge of their teachings. This Fall I again met with them and with the writings of some of the New Church clergymen—Noble's Appeal, Noble's Lectures, Job Abbott, Prescott's Sermons, &c.—which I have read, together with some more of the original writings of E. S., and must in candor confess that they have not been without their impression upon my mind.

Will you have the goodness to give me your views in full in regard to the subject?

Very respectfully, &c.,

C. H. A.

Rt. Rev. F. H. RUTLEDGE,  
St. John's Parsonage,  
Tallahassee.

T——, Feb. 25th, 1852.

MY DEAR A.

I am fully persuaded that your time might be much more profitably employed than in reading the metaphysical vagaries of a man, who furnishes so little evidence that he knew himself when essaying to search into the deep things of God, and to unravel mysteries which have been *purposely* "hidden in all past ages." I have not perused extensively the works (which are voluminous) of Emmanuel Swedenborg—but quite enough to satisfy me, that his case presents one of those rare instances of a great mind which had become dementated by improper application; or to use the Scriptural phraseology, "persuading himself that he was wise above what is written, he became a fool," bewildered in those labyrinths of error and mysticism from which there is no escape. When a human being claims to have received from God revelations of a higher order than those which had been delivered to men specially delegated to instruct and reform mankind, it is but reasonable to expect that they will exhibit credentials of their high behest, and their aptitude to communicate to others matters about which the accredited word of inspiration is silent. Christ himself referred always to his works in attestation of the



truth of his Divine mission—"believe me for my works' sake." Nor did the evidence rest here—many creditable witnesses testified of his teachings and miracles; "never man spake like this man,"—and again, "no man can do the miracles that thou doest, except God were with him." Now, how will the comparison hold between the Saviour of the world or his Apostles and this *Baron*? What evidences does he produce beyond such as Joe Smith (the leader of the Mormons), or Mahomet the Eastern impostor, or numbers of others that might be named produced? Where are the evidences, that to mortal man is given the ability to explore the planets—to communicate with spirits from Mars, Jupiter, Saturn, heaven, hell, &c., &c., &c. Of these things no man knoweth—"no not the Son, but the Father, and he to whom the Father shall reveal them." It will be quite time enough when we shall have put off our earthly tabernacle, and are clothed again with immortality to be made acquainted with these mysteries, and to be let into all the arcana of the invisible and spiritual world. In the mean season we had better be employing our minds about those truths which are placed within the reach of the human intellect—which may be of value here in assisting our preparation for that great day, when we shall meet our Judge seated upon the throne of righteousness, and dispensing his gifts and punishments according to our deserts. "We have Moses and the prophets, Christ and his apostles, let us hear *them*;" basing our faith on the doctrines which they promulged, and conforming our lives to the precepts which they enjoin. There needs no other special messenger to communicate God's will and ways to man, other than through that revelation which has been made known to us by his own eternal Son, of whom it is affirmed: "He is that light which lighteth every one that is born into the world."—"I speak as unto a wise man, judge what I say."

FRS. H. RUTLEDGE.

T———, March 6, 1852.

**RT. REV. AND DEAR SIR:**—It was no doubt incumbent upon me that as soon as I had read and digested your important letter I should let you know with reference to the reception of the views therein fully contained, and I regard my silence as calculated to induce the impression of a concurrence in them. I had prepared an answer aiming to set forth as clearly as I could my views with reference to the teachings of the illuminated scribe and seer, Emanuel Swedenborg, but yielding to the perhaps more prudent advice of my wife, I took more time for deliberation, prayer and reflection.

I have now to say, Rev. and Dear Sir, that in consequence of a reception of those teachings, as far as I have gone in my investigations, I am no longer capable of yielding full assent to *all* the articles and teachings of the Episcopal Church.

I see and feel that this position makes me a subject for the exercise of the discipline of your church, and therefore respectfully give in my resignation of membership, with that of my position in the Diocesan Missionary Committee.

I have thus, Rev. and Dear Sir, relieved my mind of a burden that has been heavy upon it. As soon as I fully saw and realized my true position, I was desirous, by a course of candor, to let it be clearly shown you, and the longer I delayed, the more did it have the semblance of hypocrisy to me.

I will not attempt, Rev. and Dear Sir, a defence of the writings and teachings of one who has more able advocates; pardon me for saying, however, that in my humble judgment they are worthy of a higher estimate in the scale of importance than you accord to them, and that I may be right in supposing that it is difficult to pronounce right judgment without a full investigation of them.

Hoping, Rev. and Dear Sir, that nothing may mar that hitherto peaceful communion that I have considered myself privileged in enjoying, as difference on religious subjects is tolerated in this free land,

I subscribe myself, as ever,

Your obedient and humble servant,

C. H. A.

P. S.—I would most respectfully request a certificate of standing at your earliest convenience.

**RT. REV. F. H. RUTLEDGE, St. John's Parsonage, Tallahassee.**

**MY DEAR SIR:**—Until you define more explicitly your views of Christian faith and doctrine, I can form no correct judgment as to the position which you occupy in relation to the Episcopal Church. But inasmuch as your mind appears to be in a very

vacillating state, I cannot recommend your approach to the Holy Communion at this time. I will take an early opportunity, with your permission, of having some further conversation with you about these matters.

Yours truly,

Frs. H. RUTLEDGE.

Sunday Morning.

T———, March 7, 1852.

REV. AND DEAR SIR :—You say until I define more explicitly my ideas of Christian faith and doctrine you can form no correct judgment as to the position I occupy in relation to the Episcopalian Church. I observe that in your first letter you said that you had read enough of Swedenborg's writings to satisfy your mind, and I concluded that you had obtained the knowledge of these teachings to know what they were, I therefore did not attempt any explanation of them, but upon that supposition expressed my acquiescence in them as, according to my understanding, scriptural and true. I enclose two pamphlets, "The New Jerusalem and its Heavenly Doctrines," and the other on the Theological writings of Swedenborg, by a clergyman of the Church of England, which I respectfully offer, as giving insight into the teachings referred to.

You say, as "your (my) mind appears to be in a very vacillating state I cannot recommend your appearance to the Holy Communion." I cannot see what has caused this impression; certainly nothing in my letter, for in that I gave unqualified admission of the truths of Swedenborg's teachings, so far as I had progressed in my investigations, enough to satisfy my mind that I would act the hypocrite to longer profess allegiance to all the teachings of the Episcopal Church, consequently giving in my resignation of membership, and concluded by asking the privilege of admission to the Communion, a privilege that I understood the teachings of the Episcopal Church to grant to all denominations of Christians, and have yet to learn that the New Church is not embraced in that general class.

I chose the mode of putting my views to paper because I felt more free from that embarrassment and excess of feeling incident to our respective positions under the circumstances. I am free to admit that there are associations with reference to the Episcopal Church that cluster around my heart, and, if aroused, might prevent the exercise of my free will; nor would I wish to convey the idea that I have lost any of my respect for that time-honored church; nor would I wish it understood that I had acted hastily or without deliberation, prayer and care.

I am, Rev. and Dear Sir,

Your obedient friend and servant,

C. H. A.

P. S.—The little pamphlets that I send by no means cover the whole grounds; other works are accessible that do, if you should deem the subject worthy of your further consideration.

MY DEAR A. :—I have glanced at the books you sent me, but see nothing in them to change the opinion expressed in my first letter. Besides these I have read several of Swedenborg's works; and although admitting that they do inculcate much that is good, they contain much that is *erroneous*. I have not, as you must be aware, time for correspondence about these matters—much less the inclination. If you desire to communicate with me *personally*, there is no obstacle in the way. I shall be most happy to converse with you *freely, unreservedly*. And I cannot but cherish the hope that upon further investigation and reflection you will discover your mistake, and seek an early opportunity to rectify it. Although no longer authorized, *pastorally*, to admonish you, I may be allowed as a *friend* to advise; and I do most earnestly enjoin it upon you to look well to it, lest you "barter away your *birth-right* for a mess of pottage."

Yours truly,

Frs. H. RUTLEDGE.

March 11th, 1852.

To the above we add the following from another source, but bearing upon the same general subject. It is from the pen of an Episcopal Clergyman who had been made aware of the change that had taken place in Mr. A.'s views, and who felt kindly impelled to endeavor to set him right. If the crudities contained in the letter on the subject of the resurrection of

the body were now broached for the first time, they would excite unmingled astonishment with most of our readers, but they have been advanced and refuted so often that they occasion merely a smile at the marvellous simplicity which can wink of sight the absurdities and incredibilities of a theory no less opposed to the true sense of Scripture than it is to the dictates of common sense. "Thou sowest not the body that shall be," is a dictum of Paul himself quite adequate to subvert all the scarcely specious reasoning of the letter:

MY DEAR SIR,

Amid pressing engagements I seize a moment to write you, and chiefly in reply to the inquiries contained in your letter, on the subject of Emanuel Swedenborg's heresies. Had I apprehended, last summer, that these views had engaged your mind otherwise than as floating fancies, I should certainly have spoken to you with warning earnestness. Of course, in a letter, very little can be said, compared with what you would need, and I must therefore limit myself to a few prominent topics touching his theory.—In the first place, then, I have no sufficient evidence of the truth of his pretensions to supernatural inspiration. The three semblances of miraculous knowledge ascribed to him (his having reported, while at table in Copenhagen, that a terrible fire was raging at that time in Stockholm—his having related to King Frederick's sister the substance of her secret conversion with the king—his having premonished John Wesley that their interview must take place within three days, because Swedenborg would then die) are not satisfactorily authenticated to my mind, and if they were, would have no more value than the revelations of any other clairvoyant, wrought by magnetic or forbidden arts.

His doctrines, therefore, to my mind, stand solely on their own intrinsic merits. Let us look at them. First, he assumes to found a "*New Church*." He calls his society by that very name. Now, how does that pretension tally with our Saviour's establishment of his actual Church eighteen ages since, and his divine promise to be with *that* church "to the end of the world?" or with the various apostolic assurances that there is but *one body* of which the baptized are all regenerate members incorporated into the humanity of our blessed Lord—"one Lord, one *faith*, one baptism?" There, you see, was and is the real church, to which all the promises are given, together with the assurance of its stability and irrefragable perpetuity. Martyrs have bled and burned for it, confessors have suffered for it through the ages, and died with the consolations of rapturous faith and hope; and yet, until now, according to Swedenborg, the true, interior meaning of Scripture has not been revealed to the apostolic colleges, the œcumenical councils, the holy doctors of the catholic church of Jesus, although He promised, as a reason for his ascension, that He went away in order to send them the Holy Ghost, the Paraclete, the Comforter—who actually descended on the day of Pentecost—to "guide them into *all* truth," and to "*abide* with them *forever*." With such promises, I could not trust expositors of doctrine at variance with the Catholic Church of Christ; I could not trust a novel exegesis of Scripture contradictory to her interpretations.

Swedenborg has some explanations of dogmas and mysteries which, considered as mere philosophical speculations, are beautiful and captivating. They interest and gratify my fancy. But when he presumes to trench upon any simple and received truth of the church, held "always, everywhere, and by all," according to the rule of Vincent of Lerins, he becomes a heretic, hostile to Christ's body and Christ's truth. It is altogether gratuitous and fanciful in him to ascribe, for example, two senses, an outward and inward, to every passage, phrase, and even word of Holy Scripture—to find a spiritual signification in the little word *and*, which, by the way, is a totally different word in Hebrew, (being *ו*), in Greek, (being *καί*), and in our mother tongue. Origen, a presbyter of Alexandria, in Egypt, in the third century, and some rabbinical interpreters, indulged a similar passion for allegorizing and spiritualizing all the scriptures; but such commentators and fathers have ever been deemed imaginative speculators, neither solid nor trustworthy in the serious affairs of moral truth and religious duty. Poor Swedenborg is believed to have enormously excited his visionary ideality by his practice of lying for days together in bed, without food, and under the stimulating influence of opium. There are already parables enough and veiled mysteries enough in the sacred writings to render preaching and teaching a necessary part of the office of the priest; but how hopeless were the condition of masses seeking religious knowledge, if a mist

obscured each star, of less and greater magnitude, hung in the firmament of revelation to illumine the path of the sorrowing travellers to heaven. It is imitating the obscurantists of every century, the papists of to-day, and the scribes of yore, whom our Saviour charged with locking up the treasures of knowledge and taking away the key. It is making religion, as in Egypt, exoteric and esoteric—the priests understanding that a jackal's head on the body of a man represented the vigilance of the sacerdotal office, while the unblessed many without could only worship this grotesque, factitious monster.

Or, let us look at Swedenborg's idea of a *resurrection*. He teaches that the material body will be dissolved into its elements, and that the flesh shall not arise—that the resurrection occurs immediately after death. Since I cannot recognize his illumination, or authority to inculcate doctrine contrary to the Church Universal, and her interpretation of scripture contained in the creeds, I must treat the theories he advances to an ordinary logical dissection. Open, then, with the fingers of common sense, and read with reverence for the teaching of Catholic Christendom, the latter part of the fourth chapter of the Epistle to the Thessalonians. Begin with the fourteenth verse, "For if we believe that *Jesus* died and *rose again*, even so them also which sleep in *Jesus* will God bring with him." Well, *how* did our Lord rise? With or without the same body which lived, and was crucified, and buried in Joseph's tomb? Did He who is heavenly truth practice magical illusion upon Mary, or utter falsehood to Thomas, when he told them: "It is I myself," and bade the doubting touch his identical wounds, and declared: "A spirit hath not flesh and bones as ye see me have," and when he ate fish broiled in their presence? No, he would not deceive us; he rose with the same body which suffered. But the verse says: "*Even so*," in like manner, "will God bring those who sleep in *Jesus*," i. e. the faithful dead. Since Christ rose in his true fleshy body, therefore, we shall rise in our fleshy bodies. But proceed. The next verse says of that grand day of *general resurrection*, that the living shall not prevent (precede) the dead in the order of rising to heaven; but that (ver. 16th) our Lord shall descend from heaven with an archangel's shout, "and the dead in Christ shall rise first"—now mark the connection: "then (ver. 17) we which are *alive*," i. e. with body, soul and spirit, "shall be caught up together *with* them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Here, you see, persons alive at the time of resurrection, clothed in flesh, do not pass through the process of death, are not at all dissolved into gases, dust or elemental fire, but mount with their bodies, among those who rise from their graves, to meet Jesus in his body and to dwell with him forever—just as Enoch and Elijah were translated without dying. This passage plainly shows that there is to be a final, general resurrection, and that, as fleshy bodies do mount from earth to heaven, it is reasonable to suppose that their *associates* from the graves will be clad in habiliments of flesh. I do not see how it could be called a *re-surrection* at all, unless the body, which was buried, truly and tangibly arose. Resurrection means rising again. Something must rise which was actually buried. That the body dissolves, and its elements become vapor, grains of dust, and leaves of trees, is no difficulty to Omnipotence; for he who created each particle can easily recal and re-adjust it in its proper locality. The risen body will be spiritualized and refined, but still identical in its essence and personality, just as you are the same essential C. H. A. which you were seven years ago, though since then every particle of your body has passed away. But there is neither time nor room to write you half I could wish on either of these themes. You must lay your difficulties frankly and fully before your Bishop and take his counsel and instructions.

Swedenborg has borrowed a great deal of his system from Persian and old German writers. One of the topics you mention, is the incorporeal nature of God, as taught in the article. But if you think how our Saviour has said to the Samaritan woman, "God is a spirit," and how he has again said: "a spirit hath not flesh and bones," it will seem strange that the Swedish visionary should, on the one hand, deny that risen men have bodies, and yet, on the other, insist that the uncreated God is corporeal, with the human shape or "milky way" for his outline.

The Trinity of essences in the Deity is an old and borrowed doctrine of Egypt and Persia and Greece. But, as essence means being and substance, the idea of three essences or beings is polytheism. We use the word *persons*, from the Greek *προσωπα* (*persons* or *faces*), for want of a better in the poverty of human language touching divine mysteries. We know simply that there is clearly taught in Scripture a distinction of persons in the godhead, as in the baptismal commission, Matt. xxviii. 19, and in the less

benediction, 2 Cor. xiii. 14, and at the same time, that to each of these persons, true, divine titles, attributes, and acts are ascribed.

Most truly yours,

A. BLOOMER HART.

### THE TRUE GROUND OF UNION AMONG CHRISTIANS.

[The following article embodies the substance of a speech by the Rev. B. F. Barrett, delivered at a public meeting of New Churchmen and others, held in Portland, Me., on the evening of June 23d, "in testimony of the doctrines of the New Jerusalem." A considerable portion of the extracts from Swedenborg, here given, were omitted in the delivery, for want of time.—Ed.]

MR. CHAIRMAN,

I have been kindly invited to take a part in this meeting and to offer a few remarks, and I accept the invitation with sincere pleasure. I am heartily glad, sir, that a meeting of this kind has been proposed by our Portland brethren, and that it has been got up at this time. I hail it as a favorable augury. It looks, I think, in the right direction; and people must *look* the right way, before they can be expected to bend their steps thither. It is really refreshing, during this, our Conventional week, to have something besides Constitutions, Rules of order, Church government, &c., to think and talk about, though it be but for a single hour. And the getting up of this meeting, if it does not prove that we are beginning to be quite tired of our ordinary Conventional discussions about degrees in the ministry, plans of church government, and all that, does prove, I think, that we are not entirely satisfied with these discussions. It proves that we feel the want of something different, of something more harmonizing in its tendency, more elevating to our thoughts, more refreshing to our feelings, more animating to our hopes, more encouraging, inspiring and invigorating to our spirits. I feel this want; and this meeting is itself evidence that there are others who feel as I do. I believe it is a very general feeling, and therefore I rejoice at the getting up of this meeting, as a means, or an attempt, at least, to satisfy this want.

As a *Preamble* generally declares the grounds and reasons of the resolutions which follow, it is important that the facts set forth in the preamble should be seen and admitted to be facts; else there might seem not to be an adequate basis for the resolutions. With your leave then, Mr. Chairman, I will move the preamble to the resolutions before the meeting, and offer a few remarks in support of this motion.

The preamble before us speaks of the desirableness of *Christian Union*, and contemplates such a union "on the ground of genuine Christianity," as among the things that are possible. The first paragraph reads as follows:

*Whereas*, The signs of the times, and the movements in the Christian World, evince that the time has arrived when it is highly desirable that all the sincere followers of the Lord should meet together on the ground of Genuine Christianity, and unite for the promotion of "peace on earth and good will towards men."

I assent to this with all my heart. We have here an acknowledgment that there are "sincere followers of the Lord" elsewhere than among those who profess their belief in the doctrines of the New Church, or who reckon themselves of the New Jerusalem. We have an acknowledgment that the Lord's Church on earth is not *all* concentrated in our own ranks; that there is some of it, at least, outside of our organizations; for surely "the sincere followers of the Lord" must belong to the church of the Lord, whatever name they may be known by, or whatever communion they may have joined. I assent to this, therefore, because it is most true.

And who are the sincere followers of the Lord? They are all those who have faith in Him, who love and reverence His Word, and who shun, as a sin against Him, whatever is contrary to the divine precepts. They are all who follow Him spiritually by walking in the way of His commandments; seeking in all things to do His will—shun-



ning, as from hell, all dispositions, feelings, and practices, which are contrary to His unselfish and loving spirit. For all such follow Him in the regeneration, are His disciples, and belong to His church, whether they be acknowledged by us and received into *our* communion or not. They may not all understand the Scripture precisely as we understand it. They may know nothing of the science of correspondences, or the doctrine of discrete degrees, or the spiritual world as disclosed in the writings of Swedenborg. But they may, for all that, know from actual experience what means the life of God in the soul of man. They may know, through that perceptive faculty which an obedient, pure, and self-denying life forever imparts, much of the true spirit of the Divine Word. They may know the nature and worth of the life of heaven—the graces of humility, gentleness, forbearance, and forgiveness. They may know what it is to be poor in spirit; what it is to be meek and lowly in heart; what it is to deny self, take up the cross and follow the Lord; what it is to do justly, to love mercy, and to walk humbly with God. And if they knew all this from their own personal experience, what more does the Lord require of them? They know Him in the only sure way that He *can be known* as the Almighty Saviour and Redeemer, and they are spiritually conjoined to Him. And however they may be unacknowledged by us for lack of some *other* sign, and refused admission into *our* church, and to *our* communion, they are most assuredly acknowledged by the Lord, and are already admitted into *His* church, and to *His* communion, a communion with the spirits of the just; for their souls are in close communion with the angels of heaven.

Such are the "sincere followers of the Lord." And are there not some such to be found among all Christian denominations, according to the obvious purport of the preamble before us? Who will pretend to deny that there are? Their number is small, perhaps—much smaller than we could desire; but they belong to no one particular religious denomination, or external communion; they are scattered through all the communions. But scattered though they are, many of them wide asunder externally, ecclesiastically, and *doctrinally* too, if they are to be judged by their professed creeds, they are nevertheless all united internally, and together form one communion—one church. Being all conjoined to the Lord, and therefore one with Him, they are spiritually conjoined, and are therefore one with each other. They are one in their love of the Lord, in their reverence for His Word, and in their disposition to keep His commandments. Thus they are one in the spirit and temper of their minds, one in the ruling desire of their hearts and the grand purpose of their lives, which is, that they may know and do the will of the Lord. And they know it is the Lord's will that they should exercise charity towards their neighbor—love others as themselves—do all the good they can to their fellow men, from a simple disinterested love of the neighbor.

Here, then, is the ground of their union, *love to the Lord and to the neighbor*. And I ask if this be not the true Christian ground? If not, pray tell me then, what is the true Christian ground? On this high Christian platform—aye, high as heaven, and broad enough to give room for all who have any true christian love in their hearts—a platform not of man's contriving, but of God's own building; they all plant their feet, and *know* that they are standing on a foundation which can never be removed.

I say, then, that the sincere followers of the Lord, some of whom are to be found among all existing religious sects, separated though they are, apparently, externally, ecclesiastically, are internally near together, and are already *spiritually* united "on the ground of genuine Christianity;" for their hearts all aim at the promotion of peace on earth and good will among men.

And is it not desirable above all things that these people should meet together and be united *externally* upon the same broad ground? I do not mean that they should be organized into one society, assembly, convention or synod. By no means. This is not necessary, nor even desirable. But I mean that they should meet together like brethren, should acknowledge each other as brethren, should counsel, encourage, and co-operate with each other like brethren, should feel and act towards each other like brethren, for they are brethren at heart. I mean that those of this class who are teaching ministers, should scrupulously refrain from speaking or acting one against the other, because of their merely ecclesiastical or doctrinal differences; that they should, on all proper occasions, proclaim Christian character, Christian life, an obedient, lowly, and loving spirit, to be the pearl of great price, and truth of doctrine to be valuable only as a means of conducting to this; that they should exchange pulpits with each other, and in this way

give public expression to their belief in love to the Lord and to the neighbor as the great *essential* of Christianity, and the true ground, therefore, of Christian union. Let the ministers do this, and all the best people in their congregations would clap their hands for joy. And they would be taught by this practical exhibition of Christian charity among the ministers, that there is something dearer than doctrine, something more precious than faith, or forms of worship. Wars and fightings would soon cease in the churches, and peace, that heavenly dove, would find an abode in a thousand places where now sit brooding the cormorant and the owl. And let all prejudice and sectarian rancor be dismissed, let hostilities on account of ecclesiastical preferences or mere doctrinal differences cease, and it is plain to see how easily genuine truth would find its way into hearts that harbor any genuine love of the Lord and the neighbor; for truth always has an affinity for good, and seeks to become conjoined with it.

I say, then, that union among Christians upon the truly Christian ground, is of all things most desirable. And not only so, but I think the signs of the times give promise of a speedy consummation of such union. When we hear of a distinguished orthodox minister (as of late in one of our large cities) announcing from his own desk a lecture to be given by a Unitarian, and in a Universalist pulpit, because he regarded the Unitarian, and many of the Universalists, especially the occupant of the pulpit referred to, as Christian men—men of good lives; when we see another eminent orthodox divine writing books, in which some of the doctrines hitherto regarded as fundamental in his church are utterly demolished for the sake of inculcating and exalting the importance of a good regenerate life, and these books circulating extensively, and their author acquitted of heresy; when we find a work on Regeneration (as of late) emanating from a Unitarian press, but replete with doctrinal views in strict accordance with the New Church, and utterly opposed to Unitarianism, as it once was, and this book published and circulated and cordially recommended by Unitarians, chiefly because of the beautiful spirit that breathes through its pages, and the heavenly life which it is thought capable of promoting—this book read and commended, too, by many good orthodox people for the same reason; when we see (as lately in one of our middle states) a worthy minister in the Lutheran church, excommunicated by the synod of that church for proclaiming his belief in the doctrine of the New Church, but immediately thereafter invited to preach to a much larger *independent* Lutheran congregation, and later still, and in defiance of the verdict of the synod, invited by his former congregation to return to them, because he was considered a man of blameless life and a Christian spirit; when we hear of orthodox churches, as lately I heard of one in your own state, refusing to excommunicate a member for professing his belief in the doctrines of the New Church, because his *life* was unblamable; when, on all hands, among the *best* of the laity of all denominations, we hear expressed a strong and general dissatisfaction with mere doctrinal sermons, unless the doctrines are shown to be auxiliary to something higher, viz. *a pure and holy life*; when, as in these our times, we see and hear all these things, should we not hail them as signs full of precious meaning and of glorious promise? Do they not indicate a wide-spread belief in the possibility of Christian union “upon the ground of genuine Christianity,” and evince that there are multitudes even now prepared for, and desirous of, such a union?

It is no very unpleasant sight to see the spiritual and the carnal, the pious and the impious, the good and the bad, maintaining an antagonistic position one towards the other. This is quite a matter of course—just what the constitution of the moral world would lead us to expect; for heaven and hell are eternally opposite. But to see good men—men who really love and worship the Lord, and who, at heart, are earnestly striving after the same great object, viz. the advancement of the Lord's kingdom, the promotion of peace on earth and good will among men; to see such men arrayed in a hostile attitude towards each other, distrusting each other's motives, impairing each other's influence for good, crippling each other's efforts, frustrating each other's purposes, and all along strewing each other's pathway with briars and thorns—this is, of all spectacles, the most melancholy. This it is, which, more than all else, scandalizes the Christian name and dishonors the Christian cause.

And whence arises this mournful separation among really good men? What has brought them into this mutually hostile attitude, and what keeps them there? It is the putting of doctrine or mere *belief* in the first place, and regarding this as the primary principle in the church. It is the exaltation of faith above charity. It is the

mistaken idea that truth is of higher value than goodness, and that salvation depends more upon what a man *believes*, than upon how he *lives*—more upon truth of doctrine, than upon good of life. This is the cause, and the whole cause, of the sad separation among Christians, whose hearts are really united in a bond of brotherhood. It is this alone which has divided the Christian church into so many conflicting sects, and arrayed so many good men in a warfare against each other. It is this which still keeps good men far apart, and prevents them from co-operating with each other, or even treating each other like brethren. When doctrine is regarded as the *essential* thing in the church, of course it will be regarded as very essential that men should believe right—should believe *true* doctrine. And to believe wrong, or differently from what the church has pronounced right, will be regarded not only as heresy, but as damnable heresy, whatever may be the character or life of the believer. This is inevitable when the doctrine of salvation by faith alone is clung to as fundamental. Union and co-operation, in this case, among those who *believe* differently, however they may *live* alike, are out of the question. For, to admit that men may be good Christians, and be saved, even if they do believe wrong, is to give up the doctrine of salvation by faith alone. To this false doctrine may be traced all the divisions, strifes, and animosities that have destroyed the Christian church—destroyed its union, destroyed its harmony, destroyed its peace and brotherly love. And to the same cause may be traced the still existing divisions among so many good men, and the hostile attitude which they maintain towards each other, to their own mutual detriment, to the damage of the Christian cause, and the scandal of the Christian name.

And if we would heal these strifes and divisions, we can do so only by removing the cause of them. We must practically, as well as theoretically, renounce the doctrine of salvation by faith alone. We must seek to exalt charity above faith, life above doctrine. We must concede, for it is most true, that men who differ widely in their opinions or doctrinal beliefs, may, for all that, agree in loving the Lord supremely and their neighbor as themselves. This love, and not mere belief or faith, must be acknowledged as the primary principle of the church. This must be the acknowledged ground of union among Christians; and it is the true Christian ground. Even good men can never all unite upon any other ground, for they can never all believe or think precisely alike. Not even the angels do this. But believing and thinking differently, they may yet all feel alike, and be striving with equal sincerity and earnestness to know and do the will of the Lord. This was acknowledged as the essential thing in the ancient church, when "the earth was of one lip, and their words one." This must be the essential thing in every true church. This must be the primary principle in the church of the future—the primary principle in any church which claims to be, or hopes to become, a universal and truly catholic church. This *is* the primary principle in the New Jerusalem, that church which is now in its early—in its *misty*—dawn, but which is destined in time to overspread the whole earth as the waters cover the sea, and to become the fulness, the perfection, the beauty and the crown, of all preceding churches. For, hear what the herald of the New Jerusalem says :

"The doctrine of the New Church, which is called the Holy Jerusalem, is the doctrine of love to the Lord and charity towards the neighbor."—*Ap. Ex.* 732.

"That the church would be like heaven if all had charity. That if good were the characteristic of the church, and not truth without good, thus if charity were its characteristic, and not faith separate, the church would be one, and differences with respect to the doctrinals of faith and external worship, would be accounted as nothing."—*N. J. H. D.* 246.

"The essentials of the church are love to the Lord, and faith in Him, both derived from Him; and the Word plainly teaches how man must live in order that he may receive love and faith from the Lord.—Faith alone does not constitute the church with man, but the life of faith, which is charity."\*—*Ib.* 242.

\* "Charity," says Swedenborg, "consists in doing what is right in every action of life, and in the faithful performance of our duty in every office. The man, therefore, who does good of any kind, for its own sake, and who acts sincerely and justly for the sake of sincerity and justice, loves the neighbor and exercises charity, for he acts from the love of good, sincerity and justice. Charity, therefore, is an internal affection, from which man is desirous to do good, and to do so without the hope of remuneration; the delight of his life consisting in thus acting. Those who do good from this internal affection, are influenced by charity in all that they think or say, desire and practice."—*N. J. H. D.* 101-104.

"That love to the Lord, consequently the Lord, is within charity, although man does not know it."—*Ib.* 106.



"In respect to the Churches of the Lord the case is this: in ancient times there were several together, and a difference between them as at this day, in regard to doctrinals; but still they made one in this, that they acknowledged love towards the Lord and charity towards their neighbor, as the principal and very essential constituents of a Church, and thus that doctrinals were not designed so much to direct their thoughts as to direct their lives; and when this is the case, that love to the Lord and charity towards their neighbor, that is, the good of life, are made essentials with all and each individual, then churches, how many soever they be, make one, and each is then one in the kingdom of the Lord; this is also the case in respect to heaven, where there are innumerable societies, all distinct from each other, but still they constitute one heaven, because all are principled in love to the Lord and charity towards their neighbor. But the case is altogether otherwise with churches which make faith the essential of the church, imagining that if they know and think such and such things they shall be saved, and this without regard to life. When this is the case, then several churches do not make one, nor indeed are they churches. It is the *good* of faith which constitutes a church, that is, a real life of love and of charity according to those things which faith teaches."—*A. C.* 2982.

"They [i. e. Christians] are disagreed about that most essential of all truths, viz.: the Lord's divine, human, and holy proceeding; the celestial perceive that they are not three but one, whereas the spiritual abide in the idea of three, yet are willing to think that they are one. Since, therefore, there are dissensions about this most essential point of all, it may appear that the varieties and differences of doctrinals are innumerable. But notwithstanding there being so many varieties and differences of doctrinals, or so many derivations, still they form together one church, when all acknowledge charity as the essential of the church; or, what is the same thing, when they have respect to life as the end of doctrine, that is, when they inquire how a man of the church lives, and not so much what are his sentiments; for every one in another life is gifted with a lot from the Lord according to the good of his life, not according to truth of doctrine separate from the good of life."—*A. C.* 3241.

"All doctrinals whatsoever, if so be they are derived from the Word, are accepted of the Lord, provided that the person who is principled therein be in the life of charity, for to the life of charity all things which are of the Word may be conjoined."—*Ib.* 3452.

"With respect to the Lord's kingdom in the earth, that is, with respect to His Church, the case is this, that, whereas it derives its doctrinals from the literal sense of the Word, it must needs be various and diverse as to those doctrinals, viz.: one society will profess one thing to be a truth of faith, because it is so said in the Word, another society will profess another thing for the same reason, and so forth; consequently the church of the Lord, inasmuch as it derives its doctrinals from the literal sense of the Word, will differ in every different place, and this not only according to societies in general, but sometimes according to particular persons in each society. Nevertheless a difference in doctrinals of faith is no reason why the church should not be one, provided only there be unanimity as to willing what is good and doing what is good."—*Ib.* 3451.

"With the Lord's spiritual church the case is this, that it is dispersed over the whole globe, and that it is everywhere various according to articles of belief or the truths of faith. The Lord's spiritual kingdom itself in the heavens is also thus circumstanced, viz.: it is various according to what appertains to faith, insomuch that there is not one society, nor even one in a society, who, in those things which relate to the truth of faith, is entirely agreed with others as to his ideas. Nevertheless the Lord's spiritual kingdom in the heavens is one; the reason is, because all account charity as principal, for charity constitutes the spiritual church, and not faith, unless you say that faith is charity. Whosoever is principled in charity, he loves his neighbor, and with regard to his dissenting from him in matters of belief, this he excuses, provided only that he lives in goodness and truth. But he who is not principled in charity, that is, who doth not live in good, can in no wise receive any truth; he may indeed know what is true, but it is not implanted in his life; thus he may have it indeed in his mouth, but not in his heart, for truth cannot be conjoined with evil; wherefore also they who know truths, which are called articles of belief, and do not live in charity or in good, although they are in the church, as being born there, still they are not of the church, inasmuch as they have nothing of the church in them, that is, nothing of good to which truth may be conjoined."—*Ib.* 3267.

"The Word is essential doctrine, and all doctrine which appertaineth to the church is derived from the literal sense of the Word. Howbeit the essential doctrine derived from the literal sense of the Word is one only, viz. the doctrine of charity and of love, of charity towards our neighbor, and of love to the Lord; for this doctrine, and a life according to it, is the whole Word, as the Lord teaches in Matthew, chap. xxii. 35, 36, 37, 38."—*Ib.* 3445.

"They [the men of the First Ancient Church] were all principled in one doctrine in general and in particular. The doctrine is one, when all are principled in mutual love and charity.

**Mutual love and charity are effective of unity, or oneness, even amongst varieties, uniting varieties into one; for, let numbers be multiplied ever so much, even to thousands and ten thousands, if they are all principled in charity or mutual love, they have all one end, viz. the common good, the kingdom of the Lord, and the Lord himself; in which case the varieties in matters of doctrine and worship are like the varieties of the senses and viscera in man, which contribute to the perfection of the whole. For then the Lord, by means of charity, enters into and operates upon all, with a difference of manner according to the particular temper of each, and thus arranges all and every one into order, as in heaven so on earth; and thus the will of the Lord is done on earth as it is in heaven, according to what He himself teaches.**—*Ib.* 1285.

“When a church is first raised up and established by the Lord, it exists in the beginning in a state of purity and the members then love each other as brethren, as is known from what is recorded of the primitive christian church after the Lord’s coming. All the members of the church at that time lived one amongst another as brethren, and mutually loved each other; but in process of time charity diminished, and at length vanished away; and as charity vanished evils succeeded, and with evils falsities also insinuated themselves, whence arose schisms and heresies. These would never have existed if charity had continued to live and rule; for in such case they would not have called schism by the name of schism, nor heresy by the name of heresy, but they would have called them doctrinals agreeable to each person’s particular opinion or way of thinking, which they would have left to every one’s conscience, not judging or condemning any for their opinions, provided they did not deny fundamental principles, that is, the Lord, eternal life, and the Word, and maintained nothing contrary to divine order, that is, contrary to the commandments of the Decalogue.”—*Ib.* 1834.

“It is a very common thing with those who have conceived an opinion respecting any truth of faith, to judge of others that they cannot be saved but by *believing* as they do, which nevertheless the Lord forbids, Matt. vii. 1, 2; accordingly it hath been made known to me by much experience that persons of every religion are saved, if so be, by a life of charity, they have received remains of good and of apparent truth. The life of charity consists in man’s thinking well of others and desiring good to others, and perceiving joy in himself at the salvation of others; whereas they have not the life of charity, who are not willing that any should be saved but such as *believe* as they themselves do, etc.”—*Ib.* 2284.

And a hundred other passages of similar purport might easily be cited from the writings of this heaven-illuminated scribe, all confirmatory of the remarks with which these quotations were preceded and introduced. See especially *A. C.* 6272, 6269, 8152, 4468, 1798, 1799, 2385, *D. P.* 259.

And in harmony with this teaching, a still higher authority, and one which christians everywhere are accustomed to reverence, has declared, in answer to the question which is the great commandment in the law? “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens, but *he that doeth the will* of my Father which is in the heavens.” “Ye are my friends if ye *do whatsoever I command you.*” “He that hath my commandments and *keepeth* them, he it is that loveth me.” “By this shall all know that ye are my disciples if ye have love one to another.”

Here, then, is the great central principle of the Lord’s true church, love to the Lord and charity towards the neighbor. And all who do stand on this platform—all who acknowledge this in theory and in practice, really belong to this New Church; for their primary principle—the fundamental article in their creed—is totally different from that of the former Christian church. And all who do not stand on this platform all who make doctrine rather than life, or faith rather than charity, or the administration of the ordinances in some particular way or by some particular hands, the test of church fellowship and the ground of union among Christians, have no just claim to be considered as belonging to this new, true and catholic church, however well instructed they may be in her doctrines; for they are not yet rid of that old, dividing, strife-engendering principle of the former church—*faith alone.*

The New Christian Church, therefore, acknowledges as members of her communion, all those who acknowledge and love the Lord supremely, and live in charity towards the neighbor. And as all such must be good men, therefore all good men, “all the sin-



cere followers of the Lord," may unite and co-operate with each other upon this New Church platform, and thus form a truly catholic and universal church. Therefore I give my cordial assent to the second paragraph in the preamble to the resolutions before us, which, with the first line of the first resolution, reads as follows :

*Whereas*, The chief obstacle to this great consummation of Christian Union, arises from *Faith* having been exalted above Love or Charity, and made the primary principle of the Church and the test of religious fellowship, in consequence of which, the Church has been divided into numerous conflicting sects; and the principles of the New Church, in which Charity has the supremacy, are alone capable of uniting mankind in a bond of Christian Brotherhood, and making the Church truly Catholic and Universal:—

*Therefore, Resolved:*

1. That this Union can be effected by the New Church.

Let it not be imagined from any thing I have here said, that I set a light value upon spiritual truth, or that I consider it a matter of no consequence what a man believes. Far from it. It is precisely because I consider it a matter of *great* consequence what a man believes, and because I set a high value upon spiritual truth, because I prize the truth of the spiritual sense of the Word as unfolded for the use of the New Church above all price; that I wish to see the existing barriers to its diffusion speedily broken down. It is my high appreciation of the immense worth of truth, which prompts in me the desire to see Christians unite upon such a ground as will leave every individual in perfect freedom to embrace that truth, or that form and degree of truth, which he finds best suited to his own state.

But I am occupying time, Mr. Chairman, which ought to be occupied by other speakers. I therefore leave the importance and value of truth to be explained and enforced by others who will do the subject more justice than I could.

#### THE LAMA.

The Lama is the only animal associated with man, and not debased by the contact. The Lama will bear neither beating or ill-treatment. They will go in troops, an Indian walking a long distance ahead as a guide. If the Lamas are tired, they stop, and the Indian stops also. If the delay be too great, the Indian becoming uneasy towards sunset, after all due precaution, resolves on supplicating the beasts to resume their journey. He stands about fifty or sixty paces off, in an attitude of humility, waving his hand coaxingly towards them, looks at them with tenderness, and at the time in the softest tones, and with a degree of patience I never failed to admire, reiterates, *ic! ic! ic!* If the Lamas are disposed to resume their course, they follow the Indian in good order, and at a regular pace, but very fast, for their legs are very long; but when they are in ill humor, they do not even turn towards the speaker, but remain motionless, huddled together, standing, or lying down, and gazing on heaven, with look so tender and so melancholy, that we might be led to imagine, that these very singular and interesting animals had the consciousness of another life, or a happier state of existence.

The straight neck, and its gentle majesty of bearing; the long down of their always clean and glossy skin; their supple and timid motion, all give them an air at once noble and sensitive. It must be so, in fact, for the Lama is the only creature employed by man that he dares not strike. If it happens (which is very seldom the case) that an Indian wishes to obtain, either by force, or even by threats, what the Lama will not willingly perform, the instant the animal finds itself affronted by words or gesture, he raises his head with dignity, and without making any attempt to escape ill-treatment by flight—(for the Lama is never tied or fettered) he lies down, turning his looks towards heaven, large tears flow freely from his beautiful eyes, sighs issue from his bosom, and in half or three-quarters of an hour at most, he expires. Happy creature! Who so easily avoids suffering by death! Happy creatures, who appear to have accepted life only on condition of its being happy.

The respect shown these animals by the Peruvian Indians, amounts absolutely to superstitious reverence. When the Indians lead them, two approach and caress the animal, hiding his head, that he may not see the load on his back; for if he saw it, he would lie down and die. It is the same in unloading; and if the burthen exceed a certain weight, the animal will throw himself down and die.

The Indians of the Cordilleras alone, have sufficient patience and gentleness to manage the Lama. It is doubtless, from this extraordinary companion, that he himself has learned to die if over tasked.—*Foreign Quarterly Review*.

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## NOTICES OF BOOKS.

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- 1.—**UTAH AND THE MORMONS.** *The History, Government, Doctrines, Customs and Prospects of the Latter Day Saints; from a Personal Observation during a Six Month's Residence at Great Salt Lake City.* By BENJAMIN G. FERRIS, late Secretary of Utah Territory. New York: Harper & Brothers. 1854.

We cannot but recognize a special Providence in the train of events which has furnished us with the present volume. Mr. Ferris, a New Churchman, was induced to accept the office of Secretary of the Territory of Utah, which necessitated an actual sojourn for the time being, in the very bosom of the strange community whose history, government, dogmas, and doings he here so graphically describes. In behalf of the New Church, no one could perform this office so well as a man of that church. He occupies precisely the right stand-point from which to survey and set forth the abominations of the Mormon system. It is but a slight stretch, therefore, of the words of the Prophet, to view them as spoken to our author on his unexpected translation to that remote region: "Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the House of Israel." We venture to consider, in fact, that Mr. F. was entrusted with a mission in behalf of the New Church, that he might be enabled, from personal observation, to disclose the innate antagonism between the genius of this pseudo church of the Mormons and the genuine one of the New Jerusalem, over against which the former stands most distinctly arrayed, especially in its conjugal economy. On this head Mr. F.'s book will be found peculiarly full and interesting. While it contains ample details respecting the past history and the present position of this singular people, its development of the theory and the workings of the spiritual-wife system is more especially calculated to command attention. From this pernicious practice he has stripped the veil, and shown its hideous features to the light. As monogamy is the order of heaven, so polygamy is the order of hell, and the effects disclosed of the latter demonstrate how certain is the infraction of heaven's laws to draw after it a train of penal mischiefs. Hear the testimony:

"The effect of polygamy upon population is decidedly deleterious. The prophet Joseph had over forty wives at Nauvoo, and the rest of the priesthood had various numbers, corresponding to their standing and inclinations; and nearly all the children of these polygamous marriages died at that place—indeed, it is alleged by Mormons that not one was taken to Utah. Brigham Young has thirty children, of whom eight are by his first and second lawful wives; the remaining twenty-two are by his *spirituals*. He has about fifty wives, some of whom were widows of Joseph Smith, and are probably past the time of having children; but, supposing him to have thirty who are capable of having issue—which is below the true number—the twenty-two children would be less than one child to a concubine. If each of these degraded females could have been the honored wife of one husband, the aggregate number of children, according to the usual

average of four in a family, would be one hundred and twenty, showing a loss in population of ninety-eight.

"The children are subject to a frightful degree of sickness and mortality. This is the combined result of the gross sensuality of the parents, and want of care toward their offspring. As a general rule, the saintly pretenders take as little care of their wives as of their children, and of both less than a careful farmer in the States would of his cattle; and nowhere out of the Five Points, in New York city, can a more filthy, miserable, neglected looking and disorderly rabble of children be found than in the streets of Great Salt Lake City. The Governor, again, whose attention to his multifarious family, we are bound to suppose greater than the average, affords a fair illustration. He was twice lawfully married, and has eight legitimate children, who are all living. He has had a large number of children by his concubines—no one knows how many—it is only known that there are only twenty-two surviving. These females do not reside in the 'Governor's house,' so called, but in different establishments, from one up to a dozen in a place."

The high priests of Mormonism insist, that as the "Saints" are to take the kingdom, they are to oust the present possessors of worldly power and dominion, from whom they have received such hard measure, and to gain the upper hand. But this they can only hope to do by outnumbering them. They can effect nothing of moment without first attaining a physical ascendancy. In order to secure *this*, they must multiply faster than the doomed Gentiles; and this again they see no way to accomplish except by having more wives, assuming it as a postulate—*the more wives the more children*. The statement above given, shows how utterly groundless is this anticipation. The children are swept off by disease and the want of care, while the domestic circle becomes more and more a miniature pandemonium. Mutual hate, strife, and wretchedness reign in the place of love, harmony, and peace. This is the inevitable result of the violation of the unchangeable ordinances of heaven, and when we peruse the following portraiture of a genuine disciple of Mormonism, we cease to wonder that the system has the seeds of its own destruction in its bosom :

"The true follower of Smith can form no idea of earthly and heavenly happiness except what proceeds from, or is in some way connected with, the pleasures of the bodily senses. He knows nothing of spiritual ideas or pleasures. Disinterested benevolence has no place in the storehouse of his religious treasures. Every thing with him is matter; and mind is nothing, here and hereafter, except as it is made up of, and connected with matter. He is, in the strictest sense of the term, a materialist; this he not only openly avows, but strenuously contends that materialism furnishes the only key to happiness. He is of the earth, carthy; and earthy he desires and expects to be through all coming futurity. His future eternity is merely an elongation of time, and is to be spent upon the earth, after the general conflagration, in all the pomp of deified royalty, and in the gratification of every bodily lust. His supremest felicity is to consist in acting the glutton and the debauchee, free from bodily infirmities and a sense of satiety. He expects to live fast without wearing. The fires of his insatiable appetites are always to be supplied with fuel without consuming him. His body is not elevated into a mental sphere, and made subservient to the mandates of a pure, regenerated, spiritual master, but his mind is brought down into the filthy lusts of the body, and there wallows in the mire of sensuality. His religion resides only in the natural degree of his mind, and in the most sensual portion of such degree. Spiritual ideas are consequently above his comprehension. He can neither smell, touch, taste, hear, or see them, and therefore they have no existence in his universe. His intellectual is the bat of evening; he knows nothing of the "eagle towering in his pride of place." His residence is in the basement story of humanity; and the universal prevalence of his system would drag the mind down into a low plane, restore the reign of pantheism, the dance of satyrs, and the dalliances of syrens."

We could extend our notice of this volume much to the interest of the reader, but our space is limited, and we would prefer to commend to him the work itself. He will find

it rich in information, lively and graphic in style, and to the New Churchman particularly vastly suggestive of deep reflections.

- 2.—THE CRUISE OF THE STEAM YACHT NORTH STAR; *a Narrative of the Excursion of Mr. Vanderbilt's Party to England, Russia, Denmark, France, Spain, Italy, Malta, Turkey, Madeira, &c.* By the Rev. JOHN O. CHOULES, D. D. Boston: Gould & Lincoln. 1854.

The occasion of this expedition is well known. It originated in the princely munificence of Commodore Vanderbilt, one of the New York *millionaires*, who proposed to take his family, with several select friends, on a voyage to the principal sea ports of Europe in a steamship of his own. The Rev. Mr. Choules, the writer of the present volume, received an invitation to be one of the party, and to its acceptance he was evidently nothing loath. As a result, it secured a most admirable chronicler of the expedition, which no one need be assured who knows the ready talent, and the genial, joyous, jubilant temperament of Dr. C. A rosy hue seems to be reflected from the healthy red of his own face upon the various scenes by sea and land which he describes; and the reader yields himself with vast gusto to the pleasant narrative of his travelled companion. For ourselves, though somewhat propense to world-wandering, yet, we are on the whole perfectly content to take the present report of our friend, on the consideration of being excused the bore of the grand dinners and splendid fetes, which were an inseparable adjunct to the voyage.

- 3.—TWENTY YEARS IN THE PHILIPPINES. *Translated from the French of PAUL P. DE LA GIRONIERE. With Illustrations.* New York: Harper & Brothers. 1854.

Whatever of interest can be conceived as pertaining to a twenty year's residence among an untutored race, in a country abounding in venomous beasts, serpents, and crocodiles—and where romantic adventures and the most imminent perils by flood and field were unavoidably rife—that interest is found embodied in this volume. The adventures of Robinson Crusoe, are scarcely more exciting; and some, for this reason, have doubted whether those here recorded are any more veritable. But the evidence of the genuineness of the narrative is on the whole satisfactory.

- 4.—MEMORIALS OF EARLY CHRISTIANITY. *By JAMES G. MIALL. With Illustrations.* Boston: Gould & Lincoln. 1853.

Though not a profound or original work, yet the reader will find in Mr. Miall's "Memorials," a choice collection of many of the most interesting reminiscences of the Christian Church in its earlier days. He is conveyed pleasantly from one region to another of that ancient world into which Christianity was introduced—and whether at Jerusalem, Rome, Ephesus, Antioch, or Damascus, he sees the infant churches, as it were, in the very process of formation and incipient growth. Many questions of interest are incidentally touched upon, and the decisions of the author generally commend themselves to the judgment of the reader. The volume, on the whole, comprises in moderate compass a large amount of valuable information with which the student of church history cannot well dispense.

- 5.—DANIEL, A MODEL FOR YOUNG MEN. *A Series of Lectures. By the Rev. W. A. SCOTT, D. D.* New York: Robert Carter & Brothers. 1854.

A very appropriate motto from Plato ushers in the Lectures embodied in this volume: "To be ignorant of the lives of the most celebrated men of antiquity, is to continue in a

state of childhood all our days." The defect on this score, as far as one distinguished character of antiquity is concerned, Dr. Scott here labors very assiduously to remedy. He has made, for the benefit of the young, a bold and striking presentation of the life and character of Daniel, viewed in his external history, well calculated to arrest attention and promote aspiration. The main drift of the work is practical of course; but we are somewhat surprised to perceive how large an amount of historical and exegetical illustration has been wrought into the texture of the discourses, without weakening, but rather strengthening their practical tone. The author shows himself a liberal scholar, as well as an earnest ethical exhorter. Availing himself of the researches of modern travellers and savans, he has set before us the Court of Babylon, and the doings of its dignitaries with a vividness, and an air of reality that makes the example of such a man as Daniel, far more effective than when presented independent of these life-like associations. As a work of Scriptural interpretation, it does not, of course, come up to the ideas of the man of the New Church, but he can afford to be thankful for any influence that shall bear propitiously on the natural man, and especially as that man is prone to be developed in the young.

6.—MAMMA'S BIBLE STORIES for her little Boys and Girls. By the author of "Fanny and her Mamma." New York: Robert Carter & Brothers. 1854.

In the admitted dearth of books suitable for the children and youth of the New Church, it is scarcely practicable to dispense altogether with the juveniles originating in other sources. Among these, we are much pleased with the present specimen. The choicest narratives of historical Scriptures are here selected, and clothed in language most simple and touching. It is designed for quite small children, and to such cannot but conduce to the storing up of remains through the medium of the memory.

7.—INSURRECTION IN MAGELLAN. *Narrative of the Imprisonment and Escape of Capt. Chas. H. Brown, from the Chilian convicts.* Boston: Reading & Co. 1854.

This volume contains a very interesting account of the sufferings of Capt. Brown, occasioned by the insurrection among the Chilian convicts at Magellan. The barque Florida, a vessel owned in Beverly, Mass., had been employed in sailing between Panama and San Francisco, and was upon her return voyage to the Atlantic. In October, 1851, she was at Valparaiso, and the Captain was applied to by the Chilian government, to convey certain State and other prisoners to the penal colony at Sandy Bay, Straits of Magellan. The offer was accepted, but before the arrival of the Florida, there had been a successful insurrection in the colony, and it was in the hands of the mutineers. By forged documents and deception they obtained possession of the vessel, liberated the prisoners, and took captive Capt. Brown and his command. After a series of privations, the gallant Captain succeeded in retaking his vessel and securing a considerable amount of treasure. The Chilian government treated him with great injustice and indignity, and his lawful claim for salvage was not allowed. The government did not seem to appreciate his bravery, or evince a suitable gratitude for his efforts to deliver his prisoners to the proper authorities. The story of this eventful voyage is told in a clear, graphic style; and to the readers upon whom our notice may have any influence it will be an added recommendation that it is from the pen of an accomplished New Church lady, Miss E. H. Appleton, of Cincinnati, to whom the particulars were communicated in the papers of Capt. Brown.



If this pen appears to so much advantage in a sphere of composition for the most part so foreign from feminine tastes, we cannot but cherish high anticipations of its achievements in a more congenial line.

8.—THE PRIEST AND THE HUGUENOT; or the Persecution in the Age of Louis XV. Part I. A Sermon at Court.—Part II. A Sermon in the City.—Part III. A Sermon in the Desert. From the French of L. BUNGENER, Author of "The Preacher and the King." In two volumes. Boston: Gould & Lincoln. 1853.

The present work is part of a plan conceived by the author of exhibiting in a series the principal religious aspects of France, from the age of Louis XIV. to the close of the last century. The writer upon a thread of fiction strings a long array of historical events and personages, civil, literary and ecclesiastical, presenting us with a kind of panoramic view of the celebrities of French history during one of the most memorable eras of her annals. Richelieu, Father Bridaine, Bossuet, Madam Pompadour, Voltaire, Diderot, D'Alembert, and numerous other distinguished names are wrought into the Drama; of which, the grand design seems to be to set forth the fortunes of Protestantism in its various conflicts with the power of Rome, especially as wielded by the arts of the Jesuits. It is a work of great vivacity, conceived and executed in the true French style; and requiring, perhaps, a more minute acquaintance with French history than most English readers possess, to give sufficient zest to every part of it; yet, it will well repay perusal.

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#### EDITORIAL ITEMS.

A friend at the West has kindly made us acquainted with the authorship of the Essays we are publishing under the title of "New Church Philosophy." He has sent us a complete copy of the pamphlet of which we had previously only a part. It is entitled *Cosmogonia*, and contains discussions under the following heads:

1. An Illustration that Gravitation and Projectile Force, considered as abstract powers, are insufficient to preserve Solar Systems in existence.
2. That this World was not made of Nothing, nor of the eternal and imaginary Atoms of Epicurus.
3. That Nature or Matter originated of Spirit.
4. Lines of Distinction between the Natural and Spiritual Worlds.
5. That all Worlds now existing, whether Natural or Spiritual, shall continue through endless duration.
6. That all Things existing, whether in the Natural or Spiritual Worlds, possess Figure or Shape.
7. That the Supreme Being possesses the most perfect Figure of a Man, notwithstanding He is Omniscient, Omnipresent, and Omnipotent.
8. The Manner in which God made the Worlds.
9. The origin of the Whites, Blacks, and Copper-colored of the Human Race.

These subjects, it will be seen, are intrinsically very interesting, and they are treated with marked ability. The author's name as appended to the tractate, is "the Rev. Hugh White," and the pamphlet was printed "for the Proprietor" at Watertown, N. Y., 1830. But who is the Rev. Hugh White? We have no knowledge of any such man in the N. C. history in our own country; and we infer, therefore, that the work is a reprint from an English publication.

However this may be, we regard the contents as peculiarly valuable, and we shall draw upon them from time to time to enrich our pages.

A new biography of Swedenborg has recently appeared in England, from the pen of a Mr. E. P. Hood, of which the "Intellectual Repository" of June remarks: that "from the impartial ground on which the able author stands, and also from the peculiar sprightliness of his style, will, we think be extensively read." We have not yet seen a copy of the work, but the following notice from *Tait's Edinburgh Magazine* for April, 1854, speaks well of the volume, and still better of its subject. "In this work, which is written in a genial spirit, and marked by manly and independent thought, Mr. Paxton Hood does reverend homage to one of the most gigantic intellects Europe has produced. Beyond the circle of his more immediate admirers, the followers of the New Jerusalem Church, Swedenborg is but little known, and his writings hardly read. His name with the mass of religionists is synonymous with the terms 'visionary' and 'mystic;' and public teachers of Christian doctrines do not scruple to heap falsehood and infamy upon the name of a man who stands at a height almost beyond their gaze; and whom, if nature had endowed them with a higher order of mental attributes, they would have felt proud to honor. We are glad to see the character and almost supernatural genius of the great Swedish seer, so ably and eloquently vindicated as it is here done. The foul aspersions of John Wesley, who first disseminated the lying charge of insanity and delusion; and the fanatical and flagrant falsehoods of the Rev. Mr. Pike of Derby, here meet with merited censure and rebuke. He who shall sit down thoughtfully to the perusal of this book, may chance to rise from it with a loftier idea of human intellect than he ever had before, and will feel grateful to its author for the revelations it affords him." The *London Weekly Dispatch* adds its testimony in the following words: "This intelligent little volume, which, in its prolegomena, gives a variety of opinions extracted from the works of several eminent writers as to the great Swedish statesman and philosopher, in addition to a critical biography; gives an exposition of his spiritual or mystic writings, in which nothing wilder than what is stated by Plato, appears, and where the spirit-rappists of the present age are anticipated . . . . The man was farthest removed from fanaticism of any one we know; and his visions of heaven and the hierarchies, are as true to Scripture as Scripture is to itself. A great man's great inner mind is now beginning to be better known. Already Swedenborg has been introduced to the reading public of England. In this talented book, we think Mr. Hood has completed that part, and can now leave Swedenborg with his readers to walk their way in admiring amity together."

We are called to announce the death of the venerable John Isaac Hawkins, aged 84, which occurred on or near the last day of June. We have not as yet been furnished with the full particulars of his disease and of his closing hours, but we were aware that he had been gradually failing during the past winter and spring. His departure, we learn, was somewhat sudden at last, and took place in the presence only of his devoted and affectionate wife, who has for the last few years watched over his growing infirmities with a filial as well as conjugal care and tenderness, which cannot fail to meet their reward. Mr. Hawkins, at his death, was perhaps the oldest living receiver of the doctrines of the New Church, to whose members he had been long known, and held by them in high esteem both in this country and in England. As the original inventor of the Ever-pointed Pencil and the Gold Pen, he had at one period of his life been in the possession of a fair competence, but subsequently reverses took place in his affairs, other men entered into the fruits of his labors, and he was left in his old age in comparative destitution. Still the native energy and indomitable perseverance of his character never forsook him; he seemed determined not to know that he was not still a young man, and as competent as ever to accomplish his plans of honorable use; and though often disappointed, he yet returned with unabated ardor to the struggle for the objects of life. He has

succumbed at last to the universal decree, and a wide circle of hearts will be moved by the intelligence. An indefatigable spirit has found repose from the life-combat in which it was so long engaged, but from its spiritual activities it can never rest. In the sphere in which it has now become a denizen, it will be prompted to perpetual action from the impulses of its nature; and we know that its "labor shall not be in vain in the Lord." We are conscious that our departed friend and brother is entitled to a more ample tribute than this brief notice; and if some one of more competence, from longer acquaintance, would furnish an adequate obituary, we should be very happy to insert it.

We are requested to state, that Dr. Thomas H. Warren, of Thompsonville, Conn., is employed by the Connecticut New Church Association to disseminate N. C. doctrines, by the sale and gratuitous distribution of books. Any receiver of the doctrines in Connecticut, or the western part of Massachusetts, who is willing to furnish free accommodations to Dr. W. and his horse for a few days, while he operates in his neighborhood, is requested to communicate with him by letter at the above place. Donations of books will be gladly received by Dr. Warren, and made available according to the wishes of the contributors.

The New York Society will suspend its Public Worship during the month of August, in order to give opportunity for painting and repairing the building in which its meetings are held. The usual Services will be resumed on the first Sunday of September.

The usual Sabbath Day Worship held by the New Church Society of Brooklyn, at the Clinton Academy (Clinton-st., near Pierpont), will be suspended during the month of August.

The Journal of the General Convention, containing its proceedings at the recent meeting at Portland, Me., has been published, but it came to hand at so late an hour, that we shall be obliged to defer our notice of it to the next number.

Our latest accounts from the Rev. Mr. Powell, who returned to West Philadelphia about three weeks since, continued to be favorable. If no adverse change takes place, he proposes soon to make a journey to Ohio.

The third number of Rev. Mr. De Charms' "Defence of Homœopathy," has just made its appearance. It contains several different Tracts on the subject, of great ability and interest.

We learn that Mr. Warren, the author of the Sermon in our present number, is, as yet, only a licentiate, and therefore not strictly entitled, according to usage, to be denominated *Reverend*. We make the correction at his own suggestion, and trust the reader will not find anything subtracted from the merit of the discourse, on this account.

It is hoped that Dr. Røhrig's advertisement on our cover will not be overlooked. It will be seen that his place of residence, and hours of consultation are changed.

THE  
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AND  
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Vol. VII

SEPTEMBER, 1854.

No. 9.

ORIGINAL PAPERS.

ARTICLE I.

NEW CHURCH PHILOSOPHY.

No. III.

A SURVEY OF THE PARTICULAR MANNER IN WHICH THE VARIOUS CELESTIAL SYSTEMS WERE FORMED BY THE CREATOR.

THE sun, that immense and pure body of liquid fire, which in refinement approximates to the inferior limits of the spiritual world, was first created as a medium by which the beneficent Creator might form worlds on which his bounty might be displayed. And from that sun the Creator caused to emanate pure streams of fluid substance, which finally terminated in earths, planets or worlds. As these streams, emanating from the central sun, by degrees diminished in their activity, they approximated to solid objects, and in fine, when they became absolutely quiescent, they actually became worlds, on which and of which animals and vegetables might spring, by the intervening hand of God. Except matter had first been made, no terrestrial form could have existed, either of animals or vegetables.

Had these emanations, proceeding from the sun, progressed *ad infinitum*, there had been no creation; if vegetables would shoot up continually without intermission, no fruit can exist. The finer fluid, of which the fruit exists, must be arrested in its motion by the decrease of the central impulse; and the action and reaction in the vegetable must be equal, in order to produce fruit, so comes the formation of corn, apples, prunes, &c. When the extremities of the solar atmospheres become quiescent and react against the activity of the emanating fluids, then this earth exists with an atmosphere or a circumanbient fluid which, by its continued agency, encloses and binds together this globe and all things therein, and hence it is that

though the earth be moving at the rate of one hundred and forty times faster than a cannon-ball in its full force, nothing is injured by that astonishing motion. The existence of this fluid element surrounding the globe, was not only necessary in the formation of the solid globe, but is truly essential to the continuation of the same. Were it possible to withdraw the circumambient agency of the atmosphere, the globe in an instant would be resolved into a chaos.

The agency of that fluid element is not only necessary to preserve this earth in its solid form, but even to preserve it from absolute putrescence. Some have thought that the salt quality of the ocean could prevent a putridity in these immense bodies. This, however, is proved from experience to be a great deception. When Hawkins, with a number of vessels, anchored at the Azores, an absolute calm in the atmosphere took place, and, notwithstanding the salt quality of the ocean, the surface in a few weeks became putrid, and soon thereafter an immense number of forms like snakes appeared, and became actually living snakes, and moved and acted as such. The fact was seen by a multitude of witnesses, and recorded in Goldsmith's history. And indeed such putrescence at the top of a mountain, entirely separated from any living animal, would engender living creatures, without either male or female, the same as animals first existed, by the operation of the spiritual world on the pure fluids. But note here, that poisonous snakes, wolves, foxes, &c., never existed in the primitive and paradisiacal creation, as then there was no malign or infernal spirit, and consequently no putrescence existed. The pure spirit operating on the earth and water, by the medium of an atmosphere, was the cause of all the innocent or paradisiacal animals. But when moral evil gives existence to an infernal spirit, that causes natural evil or putrescence to exist, &c., and the same spirit, operating on the fluids or solids, genders animals of a destructive nature. But here observe, that now as well as in the primitive formation of animals, they are organized in the figures of male and female. And here we notice briefly that the regular motion of the tides depends on the agency of the surrounding atmospheres, in conjunction with sun and moon, all actuated by an ethereal fluid acted upon by the spiritual world. Let no one think it absurd, that all the motions and effects in this and all worlds are caused by the agency and presence of the immaterial world, when it is almost demonstrable that all external objects have been created by the internal powers, and of consequence the omnipresence of the spiritual world is absolutely necessary to the preservation, superintendence, and direction of all bodies, whether globes, planets, comets, and all things on them, even to the minutest animalcule that no microscope can reach.

Every part of the human body is a consequent of something corresponding thereto residing in the soul. The soul in its original principles consists of will and intellect, and hence the formation of the two lobes in the brain, or hemispheres. The foremost, commonly termed by physicians and anatomists the cerebrum, is the chamber in which the soul resides in judging, resolving, determining, concerning agency; and the posterior lobe, commonly termed the cerebellum, is



that chamber which the soul occupies in the execution of previous determinations or resolutions. The eye, or external member of vision, is a consequent of the original intellectual powers, and the ear corresponds to spiritual perception. The external systolic motion of the heart is a consequent of the spiritual systolic motion of the soul; and hence a man is not dead when he forsakes the external fabric of the body, but in a perfect human form breathes, thinks, resolves and judges in a new world and new atmosphere, adapted to his new state. This account of things differs widely from the common idea of an unorganized soul, existing after the dissolution of the body. Unorganized things possess no life. Those who deny the organization of the human soul after departure from the body, would act more consistently if they would entirely deny the human existence after the cessation of motion in the lungs and heart, and so show themselves point blank deists. And here it may be added, that all forms of vegetables found on earth are consequent correspondences to something in the world of spirits. No external can exist independent of an internal.

CONCERNING THE DURATION OF THE SUN, AND ALL HIS DEPENDENT  
WORLDS OR PLANETS.

As the sun evidences himself to be a body of pure liquid fire, inquisitive persons may question how such a vast body has been burning these many thousand years and yet remaining unexhausted. Some have thought that he must be supported by transient comets occasionally tumbling into his body. This is futile indeed. Comets are moved by the same laws as our earth and the other planets, and cannot tumble out of their own respective spheres. When we view the rapid consumption of the fuel of fire on this earth, at first sight it would appear strange that the fuel of that dazzling orb of liquid fire is not many generations ago consumed, and consequently finally dissipated and annihilated. On this subject we notice that there are many communications without any real or apparent exhaustion.

Every body may know that every action, every motion in the human body, is caused by a communication of the soul, or spiritual substance residing in the body, without diminution of the soul. And even in natural objects, motion can be transferred from one body to another without any diminution in the fountain of communication. The loadstone imparts its influence to iron, without the exhaustion of its power; and ten thousands of such instances might be here adduced to prove the point further if necessary. The emanations from the sun are not finally scattered, dissolved, and perish; they must terminate in their limited boundaries. Nothing is shot out from a centre without having a relation to the circumference. Without a terminating circumference, our and all worlds would immediately perish. As every individual plant and animal is terminated by a circumference surrounding itself, so every planet or world is circumscribed by a circumference defining its lines and distinguishing them from every other world. So in like manner the whole orbs that compose a solar system are circumscribed, defined, and terminated by general circum-

scribing bounds, to distinguish them from all other worlds. The infinity of mundane systems are circumscribed by general limiting and terminating boundaries, which bind together all natural substances; and in all that immensity of space there is no vacuum, but a continued ocean of intermediate matter, constituting one object of many parts. Again on this point we notice, that it is the nature of all fire to possess two properties, viz., the first is a power to attract fuel to preserve its existence, the second a power to emit a substance which causes friction and heat in other bodies. Not long ago we heard of a fire in the East Indies that drew to itself trees and logs of two hundred weight. The sun, placed in a large expanse amidst an immense quantity of matter, not only warms all the planetary systems, but under the influence and agency of the spiritual world, he repairs himself from the attractable matter surrounding him, the same way that the heart, under the agency of the soul, ten thousand times recovers, restores, renovates the blood in the human body, when it is chilled in the extremities thereof. That matter is going towards the sun as well as coming therefrom, is evident from this experiment, viz.: Place a spectator at any distance betwixt the sun and the earth, and he will see the earth, which proves that the luminous matter is returning from the earth towards the sun. All objects are seen in the stream of refracted or reflected light. The Creator, the only self-living being in existence, resides in his uncreated sphere as in a centre, and communicates, without intermission, life to the infinite numbers of solar systems; and the consequence is evident, because he lives they live also, and because he moves they move also. And as he exists through duration, they must likewise continue without annihilation. This is exactly agreeable to the Prophets, who said of Christ, he should last like the sun, or as long as the sun shall exist. The Creator's moving and actuating all worlds is termed his omnipresence; and hence we notice that he terminated his immensity by his ubiquity, that he might live in all existence. Here let me notice, his acts are not separate and portioned out on individuals, but as he comprehends all as an individual or unit, so one single act of the Creator terminates on the infinity of worlds as on a single unit; as a single act of the soul of man terminates on all the infinite particles of the body as on an individual and single unit. And as the human spirit is not spent by its agency on the multitude of parts in the human frame, that true microcosm, so neither is the power of the benevolent Creator exhausted by his communicating motion to the infinity of fabrics in the centre of which he eternally resides.

An agent and patient cannot mingle together, and consequently communication occasions no exhaustion of power. The spirit being a discretive substance from matter, may act thereon without intermingling, and consequently by action suffers no deduction of power. Passive objects may be impelled by active powers, but the patient receives from the agent no power to move itself. If, then, created spiritual substances are so distinct from created natural objects as renders it impossible that they can mix together, much more is the uncreated substance, viz., the Supreme Being, incapable of mingling with any

created object, either spiritual or natural. The conclusion then is evident, that, though the Supreme Divinity by his power created and maintains, without intermission, millions of millions of systems of worlds, his uncreated perfections remain as complete as though he never had acted on creatures. Hence see that a righteous man has a foundation for everlasting felicity, which bids defiance to revolving ages. He has a complete Paradise without circumscription or lines of termination ; an ocean of pleasure without circumnavigation.

CONCERNING THE ORIGIN OF THE HUMAN RACE, WHETHER WHITE, BLACK,  
OR COPPER-COLORED.

As the author of this performance is a true believer in the divinity of the Sacred Scriptures, he wishes to remove some apparent obstacles which may occur to such as derive their account of the origin of the human race from that source. And here let me remark, whatever sublime truths may be derived from the scriptures when well understood, yet when these writings are taken in a literal sense, they are teeming with inconsistency. Thus it is said in the writings of Moses, that God repented of having made man. Surely this cannot be literally true, for repentance is a concomitant of a bad conscience which pertains not to the Divinity. In the scriptures it is said that the sun rises and sets ; this is not philosophically true, for the sun is at night where he was in the morning. The scripture says, judge not and ye shall not be judged. Here we are literally commanded not to exercise our judgment. The scripture makes mention of a he-goat that trampled under his feet the host of heaven : surely this must not be interpreted literally ; for what he-goat on earth ever trampled under his feet either the angels or stars, which are commonly denominated the host of heaven. The time would fail to enumerate the thousand parts of scripture which must not be taken literally ; and hence it was that the priest's lips were to preserve knowledge, and to communicate to those that wanted, the true interpretation of the scriptures. Let me here note, that the Prophets of God were commissioned to deliver their instructions to people in that language which they had learned. Moses was acquainted with the Scythian Bible, which existed in the church before his time, and from this sacred volume he verbatim copied the first chapters of the Genesis. In some parts of the Sacred Scriptures mention is made of the book of the Wars of Jehovah, and the book which speaks of the sun standing for the space of a day, which books are yet extant in the above mentioned Scythian sacred code. Moses we are told was bred in all the wisdom of Egypt, of which wisdom and science few at this day know, though multitudes are harranguing about it in their pulpits. But note that the wisdom of Egypt, in which Moses was instructed, consisted solely and purely in his understanding doctrines of correspondences, which comprehended the exact correspondence betwixt things in the spiritual and temporal worlds, or betwixt the invisible and visible worlds. For let it be here noted, that all things from the greatest to the least in the natural world are caused by a corresponding cause in the spiritual or invisible world. The

effect is often seen on earth, but the cause is hid from most people. These correspondences were distinctly known in paradise or the golden age, and continued for centuries among the sages of antiquity. That science and wisdom lasted longest on earth among the Egyptians, and finally became so corrupted that it perished in the hieroglyphic representations and the fables that were substituted for the pure doctrine taught in paradise, and the succeeding pure ages. This above doctrine, in which Moses was bred, many sages studied for ten, twenty and thirty years, and some for the period of their life. When Moses mentioned the creation of the heavens, he meant the inner man; and indeed Christ himself spoke in the same manner when he said the kingdom of heaven is within you. When Moses spoke of the creation of the sun, he meant the love of God, so denominated in the doctrine of correspondences, and in all the Prophets. Hence the promise of a new heaven and a new earth, means a restoration of man's internal faculties, but by no means a new creation of the solar system. Again, when the Prophets speak of the moon, they mean divine truth. When Moses speaks of the creation of Adam, he means intelligence, and of Eve, the human will. And when he mentions that Eve was taken out of Adam's side, he means the connection of the will and understanding, which exists in those whose minds are properly instructed, reformed and regenerated. By the snake that deceived Eve, he meant the deception of lust or powerful propensity, which deceives and decoys many in all generations, and who ever was seduced except by that same serpent which enticed Eve? Yet, vulgar minds are apt to think that external snakes literally talked in primitive times. They might with as much propriety believe that these creatures in former times actually possessed intelligence, rationality, immortality, and all the other faculties of the human race. Without a parable Christ spoke nothing on earth, and seldom his missionaries in the Old Testament times, spoke without similitudes, allegories, parables, hieroglyphics, &c. The account of the four rivers in Eden comports with no geography that ever existed. The vulgar people, from misunderstanding Moses, have firmly concluded that blacks, copper colored, and whites, all originated from a single pair of the human race; and in order to prove their doctrine, they allege the power of the Supreme Being could have made it so. Have not men often ascribed to the Divinity attributes which he possesses not? His power extends not to the compass of contradiction. We might as well say that his power would make corn spring of wheat, and tall oaks and poplars originate from onions or leeks, as allege that he could make all the colors of the human race come of one pair. Let us believe of God according to our experience of his works in the continued course of his orderly providence. Call all the present existing human race to prove before a judge and jury, that ever they saw a white couple produce blacks or Indians, or that Indians or blacks ever generated whites. Nay, go back to the siege of Troy and make inquisition in this matter, it will terminate in the negative, viz. that never any such productions have been seen. God's primitive creation of man is best seen in his continued creation. Those who are propense to believe that God did

what he did not, are much averse to credit what he actually did perform. It involves no contradiction to say that God gives us crops by the mediation of the sun, the earth, the atmosphere, the rain, &c. But it would be leading divine power into the circle of impossibility, to allege that he could give us crops without the mediation of the above objects. Is it not reasonable to believe that the Divinity gave existence to different colors of the human race in his primitive creation of them, when we see from all experience, he preserves these colors distinct and unmixed, where males and females of different colors do not associate in coition? His providence, or continued creation is the best explanative of his primitive creation. Those who are fond to ascribe all the human race to a single primitive couple, might, with equal propriety, ascribe to the same origin, the countless millions of rational beings, inhabitants of the planets of our solar system, and the countless worlds in the immense expanse of space. But many people even believe that the Supreme has a power to decree and send millions of the human race to endless misery, which he might have reserved for paradise had he so pleased. Those who can believe in such qualities residing in the Divinity, can ascribe many falsehoods to him respecting both his creation and providence. Those who have believed that all the human race originated from a single male and female, have been much perplexed in their peopling of the western continent. They have imagined ships driven out of their courses at sea, and North-West passages from Europe were necessary to effect their end. And they resorted to the imaginary change, that time and place must have wrought in producing the copper color. None of these things would be necessary, were the true origin of man known. Moreover, neither time nor place can convert whites into negroes or Indians, or change the latter into the likeness of the former. The space of three hundred years has not changed an European into an Indian or Negro; nor would the space of three thousand be able to effect it. Pine as soon shall be converted into oak. Let none here object that negroes have produced Albinos or white offspring. The whiteness of these productions participates nothing of the genuine white color of the Europeans, but originates from a morbid state of the blood and flesh. Moreover the negro form or shape testifies plainly that these Albinos are of the African extraction. Their lips, their eyes, their noses, &c., are dissimilar to the whites.

Before we finally decide concerning the true origin of the human race, let me here premise a few theorems pertaining to the spiritual world, which may be needful as bases on which we may found our future conclusions.

1st. That a first cause must exist, which gives existence to all subsequent causes and effects, which in the line of order therefrom originate.

2d. That this first cause is a being most perfect and omnipotent within the circle of possibility, but who cannot move one atom in the sphere of contradiction. That the same Supreme cause is omnipresent in all extent, but not extended, the same as our souls and thoughts are present through all the extent of our bodies, though these are in-



capable of being extended locally. And as the human soul has a sensation of all things within the compass of our corporeal frame, so the first cause of all the creation has a sensation of all things within the sphere of billions and millions of universes, which perfection is commonly termed his omniscience, though by no means was it or is it concerned in any arrangements which contemplated disorder or immorality as a necessary consequence of primitive creation.

3d. That this divine person, as being the simplest and purest of all essences, is truly infinite in the modifications of his creation, and hence results this necessary consequence, that there never existed two creatures exactly similar in the immense bounds of the invisible or visible creation. Were two creatures produced exactly alike, then there would be an end to the Supreme Being's infinity.

4th. That this glorious being resides in an uncreated sphere of the purest divine substance derived from his own divine person, which is by the Apostle Paul, termed a sphere of light inaccessible and full of glory. Exterior to that sphere, the first gradation of creation originates.

5th. By this Divine emanation he created all the modifications of creation, both in the material and immaterial worlds.

6th. That the world of spirit is present with, surrounds, pervades, encompasses, encloses, and is contiguous to, acts on and impels, all external objects in all solar systems, and it has a propensity to unite with matter, according to its modification, and the more especially as matter originated of spiritual substance.

7th. That matter as originating from invisible substance, has an aptness to be acted upon by spirit, and hence the true philosophy of the origin and existence of animal and vegetable life. What is animation or vegetation, but the agency of the spiritual world operating in forms of earth capable of receiving that action from the contiguous spiritual substance, which encompasses all external worlds?

8th. That the Supreme Being, by this sphere of divinity in which he resides, created the sun of our world as a medium by which he might form and produce opaque bodies, such as our earth and the various planets composing the solar system. As the Apostle Paul says, things that are seen, were made of things which do not appear.

9th. That there are three distinct atmospheres, as vehicles to convey the goodness of the Divinity to the vessels of creation. As water may be contiguous to oil without blending therewith, so these atmospheres are contiguous to, and inseparable from one another, but cannot be blended, or creation would be instantly converted into a chaos. By the existence of these three joint, yet unblended atmospheres, three kingdoms originate on earth, viz. the animal, the vegetable and mineral.

10th. That all substances are capable of form, modification, determination and direction. This property pertains to the spiritual, as well as to the material world.

11th. That an earth or opaque body must be created before the formation of the human race. The incarnation depended on the existence of earth.

12th. That the virgin earth lately formed by the agency of the Deity, by means of the external sphere in which he resides, had a peculiar aptness to receive life of the spiritual world, and to be united therewith in such a manner as to make but one.

13th. That the spiritual life has a nearer alliance and affinity to the purest of matter, than it has to the grossest parts thereof, as our spiritual principle has a nearer affinity to the pure substance of the brain than to the gross substance of the flesh and bones, and by the mediation of these purest material substances it can reside in the gross frame of man's body.

14th. That the more pure and sublime parts of nature have a greater aptness to be acted upon by spiritual substance than the grosser parts of the natural world, just as the pure substance of our brain has a greater fitness to receive immediate action from the soul, than the grosser parts of our external frame have.

15th. That the less the composition of material bodies, so much the more they approximate to the confines of the spiritual world. And again the more matter is compounded, so much the more it recedes from immaterial substance. Some parts of pure nature, may and must be ten thousands of millions of times more pure than that of the grossest. Yet note, that the purest parts remain distinct, unmixed, and unblended, and hence a regular creation is preserved from being converted into an absolute chaos.

Having so far premised, I now notice more particularly, the way in which man was primitively created. The subject is truly sublime and interesting and no doubt removed from the comprehension of the vulgar, but may be attained to by the people in intellectual light. Let us avoid that mistake which multitudes have fallen into, viz., that the Creator, introducing men into this and other worlds, created the immortal part in its plenitude and completeness, and then joined this immortal substance to a body of earth organized in its full stature. Such productions suit the Platonic and Pythagoric systems of the pre-existent state of souls before-hand made, and introduced into human bodies occasionally as necessity required. But it is contrary to reason and the Gospel, to admit the existence of rational beings in their plenitude, without their union with an earthly body. The believing that the Divinity made angels who never were inhabitants of terrestrial tabernacles is only a delirium. But to come close to the point of the origin of the human race, we observe that the Creator intended by his spirit to dwell in the human race, and consequently created in miniature, the initials, the first principles, or the very rudiments of man, viz. two chambers in which he might reside, by which chambers, we mean the apartment of the will and that of the intellect, which spiritual organization is the true cause of man's immortality. And the above rudiments or spiritual initials of the human race, in conjunction with the purest and most simple parts of nature by the superintendence of the Divinity uniting with the virgin earth, associated to themselves such substances as became necessary for completing the whole form; and these initials progressing, formed all the infinite parts of the human body; and thus the above rudimen-

tal substances, by the omnipresence of the Creator, proceeded and progressed to the full stature of the spiritual and natural man. And thus the Divine power operating at different places on the globe at the same instant of time, no doubt produced the various families of whites, blacks, copper-colored, &c. Which distinctions by the providence of the Creator have been preserved distinct, and eternally would remain so, if voluntary mixtures were not made by promiscuous coition. Neither time, nor atmosphere, nor change of place, can effect the transmutation of whites into blacks, Indians, or *vice versa*; the color as well as the sex depend on the interior form of the spirit, and are hence immutable. And the reason why the human race sprang male and female is, that the Divinity possesses two radical attributes, viz., love and light. When the principle of love prevails, then the production is female, when the principle of wisdom prevails, then a male is produced. The uniform operation of these attributes in the Divinity and in providence preserves the equilibrium in the number of males and females, and no doubt will preserve that necessary order *in secula seculorum*, to the end that these external forms may exist through all duration.

Concerning the origin of the human race again I observe, that in all degrees of animal life, there spring both male and female, whether in the primitive or continued creation, and by this means is eternalized the existence of the animal creation. The reason of this invariable, immutable existence of the two sexes, is, that in the Supreme Being, there are two essential principles which neither time nor eternity can efface. The two principles are love and wisdom. The Divine love having the ascendancy in the creation of the human race, produced the first females on this and other worlds. And the Divine wisdom having the ascendancy in that operation of creation produced the males of the human kind. And as these two principles in the Divinity, viz., love and wisdom, are united in infinite and eternal order, so the Supreme Being appointed the orderly union of one male with one female. When either male or female unites with more than one, then their paradise ends, which to the person of discernment, proves that the limits prescribed by the Divinity are transgressed. The Divine love and wisdom on different parts of the virgin or new created earth caused numbers of the human race to spring both of males and females; and this is the Divine origin of all the colors of men and women now existing on our, or any globe in existence.

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EXTRACT.

“Every spirit, as well evil as good, is in the defence or protection of the Lord, on the deprivation of which he falls into evils and falses of every kind, which are from hell, and then at the same time falls into the hands of those who are thence, and are called punishers, who then punish and torment him according to the evil which he did or intended to do in the assault: from whence it may appear, that the Lord does not do any evil to them, but that the evil spirit himself does evil to himself, that is, the evil itself which appertains to him.”—*A. E.* 642.

## ARTICLE II.

## LIFE.

THE Divine Sphere is from the heat and light, or love and wisdom, proceeding from the Sun of the Heavens. Hence the Divine Word, constituting the laws of order in the Divine government, is the Divine sphere. All things were made by and from that sphere alone. "All things were made by it, and without it was not any thing made that was made." The Divine Word or Wisdom is the spiritual light, in which the illuminated man sees all things by the understanding, as the natural man sees natural transactions, in the business world, with the natural mind; or as he sees material objects by the natural eye. Thus, for illustration, every natural mind sees success in every employment, resulting from human prudence, as effect from cause, and daily bread and clothing given through daily toil; but the illuminated mind sees all ultimate things flowing from abiding in the Divine sphere, laws of order, or Divine Will, *through trust*; and sees human prudence, not in fact, but only in appearance, the cause of ultimate effects. The illuminated mind sees nothing really as true, as opposed to mere appearances, except as reflected solely by the infallible light of Divine Truth. Whatever that Word affirms, in its internal sense, is permanent real truth. To the natural mind, the natural objects of the world, and natural life in themselves, and in the pleasure they afford us, for its own sake, are seen as very good and valuable: but in the real light of the Divine sphere, all the good and value of natural things are derived wholly from their connection with spiritual and eternal things. Hence the renewed man, that sees all things in the true light, sees them in their eternal relations as only forms of uses, and enjoys them and delights in them, *in their uses*. If he enjoys natural delights, or ultimate ones, it is because such pleasure is of use to the spiritual. No pleasure beginning in natural sense is desired or delighted in—but is hated and loathed as sin. The renewed man never uses the reasonings of the natural man, or of self-derived intelligence, or the opinions of others, in the place of the certain light of truth in the Divine sphere, nor does he yield to an influence from fears, anxieties, or corroding cares from appearances, but quietly abides in the sure protection of motives and ends. In use and good, submitting every thing to the Divine Providence, he realizes, in perfect peace, all protection and blessing. In the dreadful infestations from the hells, all interest except in eternal things, is lost; and eternal life itself is despaired of. He, however, sees clearly that with the Lord there is not the least self-love; that he created the universe and preserves it, not in self-love, but purely for their sakes who were created; and that he is infinite both in wisdom and power; and if the Lord cannot save him, it is not possible for him to be saved in righteousness, and he does not, therefore, desire salvation otherwise than through the Divine love, wisdom, mercy, pity, goodness, and truth.

He sees all his hopes of salvation to be grounded in the Divine nature, i. e., in what the Divine esse and existere is in itself. He sees the whole current of his own nature opposing the efforts of Divine mercy to save him, and hence such a sense of his own unworthiness is felt as leads him to cry for the place of a hireling, if he may only in some way reciprocate the Divine love, and be useful in some most humble sphere. He here loses that selfish feeling of his heart, which says, "Stand aside, for I am holier than thou." He here also loses all desires of reputation, name, and influence over others. He no longer feels any desire to be the centre of a party; but he now desires to be only a form and derivative centre of use and good to others, for their sakes alone. His whole delight of life is in reciprocating the Divine love and performing uses to his neighbor. He here also realizes that the Divine sphere is the only source of true life, and he turns away from the broken cisterns of self-derived intelligence to the fountain of the New Jerusalem, to the Divine Word from the Lord, without the addition of traditions or false constructions from men; and in its internal riches and glory, and in its inmost goodness and wisdom. "In him was life, and the life was the light of men." When we come to the living fountain of the New Jerusalem springing up in us to everlasting life, we shall not return down to the appearances of truth that flood our country, in the natural sphere or scientific plane. In fact, if we can live on real truth, why should we desire the nourishment of bare appearances of truth? Is not moonlight brighter than starlight; and is not sunlight better than moonlight? If use and good for their own sakes are loved, we can better multiply and fructify, in the heat and light of the sun, than in any graduated heat and light below it. We must turn away from self-gratification, or the delight of our own proprium, from these lesser lights that we may be more useful in purer spheres of light.

Again, since all life is from the Lord only, through the Divine sphere, laws of order, or the Word, to turn away from the Word as the sole source of life and light is to turn away from life itself. We do this when we nourish our intellectual propensities with the warring principles, originating in the night of the church from self-derived intelligence, and fostered in conflict in the great battle of Gog and Magog. Also we do this, when led by curiosity or the eagerness of our proprium, we go to creatures in pseudo-spiritualism, for light and life instead of the Creator. Since all creation, renovation, elevation, protection from the false and evil, and from the influence of the hells, is from the self-existent life; that is, the Creator, by his Divine sphere, that is, the Divine Word; any turning away from that Word, is turning away from the only door of life, as the Lord himself says: "Verily, verily, I say unto you, I am the door of the sheep; all that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door, by me, if any man enter in, he shall be saved, and shall go in and out and find pasture." By calling spirit-rappings, &c., pseudo-spiritualism, we mean to characterize it as that which is, on the whole, false and from hell. Whereas the New Jerusalem descends from God out of Heaven; hence the two are altogether oppo-



sites, just as the Divine sphere is opposite to the infernal spheres from the hells. They are also opposites as to their modes of reception. Thus the Divine sphere, in its nature, constitutes the principles of pure and unselfish life, given from the Creator to the creature. These principles are adapted to the rational mind of man. Man in his rational mind perceives these principles to be both true and good; and after such clear perception of their inherent nature he acknowledges their inherent truth and goodness; and hence as a consequence of such rational acknowledgment, embraces them, or wills them as his principles of life. All this, however, may take place and man be little better for such reception, perception, acknowledgment, and embracing them, or willing them as his principles of life; for although all this is indispensable, yet there is one essential step to be taken in any and all appropriations of these principles of true life from the Creator before they become really effectual to the end proposed. This willing them as the principles of man's life, *must be actually carried into his deeds*, against his selfish nature or own proprium. Their appropriation is in fact made only by executing his volitions, in actual deeds, or carrying these perceptions, acknowledgments, and willed principles of life into ultimates, when the occasions and trials for that purpose are presented under the Divine Providence. It is then the execution of true and good principles of life, in deeds or ultimates, in practical life, which are from the sphere of the Creator, or which is the same, which are from the Divine Word, that gives life and elevates man to heaven. These principles thus appropriated are what constitutes the angelic nature; and it is the angelic nature that constitutes heaven. Pseudo-spiritualism turns to the spheres of spirits and creatures, and vainly seeks life from creatures, instead of seeking life from the Creator. This is the idolatry and sorcery of Balaam. This infernal sphere from the hells flows into the natural sensualized mind; and has no tendency to elevate the understanding or heart by the appropriations of pure principles, and thence by a pure life, to a union with the Creator, but degrades man into sensualism and infidelity, because it is from beneath. It is prophesied of as belonging to these times in Rev. ii. 14 to 17. It is said concerning the Church of Pergamos: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." "To eat things sacrificed unto idols," signifies to develop an affection for the spheres of creatures, and cultivating a delight in the disclosures of creatures or spirits, is developing such an affection. "To commit fornication," signifies to turn away from the sphere of the Bridegroom of the Church, or the Divine Word truly laid open, to the spheres of any created beings anywhere existing. All idolatry and fornication are wholly incompatible with the true love and worship of the Bridegroom of the Church. And because Phineas slew Zimri, the fornicator, with Cozbi, the Midianitish woman, the evil with which fornication was committed, "the Lord spake unto Moses saying, Wherefore say behold I give unto him my covenant of peace. And he shall have

and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God and made an atonement for the people of Israel" (Numb. xxv. 10 to 13). By which is represented that whoever rejects every other sphere of life, except and for the Divine sphere, must and will of necessity have true life, deriving it by union and conjunction with the Creator, who has all life in his own self-existent life. This must be so, since he turns away from all false sources of life, to the only fountain that has life in itself. Hence it is added in Rev., 16th and 17th verses, "Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth." "He that hath an ear let him hear, what the Spirit saith unto the churches. To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth."

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### ARTICLE III.

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#### REMARKABLE DREAM.

RELATED IN A LETTER TO A FRIEND BY C. A. TULK.

It was in a room similar in all respects to our Dormitory at Westminster, that I met my dear friend James Mitchell. My delight at again seeing him, one for whom whilst living in the world I had so sincere a friendship, prevented me at first reflecting on the difference of our states; when, however, our mutual congratulations were over, it occurred to me that my friend was no longer an inhabitant of this world. "How is this, Mitchell," said I; "I am convinced that you have entered upon another state of existence, and yet you appear to me in the form by which I knew you. This cannot really be. Is it possible this can be your present appearance, since a change of state such as yours must have produced a corresponding change of form? Tell me how I am to account for this?" "The reason why I appear in this manner, my friend," said he, "is that you might recognize me as the same, since it would have been impossible for you to have known me under my real form." "And how am I to see you under that form," said I, "for I am more anxious to see you as you are than as I remember you to have been?" "You have only to look at yourself in that mirror," answered he, "and you will behold my reflected image as I appear through you."

Accordingly I took the mirror and viewed with sensations of the highest joy the angelic countenance of my departed friend. It bore not the slightest resemblance to his earthly face, but had a certain ineffable expression by which, as I thought at the time, I could have known intuitively, as it were, that it belonged to a happy spirit, and not to an inhabitant of this earth. "This is indeed such a countenance as I could have hoped my friend to have had, for it bespeaks

you to be among the number of the happy. And yet there is something I could wish to be away ; those tufts of hair on your cheek and chin, surely they disfigure your countenance : why are they there ? " Alas ! my friend," he answered, " this countenance, beautiful as it appears to you, was entirely covered with hair when first I entered this world of spirits ; my sufferings have been great, but I am now among the happy, and am gradually losing this deformity, which will soon completely disappear." He then spake of the Lord's New Church and of the happiness he experienced in declaring every thing respecting another life, which his friend believed to be true. " When we knew each other upon earth, Mitchell," said I, " you and I were not aware of those writings which now form the chief comfort of my life." " Would I had known them," he answered ; " they would perhaps have rendered unnecessary many of my sufferings." " Have you seen Swedenborg ?" I asked. " Frequently," said he. " Ah, my dear friend, you think the beauty of my countenance and form great ; what would you say could you behold Swedenborg !" " And can I not behold him ? Go," said I, with earnestness, " learn, my dear Mitchell, whether it be permitted me to see him." The image was gone from the mirror, but in a few moments it returned. " You will see Swedenborg," said he, " and yet you will not see him. His countenance is so transcendently beautiful that in your present state you would not be able to endure it ; it must be veiled that it may not overpower you. But look now in the mirror, my friend, and his image will appear upon it as seen through your countenance and reflected from it. I looked, and never shall I forget the celestial face that appeared before me : it infinitely surpassed all that I could imagine of beautiful or majestic. His appearance was that of a young man about twenty years of age ; his dark auburn hair flowed in graceful ringlets nearly to his shoulders ; his mouth was so exquisitely formed and had so sweet an expression ; such a heavenly radiance beamed from his eyes, and his whole countenance so exceeded whatever I had before pictured to myself of an angelic being, that when he smiled upon me and nodded in token of approbation, I was overcome and burst into a flood of tears. When I looked up he was gone, and my friend was again before me. " And is this our Swedenborg ?" I exclaimed ; " surely never was there an angel of such incomparable beauty." " Ah, my friend," he answered, " you have not seen Swedenborg such as he is ; you will be surprised, perhaps, when I inform you that to temper that dazzling beauty which in your present state could not have been borne, there were nine layers of stone between you and him, and your own rough visage to boot ; he is an angel of the highest heaven, and as such could not have been beheld with any delight had not these been interposed."

Such are the particulars,—faithfully related, even as to peculiarities of expression,—which I remember to have passed between Mitchell and myself. So lively, so real, and so orderly was the whole from beginning to end, so heavenly a sphere seemed to accompany me for a long time after, that I had some doubts whether I could pronounce it to be a dream. During the whole day I was so sensibly impressed with the

immediate presence of my friend that it was as if a slight veil kept me from seeing him and enjoying again those scenes which are so deeply impressed on my mind.

C. A. TULK.

December, 1812.

ARTICLE IV.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 362.)

*Whosoever is in Faith knows and perceives that he does not live from Himself.*

1769. As relates to perception, see elsewhere; but knowledge teaches the same thing, to wit, that man by no means lives from himself, as I also to-day demonstrated to spirits by a universal idea; for since man is a mere particle in the Grand Man, and there is nothing in the individual man to which there is not something corresponding in the Grand Man, it obviously follows that he lives not from himself, but from the all and singular things of the angels in heaven and in the world of spirits, who excite the things which man thinks; and since all are merely organic beings, and the Lord alone is life, it obviously follows that man lives not from himself. Besides this [it is shown] by living experience, that when they with whom a spirit is most intimately associated are withdrawn, he is then, as it were, dead, and can neither think nor do any thing.—1748, March 28.

1770. The exceeding fallacy of sense, involved in a man's thinking that he lives from himself, derives its origin from the love of self, which when it reigns makes it impossible that there should be faith in the Lord, though this alone, inasmuch as the Lord is Alone, causes the knowledge and perception of that fact. And in order that this might be more clearly evinced to spirits—for the genuine angels know it and perceive it very manifestly (to know is, as it were, without them, to perceive is within them)—it was shown them by an experience which I scarcely dare produce, as scarcely any one would believe it, but inasmuch as it occurred frequently I would simply observe, that when any spirit fixes his attention upon the walking of a horse and speaks at the same time, he is heard precisely as if the steps of the walking horse spake—an experience at which the spirits were sometimes indignant, while the thought at the same time arose that the fallacy of sense in this case was similar to that in man's supposing himself to live from himself.—1748, March 28. To whatever sound spirits apply their attention and direct their hearing and their imagination, whether to the strokes of hammers or other things, the speech is heard as having a similar sound; not that the speech is actually

there, but such is the fallacy that it cannot be known but that the sound does speak.

*Concerning the Law of Nature (jure naturæ).*

((((((The angels wonder that the learned on this earth, as they call themselves, should dispute and wrangle concerning the principles of natural law, and that many should derive those principles from themselves, consequently from the love of self, of kindred, and of their own possessions, and not, as does the universal heaven, from the love of the Lord, and thus from love towards the neighbor as towards one's self, when yet the Lord calls that principle the primary of all precepts, not to say that every thing in heaven, in the world, and on the earth dictates the same thing.)))))))\*

*Concerning those who are in the lower Earth (inferiorum terra).*

1771. ((((( There are in the lower earth many mansions or many places where those are detained who are undergoing preparation concerning some of this class see elsewhere). [Their position is] nearly under the left foot, a little in front, and rising up to a very considerable altitude. Many are held in a kind of obscurity, especially such as are in almost a middle state between the life of the body and its sleep; and there they think scarcely at all, barely remembering at times what they had done in their life time from a rash and evil prompting, but still not so that they are tormented by conscience on account of it, for those in that region are not such as have done evil with a clear conscience and of set purpose, but yet they have perpetrated evil, although it has been from imprudence,))))) for they might have known in the life of the body that it was evil, as they were thus instructed from the Word of the Lord; but the Word of the Lord, after their principles were firmly adopted, could not penetrate, inasmuch as they persisted in the imprudence of their life.

1772. (((Those who are in the lower earth are not indeed within the Grand Man, but without, yet they live from the Lord's life.)))

Concerning these it was said that there are great numbers there, and that some are detained there through long periods of time, even for ages, until they are vastated.—1748, March 29.

1773. The ancients seem to have alluded to this class of persons (:see whether they are spoken of in the Word :) so long as they were not absorbed in the love of self, and of the things pertaining to that love. Of these things the ancients had knowledge also who were without the ancient church, but still from the ancient church, and they called them the Lethean waters which were to be drunk; but yet there was no water there.

1774. Some of them perceive a tedium more or less according to their life in the body, whether [they had acted] from imprudence or from set purpose.

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\* This paragraph has no number in the original.



*Concerning the Impression with Spirits that their Bodies live.*

1775. The spirits of this our earth have such an impression in regard to their still living in the body as will scarcely be credited, and it is with the utmost difficulty that they can be persuaded to the contrary. I pointed out to them in various ways that that was a phantasy, so that they at length acknowledged it, but they still fell back into similar phantasies, wherefore their mind remains a long time after death in the body [so to speak], which is also the cause that when spirits from the earth Jupiter are present, who have an aversion to bodies, an extreme uneasiness arises [and is felt] on both sides.—1748, March 29.

*That Spirits judge from Man's Persuasion.*

1776. In conversing with spirits, I observed that they were persuaded concerning things of which they could have no knowledge; this persuasion evidently arose from my being myself persuaded concerning any thing which I was demonstrating. This happened very often, and in regard to a variety of subjects, even scientifics, which they had not known, as also in a multitude of particular things; from whence I was authorized to conclude, as I said to the spirits, that they judged and affirmed from my persuasion. Consequently if I demonstrated any thing falsely, they would be persuaded concerning that also, for in respect to material things they cannot judge from themselves, though they still suppose that the knowledges which are in my memory are theirs. Thus they possess a man, even to the degree of being indignant when I said that they did not know themselves, but had it from me.

1778.\* (((((( Hence various things may be concluded, as concerning Balaam, that if he had by imprecations devoted the posterity of Jacob, certain spirits in the world of spirits would have been so persuaded that they would have stirred up turbulent hordes against that nation, and the evil would have endeavored to pervert the good. The world of spirits before the Lord's advent was of this character, but after His advent they were powerfully restrained in this respect.

1779. Hence also it is given to conclude respecting interior persuasions from the Lord, that men are persuaded in faith, and concerning the things of faith, from the Lord, and by no means from themselves.

1780. In respect to things, however, which do not agree with the life of spirits, the life which they have derived from their loves in the life of the body, they cannot be persuaded except by the Lord alone while being reformed.—1748, March 29.

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\* Numbered as in the original.

## ARTICLE V.

## SWEDENBORG.

"Cyclopædia of Biography" is the title of a valuable volume recently published by Griffin & Co. of Glasgow, to which we are happy to see appended the name of our friend and correspondent ELIHU RICH of London. The plan of the work embraces a series of original memoirs of the most illustrious persons of all times, contributed by a corps of writers comprising many of the most distinguished of the Scotch literati of the present day. In turning over the pages of this goodly octavo we perceive from the signature that most of the articles in which we are particularly interested are written by Mr. Rich himself, such as Boehmen, Bourignon, Guyon, Law, &c. Among the ablest and most elaborate is probably that respecting Swedenborg, the principal part of which we have concluded to transfer to our pages. Bating a very slight infusion of the over abstruse in the sketch, Mr. Rich's estimate of the Great Seer will be found to do him the justice which is sought in vain in nearly every other work of general biography which can be named. The evolutions of the Divine Providence are, however, working such signal changes in the world's judgment of its great men that we may safely presume upon a more suitable award being meted out to Swedendorg with every successive memoir that is given forth of his life and labors. We would only say further in introducing this article to our readers that the volume from which it is taken will be found a very rich repository of information respecting the *representative* men of all ages. Names of little note are dismissed, of necessity, with brief notices; while all the prominent personages of history are set before us with all the requisite minuteness of detail. Considering what was to be accomplished, we are struck with the judiciousness and tact evinced in its getting up. As an additional attraction the volume is enlivened by numerous illustrations, executed in good style, of the monuments, birth-places, and other memorials of departed greatness; all copied from the most authentic sources.

In 1734 he completed *one stage* of his onward march by publishing his "Principia," contained in the first of three folio volumes, which were issued at Dresden and Leipzig at the expense of the duke of Brunswick, and to publish which, Swedenborg undertook another journey. This work explains the production and nature of the elements, the formation and laws of the solar vortex, and the sublime analogy between the starry heavens and the magnetic sphere; it will be found to ante-date many important discoveries, especially in the co-relation of magnetism, electricity, light, gravitation, and all the physical forces; while the practical part on mineralogy has been pronounced, in Cramer's "Art of Assaying Metals," "magnificent and laborious." While this work was passing through the press, its author made the acquaintance of Wolff's Ontology, and having found that his own theory of the elementary world agreed with it, his ambition took wing, and he resolved to try the experiment of applying his principles to the deep subjects glanced at by that philosophy. His prompt reasoning flashed through all difficulties like a sabre-cut—nature is all mechanism—the soul is in nature—these principles of his, with Wolff's seal on them, are the exponents of nature—why, then, not demonstrate the nature of the soul with as much precision as that of



the elementary world? With Swedenborg to *think* was to *do*; hence arose his Philosophy of the Infinite, a "*Prodromus*," as he calls it, written immediately after the perusal of Wolff in 1734: in strict relation with all that preceded it, this little work was but a plank thrown across the gulf which separated one field of thought from another—it carried Swedenborg from the dead mechanics of metals and elements to *the living*. Treating of the soul had set him thinking about the body; he is curious to know what the learned are doing—whether they have found the same key as himself; now, therefore, he buries himself for a few days in the library at Dresden, reads the "*Bibliothèque Italique*," which contains an account of the learned men of the day, and finds, to his extreme satisfaction, a new and wide field open before him. These learned men are divided into parties—some affirming and others denying the animation of the brain; others, again, with the microscope searching the body through and through to decide these contests. It is the same with the question of the atomic constitution of the blood—the existence of the animal spirit in the nerves—the growth of the embryo in the womb—the cause of the circulation, and all the kindred topics. Ruysch, Bianchi, Leeuwenhoeck, Borelli, Lancisi, Morgagni, Malpighi, are here with all the treasures of art and learning, with anatomical preparations and models of the human frame hardly equalled by anything in our own time, and finally, with the doctrines of geometry and analogy already pressed into the service. Discovery and art had anticipated all the requirements of the philosopher. It was only for *Reason* to take up the thread of demonstration at a point where all confessed that nature was seen to work most distinctly and perfectly. Swedenborg, in short, reverting to his attempted demonstration of the connection between soul and body on mathematical principles, resolved to pursue his inquiry from this fresh plane of induction. Obligated to return for a season to his professional avocations, he carried his high purpose along with him, and in 1736 obtained leave of absence again for the purpose of writing and publishing a great work. Space is not allowed for us to follow him step by step, as we might do, in the conception and publication of his works on the "*Animal Kingdom*." Three years were occupied abroad in collecting and digesting his materials, and in 1740 "*The Economy of the Animal Kingdom, considered Anatomically, Physically, and Philosophically*," appeared at Amsterdam, followed in 1744 by the "*Animal Kingdom*," and in 1745 by "*The Worship and Love of God*,"—the latter, apart from its philosophy, acknowledged by competent judges for one of the most gorgeous specimens of Latinity in existence.

These works completed the Thinker's *second stage*; and among the doctrines contained in them are discoveries of high importance in physiology still awaiting an adequate criticism, or courting adoption: such are the author's demonstration of the animation of the brain, and of its coincidence during formation with the systole and diastole of the heart, and after birth with the respiration of the lungs—of the beautiful provision for muscular action derived from the respiration, exhibiting the function of the lungs in distributing and regulating



motion throughout the entire system—of the law of series and society among the organs—and of many others which it would be inconsistent with our limits to enumerate, but tending upwards to a rational psychology.

Through the whole of his career up to this point, Swedenborg's labors had grown, one task out of another, like a tree; the goodly proportions and excellent fruit of which, placed him in the highest rank of scientific men; he was not yet, however, *the Philosopher of Christianity*. In after years he recognized these labors as his preparation; and they who know him best, are well aware that they are nothing more, and that their results enter no farther into his revelations than the words of a new language into the thoughts of an older one.

It was in the year 1745, as he drew near the utmost limits of his philosophical inquiries concerning the soul, that he declared his eyes were opened to see spirits, and that, warned by a divine appearance, he abandoned his uncompleted labors and worldly honors, and devoted himself to the new office to which he was called. This is a subject we cannot discuss in a notice which is necessarily limited to information in matters of fact, but we may remark that the case of Swedenborg is essentially different from that of the visionaries of all ages who have discoursed with spiritual beings. Distinctly his claim is this:—not that he saw spirits only, but that he actually lived with them *as a spirit*, seeing all things in the spirit world as one of themselves, and only existing here in the body, in order to use it as an instrument for publishing the facts, and digesting in a rational form the conclusions to be derived from them. It is, then, on the nature and value of these conclusions that we dare to rest the whole weight of his claims to our regard and to the title we have assigned him—not as one of many Christian philosophers, but as the veritable philosopher of the Christian faith; as much the instrument of Providence in this age as Paul in a former, and doing precisely *that* for present habits of thought that Paul did for the spirit of his age, grounded in Judaism or in idolatry. We do not say indeed that the systems of the Scotch and German philosophers have nothing in common with Christianity, but they stand, as their warmest partizans will admit, on ground *apart* from it, and the attempt to reconcile religion and philosophy has never been cordially acknowledged as successful on either side. Theologians have clearly perceived that no system of philosophy has taken up, *as essential to it*, the Christian doctrine of Regeneration, the only pretensions of this nature in the course of eighteen weary centuries being discoverable in the writings of the mystics—more especially in those of Jacob Boehmen, and his eloquent exponent in this country, the nonjuring divine, William Law. These latter have become *obsolete*, not because the problem could ever cease to engage human attention, but for this very sufficient reason—that the science they embraced had become in many essential particulars inconsistent with our actual knowledge of things, and the most they could do was to keep alive the spirit of earnest piety, and the expectation of a future great development which had always been looked for.



Swedenborg, it will be observed, wrote after Newton and Locke, with whose works he was acquainted, and no man living was better informed on the progress of science in his own day, and with the richer harvest it promised in the future; step by step all the great problems that had hitherto engaged attention were brought under his review, and whatever was significant of life or death in nature, seems to have passed before him as the animals were brought to Adam to see what he would call them. Such was the man destined by Providence to furnish the nineteenth century with the Christian development of philosophy; and here we will endeavor to state in what this consists, and in what it does *not*. Certainly, it is not a mere dialectic, for what, after all, is that, but a logical instrument, fashioned, if possible, to reconcile the self-sufficient reason with faith; and what does the insufficiency of the German schools consist in except this, that the very process of reason by which the understanding and the Word are sought to be reconciled, does but strengthen the former? Besides, the true Christian Philosophy cannot, by the very conditions which call for it, be a bare *method*: like Christianity itself, it must be a *result*, and a final one. In this consists the supereminence of the mental philosophy contained in the theological works of Swedenborg. It groups the thoughts round the affections, and it gives the latter a mighty power both to raise and to lower the former, so that the regenerate man, or he whose affections have been purified by the procedure of a pure love through them, is altogether another, *even as a reasoning man*, for he becomes the little child who has entered into the kingdom of God.

This hint of the real nature of Swedenborg's philosophy is all we can here give; and now a word or two on the two great subjects of development in which it is embodied: these are his *doctrine of the Bible*, and his *doctrine of the spiritual world*. The former has never been represented by him as an invented allegory, but as a perfectly unique divine symbol, *such as the supreme wisdom becomes when it is breathed through the human mind, the self-intelligence meanwhile not interfering with its appropriation of images and figures*. Let not these expressions be read carelessly, but deeply pondered, for they will be found to consist with a great law of intercourse between higher and lower intelligences; they point, in short, to the marvellous fact, that the Word is the open gate between the world and heaven, which it links together by a correspondence of thoughts and ideas: this can now be brought to the test of *objectiveness* through some states of clairvoyance, while its *subjective* test is open to all who know what Christian experience is. But the statements of Swedenborg concerning the spiritual world, are after all perhaps, the first and greatest difficulty that his readers have to encounter, and even when these are not altogether discredited, the similarity between spiritual and natural things is regarded as offensive. In the first place this similarity is apparent only, and belongs to a superficial acquaintance with his meaning; the real similarity being not that of *identity* but *correspondence*, and arising from the universal law that the ideal is nothing, even in things spiritual, till it finds repose and form in the



real or substantial. We have already alluded to the preparation of Swedenborg, as consisting in the mathematical discipline of his mind and his acquaintance with the sciences, two distinct courses of which he went through—the elementary, in which all nature is reviewed as a mechanism, even to the intercourse between soul and body, and what we may term the concrete, which views the soul or living form in nature; the one a study of the laws which unite the atomic parts of bodies, from the grain of salt up to the scattered stars of the firmament; the other a study of organization from the least living part of the body, up to the rational soul dwelling in its whole order by influx and correspondence. This double course of preparation, it may now be apprehended, was absolutely necessary if spiritual laws were ever to become subjects of study: and even if we grant, in any case, that Swedenborg has brought them down to a too rigid formula, the form is but the net needful to catch these winged thoughts, or rather, the artist's stationary figure representing his ever living and varying model; the life, the actual motion, cannot be drawn, but only one phasis of it, from which infinite variety and living beauty may be inferred. We hold it no disparagement of Swedenborg, therefore, that when he had arrived at his spiritual manhood, he was still as a child who had never left his mother nature—that his “umbilical cord was never cut,” as Emerson expresses it: had it been, we should have had another great mystic, another Bœhmen, Bourignon, or Peter Poiret, but we should still have awaited the Newton of the unseen universe.

We have not space to substantiate these hints as we could wish, by reviewing ever so briefly the mass of writing to which they apply; yet we cannot conclude without a word or two on the principal of these works. The series commences with the “*Arcana Cœlestia*,” published in London from 1749 to 1756. This work, a model of literary method and precision of language, is really the text-book of all that followed it, and is remarkable for the increasing depth of its meaning as we pass from volume to volume. The very heart of its contents, if we may dare trust ourselves to express so much in one sentence, is a psychological disclosure of the struggle between the Divine and the human natures in the experience of the Saviour; and it is in course of this development—sometimes expressed in terms applicable to Him alone, sometimes in the lower phraseology of all Christian experience—that Swedenborg has evolved his philosophy, and established his doctrine of the Word. We may here repeat, therefore, what we have already intimated, that it is in vain to look for either of these in the set terms of *a creed*; it is a study which frees the mind of all formularies, and the deeper it is pondered, the more confidently may the spirit take wing in the pure ether: *terms*, we have indeed, precise and beautifully fashioned forms of thought in these writings, which are as the nests in the branches, to which the tired thoughts will always return for repose and security, and the more gratefully the longer they have been on the wing: anything more than this Swedenborg would be the last among theologians to contemplate. That he speaks as a master is most true, but as one whose constant anxiety it is to place his disciples on the same intel-

lectnal footing as himself, to lure them gently on, whether by persuasion or authority, till they may look at the same divine things that he gazed upon, less by prerogative than the constitutional right which belongs to all. In a word, if there is any truth in Swedenborg's revelations at all, their pre-eminent value consists in this, that they unite the *understanding* and the *Word*; as the poet attracts the eye and the heart to nature—not by a painted *mirage*, or a crowd of stilted figures to be taken for *it*, but by awakening instincts, and touching the chords *which really unite them within the human consciousness*; they are, therefore, speaking within the bounds of coolest reason, the very complement and last necessity of Protestant freedom, for no church can claim dogmatic authority over any man who has once possessed himself of this key to the Scriptures, and no philosophy can have any dangers for him: all the stronger, therefore, becomes the *moral authority* of the church, for it thus grounds itself in the reason and freedom of man.

After the *Arcana*, Swedenborg published, in 1758, a small tract "Concerning the Last Judgment and the Destruction of Babylon," another "On the White Horse of the Apocalypse," a third "On the Earths of our Solar System, and some of the Earths of the Starry Heavens," and a summary view of his position in theological form, entitled, "The New Jerusalem and its Heavenly Doctrine:" he added to these, as his labor of that year, his account "Of Heaven and its Wonders," accompanied with an "Account of Hell." What now is that Last Judgment and the Destroyed Babylon, manifested, as he says, among spirits in 1757? Why the announcement of the commencement of a new age, almost instantly followed, speaking historically, by the earthquake of the French revolution, the commotion begun which is still spreading from land to land, and threatens to tremble under the feet of many generations? A question surely not answerable in these days of final judgment upon all things by the contemptuous regard hitherto paid to it. Why also, we may ask, this revelation of the Word coincident with its publication in all the known languages of the world? That White Horse—what is it but the free human spirit, the illuminated understanding, proceedings by which through ages and nations, the Eternal Wisdom, as a crowned warrior, subdues all that is contrary to its dominion? It may be easy to doubt one figure, even while admiring its beauty and universality, but what if this figure take a consistent place in the grand epic of the Scriptures and of human history, and marches in due order with a thousand others equally grand and universal? We can but say, these are some of the questions that the reader of Swedenborg must be prepared to encounter, and by these glimpses at his meaning we are far from intending any eulogy: they are simply designed to supply the place of a more elaborate description. Swedenborg continued his developments of the Word and of Spiritual Laws during the whole remainder of his life—a period, reckoning from 1745, when his spiritual sight commenced, of twenty-seven years. The principal works published by him after those mentioned above were his "Doctrine of the Lord," "Doctrine of the Sacred Scripture," "Doctrine of Life," and "Doctrine of Faith," all in



1763; his "Angelic Wisdom, concerning Divine Love and Wisdom," and "Concerning Divine Providence," in 1763 and 1764. His "Apocalypse Revealed," 1766: "The Delights of Wisdom concerning Conjugal Love," 1768; and "The True Christian Religion," 1771. None of these works were published in his own country, where the press was not free, but in London or Amsterdam; for this reason he made several journies backwards and forwards, which were the only changes that marked his external life in the whole period. He died in London, in the eighty-fifth year of his age, 29th March, 1772.

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POETRY.

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(For the N. C. Repository.)

THE STRAY LAMB.

BY WILLIAM H. HOLCOMBE.

What dost thou, timid creature! here  
 In mute astonishment and fear,  
 Gazing so meekly up and down  
 The crowded avenues of town?  
 While at some window far away  
 Regardless of the hours of play,  
 Thy little mistress sits forlorn,  
 Disconsolate since thou hast gone;  
 Like a poor mother full of fears,  
 Weeping and watching through her tears;  
 Watching for one, allured to roam  
 From all the sanctities of home,  
 And wander down life's devious way  
 From duty, love and peace astray;  
 Weeping, with each returning sun,  
 Her child—the unreturning one!

Poor truant nurseling of the fold!  
 Bewildered, lonely, sad and cold,  
 Remote from thy congenial sphere,  
 Unloved, unled, unpitied here,  
 Dost thou not gaze far down the street,  
 Where woods and skies in vista meet,  
 The woods of freshest, greenest hue,  
 The skies of brightest, loving blue,  
 And fancy what awaits thee there?  
 A life serene, a luscious air,  
 A shaded, quiet, cool retreat,  
 A haven from the dust and heat—

With longings such as poet feels,  
 For what his inward sense reveals,  
 With visions such as mortals have  
 Of life and rest beyond the grave.

Lives there a man could pass thee by  
 With busy step and heedless eye,  
 Nor through the veil of seeming chance  
 Discern thy true significance ?  
 A still small voice, I deem, thou art,  
 One of those morals to the heart,  
 One of those lessons round us strewn  
 In sounds and colors, leaf and stone ;  
 Such as a violet's modest face  
 Illumining some desert place,  
 A single star, whose eye of light  
 Peers underneath the veil of night ;  
 A smile of resignation meek,  
 Sparkling on sorrow's furrowed cheek ;  
 A child's clear shout of merriment,  
 A wild bird's carol of content,  
 Bursting upon us unawares,  
 When we are burdened down with cares ;  
 Melodious memories unsought,  
 Startling us into pleasant thought ;  
 Things of an evanescent power,  
 Brief as the fragrance of a flower,  
 Which, having been, may be no more,  
 But leave us better than before.

There is not, in this world of sin,  
 A soul so wholly sunk therein,  
 Thronged though it be with crimes and cares,  
 Revenges, malices, despairs,  
 However dire the phantoms there,  
 However pestilent its air,  
 However dreary its abodes,  
 And dedicate to demon-gods ;  
 But in its thoroughfares, night and day,  
 There ever is some lamb astray—  
 Some light from heaven, a fragment thence  
 Of love and primal innocence,  
 Which keeps the angels on its track,  
 To lure and love and lead it back !

NATCHEZ, MISS.

## THE SPIRITUAL WORLD.

FROM HOOD'S LIFE OF SWEDENBORG.

"That is not first which is spiritual."—1 COR. xv.

"The way into the holiest of all was not yet made manifest."—HEB. ix.

This world I deem  
 But a beautiful dream,  
 Of shadows which are not what they seem ;  
 Where visions rise,  
 Giving dim surmise  
 Of the things that shall meet our waking eyes.

Hardly they shine  
 Through the outer shrine,  
 As beneath the veil of that flesh divine  
 Beamed forth the light,  
 Which were else too bright  
 For the feebleness of a sinner's sight.

I gaze aloof  
 On the tissued roof,  
 Where time and space are the warp and woof ;  
 Which the King of kings  
 As a curtain flings  
 O'er the dreadfulness of eternal things.

A tapestried tent,  
 To shade us meant,  
 From the brave everlasting firmament,  
 When the blaze of the skies  
 Comes soft to the eyes,  
 Through the veil of mystical imageries.

But could I see  
 As in truth they be,  
 The glories of heaven that encompass me,  
 I should lightly hold  
 The tissued fold  
 Of that marvellous curtain of blue and gold.

Soon the whole,  
 Like a parched scroll,  
 Shall before my amazed sight uproll ;  
 And, without a screen,  
 At one burst seen—  
 The presence wherein I've ever been.



Oh ! who shall bear  
 The blinding glare  
 Of the majesty that shall meet us there ?  
 What eye may gaze  
 On the unveiled blaze  
 Of the light-girded throne of the Ancient of Days ?

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## MISCELLANY.

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### PROCEEDINGS OF THE GENERAL CONVENTION.

The space which we have hitherto devoted to an abstract of the annual doings of this body, we shall be obliged hereafter to contract, from the pressure of other matter. Still we propose to present from year to year a brief sketch of their proceedings ; and though we do not regard the harvest field as peculiarly rich, yet such gleanings as strike us as most worthy to be garnered up we now offer to the reader.

#### 1. *The new Book of Worship.*

After several long and laborious sessions, and much private labor, the Committee on the Book of Worship now submit the result of their work, as they were authorized to do, provided they were unanimous, in the shape of the printed book.

The Order of Worship, or Morning Service, is compiled wholly from the Sacred Scripture or Word of the Lord. It is increased by more than one-half its former quantity, embracing several features not found in the last edition. The new features are,—1, *Selected Passages*, to be read at the opening of the worship :—2, *Collects*, or passages of a prayerful nature, which may be read directly after the preceding :—3, *Compared Passages*, from the Old and New Testaments, showing that the Lord is the only true object of worship ; these may be read just before the Prayer :—4, *Two Prayers*, composed from the Word, and two *Responsive Prayers* from the same source ; which may precede the Lord's Prayer :—5, *Introductions* to the Reading of the Word, which may be used, responsively or otherwise, before the First Lesson or Chapter :—6, *A Doxology*, which may be used after the First Lesson :—7, *The Two Great Commandments*, and *The New Jerusalem*, which may be used instead of the Ten Commandments or the Blessings :—8, *Responsive Selections*, which may be used after the Second Lesson. It will be seen that these new features are not wholly additional, but that some of them may take the place of some of the parts in the former edition. Still, there is so much added, and the number of parts in the worship is so much increased, that it is not probable that they will all be used in any one place, or that the order of the worship will be uniform in all parts of the country. The *rubrics*, or directions, are so constructed as in some instances to require the performance of certain parts, and in others to permit the exercise of choice.

But though the whole of the Order of Worship, or Morning Service, is compiled from the Word, yet it was thought best to have some Invitations, Prayers, and Hymns, of human composition. A few pages of such Invitations and Prayers are inserted immediately after the Order of Worship, and 116 Hymns are added at the end of the book.

The other Services are composed of abundant selections from the Word, together with instructions and prayers of human composition, sufficient to supply all wants.

#### 2. *Report of the Executive Committee.*

This is a somewhat extended report respecting various uses to be performed by the above Committee, who are clothed with the general superintendence of the affairs of the Convention

in the interim of its meetings. The following suggestions relative to the benefits of the press and the issuing of a new edition of the Word, constitute its most important items.

In the present state of the world the Church is feeble,—feeble as a whole, feeble in its parts. Every member feels the need of more perfect association with the whole, and the support and co-operation of a more numerous brotherhood in his particular province. Those of us who have come from the Old Church into the New, have felt this in a painful degree; and sometimes it has seemed as if the church must be smothered in us and perish, for the want of sympathy and co-operation of numbers in our particular province.

Now to remedy in a degree these evils, there is but one way. "The knowledge of the Lord must cover the earth, as the waters cover the sea." The religion of the social body in all its parts must be the *true Christian religion*. The literature, the law, the science of the social system, must be baptized and become believing, and receive life from the Church. Already we can see these fields white for the harvest. Already we see the effects of the last judgment manifested in the new developments made in all the departments of human knowledge. The sons of the stranger come bending to Zion with gifts for her altar; but the attendants upon her courts, to receive and consecrate the gifts, are few, and those not always clothed in priestly garments adapted to the service. We need to "pray that the Lord of the harvest would send forth laborers into his harvest."

Swedenborg committed the revelations made for the New Church to the press—that exhaustless treasure of things new and old, good and bad. There can be no doubt that the press is to be a great, and for a long time, the leading organ, for spreading a knowledge of the doctrines. An affection for New Church truth is often awakened, we know not how, in minds insulated from all visible connection with others having knowledge of it; and in order that every one who has any, even the least desire for a knowledge of the truth, should have the means of obtaining it, it becomes important that the printed works should be deposited in all the principal, and as many of the more local and private libraries as is possible. Humane societies furnish barren and desolate islands with shelter and sustenance for shipwrecked mariners. So the humane societies of the New Church should provide spiritual shelter and sustenance on the barren and desolate wastes of the world, for those who are spiritually perishing there.

In order to avail of the full benefit of the press, the Committee expresses the hope that means will soon be provided for the publication of all the theological writings of Swedenborg, in the best English translations, and in the most acceptable style of execution in all other respects; also to furnish them at moderate prices, as well as to distribute them gratuitously to such as are willing but unable to purchase, and to supply public and local libraries. And as preparatory to this undertaking, the Executive Committee appointed a Committee for examining and revising the existing translations, with a view of obtaining by selection or by a new rendering, translations that the great body of the church will feel confidence in, as the true rendering of the original.

The Committee had their attention drawn also, to the subject of a new translation of the Word. But as the execution of such a work requires time and talents not at present available, a Committee was appointed to revise the common version, and suggest such alterations and amendments, as might seem to come within our present means, with a view of publishing an improved edition, if it should appear to be advisable.

This Committee, and also the Committee on translating Swedenborg, have reported to the Executive Committee, and their reports will be presented herewith, as a part of this report.

### 3. Report of the Sub-Committee on the Word.

This Sub-Committee consisted of Rev. Messrs. Thomas Worcester, Warren Goddard, Joseph Pettee, and T. B. Hayward, and Messrs. J. H. Wilkins, Caleb Reed, Sampson Reed, and Theophilus Parsons.



The Sub-Committee on the translation of the Scriptures, beg leave to report, that they have held several meetings, and that they have agreed upon the following points having reference to the publication of a new edition.

1. That it is expedient to publish an edition of the Scriptures, containing the books of the Word only.
2. That it be published in paragraphs, instead of being divided, as at present, into chapters and verses; these being indicated in the margin.
3. That the names of the Lord be left untranslated.
4. That for obsolete words, words now in use be substituted; and that for words whose meaning has materially changed since the present translation was made, be substituted words which in their present sense convey the idea truly.
5. That in cases where the present reading is undoubtedly incorrect, and where there is no doubt what the correct reading is, the latter be substituted for the former.

A Sub-Committee was appointed to revise the common version in conformity with the points agreed upon. This Sub-Committee has been engaged in performing the duty assigned to them, and have made some progress; but they have not yet completed the revision.

#### 4. *Report of Sub-Committee on the Translations of the Theological Writings of Emanuel Swedenborg.*

This Sub-Committee consisted of Messrs. Thomas Worcester, T. B. Hayward, T. Parsons, Prof. Jenks, S. Reed, Benjamin Worcester, C. Reed, J. H. Wilkins, Dr. Clark, J. O. Colburn, T. O. Paine, W. Goddard, S. F. Dike, J. P. Stuart, and J. Pettee.

The Sub-Committee on Translations, appointed by the Executive Committee of the General Convention, report—

That they have examined various translations in the English language of Swedenborg's theological works, comparing them, so far as they had opportunity, with the original Latin, and have come to the following conclusions:

1. That all the translations now in common use are tolerably good and useful translations, conveying for the most part correctly the ideas of the original.
2. That the American translations and revisions are on the whole decidedly preferable to any others known to the Committee.
3. That all the translations may be improved by further revisions; and that it is desirable they should be revised, whenever new editions are to be published.

It may be well to give a brief and general explanation of the grounds of these conclusions.

To those who are unacquainted with the original Latin of Swedenborg's theological works, it may seem strange that these works should not be translated once for all into a good English version, giving the exact meaning of the Latin. But all who have examined the matter, know that this is impossible. It is perhaps impossible to translate any book into another language exactly. There are words in one language expressing shades of meaning that cannot be exactly expressed in another language, and forms of expressions in one which have no precise equivalent in another. A translation therefore is only an approximation to an absolutely correct version.

This is especially the case with English translations of Swedenborg's theological works. His subjects in these works are to a great degree so abstracted from natural things, as to be difficult to treat in any natural language; and the ideas which he wishes to present, are so universal, that they can hardly be expressed in any language of this world, without becoming limited and materialized. The Latin, however, was much better suited for his purpose than the English. For example, it allowed him to use adjectives and verbs in place of substantives, to a much greater extent than is possible in English; thus presenting ideas in abstract and universal forms, which oftentimes cannot be copied in English, and can be approached only at the risk of offending the ear by an unusual form of expression.

Here is the main difficulty in translating Swedenborg—a difficulty managed by different translators in different ways. Some make it their prime object to produce what is called an agreeably readable translation, not hesitating in the pursuit of

this object to change entirely the manner of expression, provided they do not in their view *seriously* injure the sense. Others make it their first object to give as nearly as possible the exact meaning and force of the original, preferring to use some unusual and consequently awkward expressions, rather than lose one jot of the meaning, which it is possible to preserve.

While the translators in England have mostly adopted the former of these methods, the translators in this country have very generally adopted the latter. And this, in the opinion of your Committee, is the safer, and on the whole, the more satisfactory course. The Committee are aware that to many, especially to those who read Swedenborg for the first time, and to those who read more for pleasure than for study, the more easy and flowing translation will be more attractive. But they believe that all who study Swedenborg's works for the purpose of getting a clear and full knowledge of his meaning, and especially those who are qualified to form an opinion from a knowledge of the original Latin, will in the end much prefer those translations, which are so literal, as to give as nearly as possible the exact meaning of the original, even at the sacrifice of some ease and elegance. The plainness and simplicity of the translation which very closely follows the original, becomes agreeable, when we recognize in it Swedenborg's own peculiar simplicity of language: and unusual expressions, although regretted, yet do not seem so great an evil, as circuitous variations for avoiding them.

In the American translations, this more liberal method has no doubt in some instances been carried too far. In some cases they are unnecessarily awkward. And occasionally they fail to convey exactly the meaning of the original. They should therefore be revised, whenever occasion is given by the publication of new editions. But on the whole, the committee approve them as the best translations in use, and regard them as generally very accurate and reliable. They would mention with particular pleasure the last duodecimo edition of the treatise on Heaven and Hell, which they find not only very strict in its adherence to the meaning of the original, but also very agreeable in its language.

5. *Letter of Prof. Chauvenet in respect to the labors and plans of M. Le Boys des Guays.*

Since the meeting of the General Convention at Chicago, my exertions have been limited to my relation with the New Church in France. Mr. Le Boys des Guays, who has completed the translation of all the theological writings of Swedenborg since the year 1850, is in the constant endeavor to have those works published. To meet the expense of publication of such voluminous works, Mr. Le Boys des Guays has appealed for aid to the sympathies of the Church at large. That appeal has not been in vain: our English brethren answered it liberally, and also our American brethren. It has been my privilege to have been made the medium of transmitting the donations and subscriptions sent to Mr. Le Boys des Guays, to aid him in performing that important use; and I have the pleasure to state, that in July last I sent the sum of One Hundred Dollars, proceeding as follows, namely,

Illinois New Church Association,—	\$50	} \$100
Charleston, S. C., N. C. Society,—	25	
A member of the Church in Washington, D. C.,—	25	

In December last I sent \$110, proceeding as a donation from the New Church Association of the State of Maine. The receipts of which sums have been acknowledged by Mr. Le Boys des Guays, accompanied by his sincere thanks for those tokens of sympathy and love of use on the part of the American brethren.

The General Convention at its last meeting at Chicago, voted the liberal sum of \$100 in aid of the French publications.

Mr. Le Boys des Guays, in his letter of March last, announces that the publication of the *Arcana* is completed; that *Divine Providence* and the *True Christian Religion* are also in progress, and almost ready to come out. He expects to begin shortly the publication of the *Apocalypse Explained*; and there will remain yet to be published, the *Apocalypse Revealed*, and the *Treatise on Conjugal Love*. These three works above mentioned will require a considerable sum to defray the expenses of publication; but Mr. Le Boys des Guays is full of confidence in that Divine



Providence who has so bountifully sustained him until now in the performance of his labors.

It must be added also, that Mr. Le Boys des Guays mentions in his last letter, that his great desire to become personally acquainted with his American brethren has made him resolve to visit the United States the latter part of this summer.

Very affectionately,

WM. M. CHAUVENET,

Member of Committee of Foreign Correspondence.

June, 1854.

6. Letter of Dr. Tafel addressed to J. Young Scammon.

TUBINGEN, 15th May, 1854.

MY DEAR SIR AND BROTHER:—Your kind letter of April 17th reached me to-day, together with the enclosed draft of 125 guilders, or 50 dollars, from the Illinois Association, for which I beg you to accept my heartfelt thanks, which you will be so kind as to express also in my name to that useful Association.

Mr. Wilkins, of Boston, has informed me, in his last letter, that the General Convention of 1853 has also voted an assistance of \$100 which he will send as soon as he will have the money; wherefore I begged him to express also to that body my sincere thanks. Should my letter not have reached him, I would beg you to do it in the Convention of this year, if you will be present there. As to the equivalent of books, I will expect the order of the Association. With respect to these assistances, I undertook two necessary publications, namely, the first literal translation of *Heaven and Hell*, published a few weeks ago, and the first literal translation of the *Summary Exposition of the Doctrine of the New Church*, which will leave the press in a few days, and I hope will remove in many quarters the false doctrines, by its mighty refutation, without which removal, as Emanuel Swedenborg repeatedly asserts, the truth cannot be accepted or received; wherefore I had a strong desire to publish this work as soon as possible,\* and was also requested by the ladies at Berne to do so. They had invited me to come there to confirm them, which I did in April, and according to their wishes. I delivered there two sermons, besides which we had also some tea meetings, namely, two daughters of the late Russian ambassador at Stuttgart and Carlsruhe (de Struve), one of them the widow of a superior officer of the King of Naples, where they lived a long time, three lovely daughters of hers, her servants, three ladies Durheim (originally Durham, from England), who are all of one heart and one soul, filled with the strong desire to keep the Commandments, and to improve in truth and good; wherefore we had much pleasure together, and I hope that in the next months the eldest daughter will reside in my house, and my middle daughter during that time in the bosom of that pious family, who has also ardent wishes for the spiritual welfare of their relations in the United States. You have here a sample of the intensity, but small extensity, of our societies; but nevertheless, I know no town in Germany and Switzerland, where are so many decided receivers as in the said Berne in Switzerland; which is one of the reasons why there cannot yet be such organized societies in externals as we wished; but we are still in the desert, and must restrict ourselves to the negative, to do nothing against the truth and its firm confession, not to permit any hypocrisy to our children; and as to the positive, to publish true translations, and to deliver our works from the bad society in which they are with fanatical books, and false immediate revelations of the Lord. I am sorry to say, that many receivers are still inclined by them, and that some months ago, there was a *propaganda* amongst us to disseminate them. Dr. Koch, of Budweiss, with his female seer of Vienna, who came with a young Mr. Hofaker, and resided, as it seems, in his house, were removed by our government the 31st January, according to our journals; and I heard in our last Convention of 17th April,† that they had the intention to emigrate to the United States. Our government had requested information from the Austrian government concerning Dr. Koch, and received the

\* We had only an old translation of 1786, long ago sold or lost, with many omissions and alterations.

† Our next General Convention will be held at Stuttgart 1st October.



answer that he is a "Swedenborgian," and a man of eversion, (although he seems to hold his female friend, and perhaps himself, in higher estimation than Emanuel Swedenborg, and would insult us by the denomination of "Swedenborgians;" and had also declared that his seer is the only member of the New Church in the earth, the societies being only sectarians). It is a pity that the late Hofaker's translations were recently offered to the public, together with those fanatical publications as works of the New Church. The heirs had, however, annihilated (as it seems by mistake), P. I. iii. iv. of his translation of the True Christian Religion; wherefore the necessity to publish soon a true and as possible literal translation of this important work is the more urgent. Besides we should soon have also the rest of Vol. III. of the Arcana Coelestia, containing chaps. xiii.-xv. As to the Latin edition, I have published, since my last letter, Vol. 5 of P. I. of the *Adversaria in Vetus Testamentum*, and in this year the rest of the *Diarum Spirituale* (P. vii. 2\*), at present I am occupied to publish the rest of the *Adversaria* (I. 6), P. II. v. being published in former years.

After that work I hope to be enabled by the Lord to publish, in this year, an accurate reprint of the *Divina Providentia*, according to your wishes. Mr. Benade, of Philadelphia, has invited me, by my brother Leonhard, to establish a printing society (in case of doing so he would also establish such a society) for German translations and works. A similar request of such a society was also made to the General Conference of the New Church of Great Britain in her address (to our General Convention of 1st of October, 1853); but we have answered to both, that we have already such a society in our General Convention and its members, as far as we could have it according to our present want of religious liberty. Even in our first General Convention of 1st October, 1848,† such a society was constituted, and every member requested to contribute to these purposes, according to his condition, but no fixed annual contribution could be requested, as so many members are too poor to contribute any thing; and the society could not be made as a body the proprietor of any thing, because without the acknowledgment of it! as a body or corporation ("moral person," as we say), by the government, no property would have any security, and the bequest would be lost; and no government would acknowledge us as such a body; as also the request once made had no effect; wherefore every member has the right to request an equivalent for his contribution with a convenient discount of the price. Besides, we have at present not so many receivers in any town who could form a committee, and no surety that, at any time, the fanatically influenced members could [not] gain the majority, and apply the money to opposite purposes. Now as there are few who contribute, and their contributions are so small that only a part even of the expenses of the publication of the proceedings can be covered or sold by them, we must expect other assistance from the Lord, especially in the present famine; and the most expedient and useful mode of assistance will be, if the instruments of such help will request an equivalent of books. As to the assistance given by the late M. de Wickede by solemn cession, but entirely lost with expenses, because [neither] the debtor nor his heirs did pay, there is a mistake in insertion of my letter in the Proceedings of the General Convention of 1853. I did not say 300 florins or guilders, but 300 pounds sterling, as the sum of his intended assistance (together with the interest thereof). I was very happy to receive the visit of your brother in the last year, and hope he has safely reached again his home. I beg to express to him my kind regards, as well as to the members of the General Convention, and of the Illinois Association, and to all friends and brethren. May the Lord give you his best blessings.

With this prayer, I remain, very truly yours, EMANUEL TAFEL.

#### 7. Report relative to the New Jerusalem Magazine.

The Executive Committee would report in relation to the adoption or proprietor-

\* Without this, P. vii. 1 cannot be used, as made according to an old but bad transcript we had at that time only; wherefore I gave now a comparison with the very original from word to word.

† As can be seen in its proceedings translated in the London Intellectual Repository. What I write you here is destined to the General Convention as well as to the Illinois Association.

ship of a Magazine, that at their first meeting on the 9th of November, 1853, the subject was brought to their consideration, and the following preamble and resolutions were adopted:

"It having been made known to the Committee that the proprietors of the New Jerusalem Magazine are willing that the same should be issued in future under the sanction, patronage, and direction of the General Convention, therefore,

"Resolved, That Messrs. Caleb Reed, Sampson Reed, and Theophilus Parsons be appointed Editors thereof, commencing January 1, 1854.

"Resolved, That the following gentlemen be appointed Assistant Editors, namely, Rev. W. B. Hayden, of Portland, Me.; N. F. Cabell, of Virginia; J. Y. Scammon, of Illinois; Rev. J. P. Stuart, of Ohio; Rev. Jabez Fox, of Michigan; J. O. Colburn, of Pennsylvania; Rev. T. Wilkes, of New York."

At the meeting of the Executive Committee during this session of the Convention, the action had as above stated having been reviewed, it was considered by them that it did not embrace all that was contemplated by the resolution passed at the last General Convention (p. 12, n. 104), which authorized the Executive Committee "to establish a new periodical, or purchase the New Jerusalem Magazine, and also the New Church Magazine for Children, if satisfactory arrangements can be made with the Editors and Proprietors of those works." The Committee therefore, with the view of meeting the requirements under the above-named resolution, deemed it necessary to learn if the proprietors of the New Jerusalem Magazine are disposed to transfer their ownership to the Convention, and addressed them a note to that effect through a Sub-Committee; to which the following reply was made:

PORTLAND, JUNE 24, 1854.

GENTLEMEN:—In consequence of the non-arrival of Mr. Parsons, who is a joint proprietor with us of the Jerusalem Magazine, we regret that we are unable to make a definite reply to your note of the 22d, regarding the disposal of that Periodical to the Convention. Should the matter be left in your hands, however, or in the hands of some other Sub-Committee with whom the Proprietors could conveniently confer, we have no reason to doubt but satisfactory arrangements may be made, to meet the views of the Executive Committee.

Very respectfully yours,

CALEB REED,  
SAMPSON REED.

To J. Young Scammon, }  
Oliver Gerrish, } *Sub-Committee.*  
H. B. Hoskins, }

The Executive Committee have put the subject into the hands of a Sub-Committee, to negotiate with the Proprietors of the New Jerusalem Magazine, who will give it early attention.

H. B. HOSKINS,  
*for the Sub-Committee.*

8. *Report and Letter of Mr. T. O. Paine, of Bangor, Me., in Relation to certain Biblical enterprises.*

There are two works upon which I have been employed for the last year and a half, although I have been preparing for them for ten years; and as they are works of general interest, perhaps the Convention would like to hear something about them.

One is an *Universal Concordance of the Books of the New Church*, and the other is a *Restoration of the Temples and Altars described in the Word: viz., the Tabernacle, with its court, and all things of each; the House of Jehovah, called Solomon's Temple, with its courts, and all things of them; the House of the Forest of Lebanon, and the House of the Second Temple.*

It will be gratifying to know that the design of the Temple is discovered, so that any one who will compare the drawings with their descriptions, will feel perfectly satisfied that he is looking at genuine drawings of Solomon's Temple; that if the structures were now standing, the drawings which could then be made would agree with those which are now made. It will also appear that common pictures give no idea of the Temple, and a very imperfect idea of the Tabernacle. Perhaps there are no drawings of the House of the Forest.

The uses of these drawings will be several. The exact meaning of all the Hebrew words employed about the descriptions will now appear, and thus an accurate translation of a great many chapters can be made. The Word in those parts can be better understood, and the correspondences of many things can be thought of more intelligently. The correspondences of all parts of the buildings are given, and have also been collected. A full set of final drawings will probably be made this year.

The Concordance is intended to refer to every correspondence that is given; also to the meaning of various words, as, scientifics, knowledges, difference. Attempts at the work have been made for several years. But after commencing my studies eighteen months ago, I began in earnest to gather materials, making from one to ten, and sometimes in A. E. sixty references to nearly all the numbers of the A. C., A. E., and A. R., and to the separate volumes. After arranging the materials of A. R., a few weeks ago, a design occurred which is so well that I have commenced the whole work anew, making fuller references than before. For instance, in the book finished, under the word *horse*, first, "A. C." with several references to the fullest account of its signification. In alphabetical order, underneath, are black horse, dead *h.*, red *h.*, strength of a *h.*, white *h.*, &c. After A. C. is A. E., this being the next book in alphabetical order, with similar references. Then A. R., C. L., D. L., D. P., and the other books in order. Thus there is a threefold alphabetical order. And if any individual has any one of the books, he can turn at once to all that is said upon the word *horse*, or other word, as, *serpent*, se., cl., nl., sl., op., s. (Supreme, celestial, spiritual, natural, and opposite sense). Wine, blood of grapes, dif. But the book contains such references as, O how learned; O how wise; Temple of Wisdom lo, was given me to see; Tartary, Word in Great; also, Word in Great Tartary.

The book will contain from two to four hundred pages, letter sheet size, three columns on a page. But it can doubtless be sold for about one dollar.

These accounts are given with the hope also of receiving suggestions.

Truly,

T. O. PAINE.

9. *Mr. Hoyt's Communication respecting the Reading Room and Depository in New-York.*

We gladly give place to the following paper presented to the Convention in behalf of an object which we deem very important to the best interests of the New Church. The advantages of such a convenient rendezvous for our friends both in and out of the city are here set forth in a very clear light, and we are happy to add our personal testimony to the pleasure and profit to be derived from such a place of resort as has been provided and sustained by the liberality of a few friends of the cause in New-York. The inevitable expense of such an establishment is very considerable, and as it is not designed to be simply of local but of general accommodation, we see a special propriety in making the present appeal general also. It is obviously an object in which the N. C. public at large has as much interest as the Convention, and we accordingly would do all in our power to commend it to general patronage. Communications bearing on the subject and donations in support of the Depository may be addressed to Mr. Hoyt with every assurance that they will be faithfully appropriated to the end proposed.

NEW-YORK, June 16, 1854.

*To the President of the New Church Convention.*

DEAR BROTHER:—A few receivers of the Heavenly Doctrines, in the city of New-York, have established a public Reading Room, for the use of all receivers and others who may wish to avail themselves of such a room; connected with which is a Depository for the use of the American Swedenborg Printing and Publishing Society: and I am requested to ask your kind services in calling the attention of the Convention, and our New Church brethren everywhere, to this enterprise, and to solicit also through you, such friendly co-operation and assistance as each individual may think it best to proffer.



The necessity for such a room in every large city, and especially in a place like New-York, I need not dwell upon at length, but would respectfully refer to one or two prominent points.

It is very frequently the case that strangers will arrive here, desiring information in regard to the resident receivers, or places of worship, or books, or other incidental information which to them may be of value; and in no way can this information be obtained so readily as through the medium of this room and its attendant. Again, when its location and advantages become more widely known, it will offer facilities for mutual intercourse between receivers from every portion of our country, and thus strengthen the bonds which associate Newchurchmen so closely; and as we are enabled to perfect our scheme, we shall find it a place not only of universal resort, but a point where information in regard to the progress of the TRUE CHURCH in every part of the world can be the most easily obtained, and rendered the most useful.

The room is open daily, and is now attended by Mr. William McGeorge, one of the oldest receivers of the Doctrines now living. We have there a Free New Church library, and the various New Church periodicals. The room is situated in the New Bible House in Eighth-street, near Broadway, and is easily accessible from parts of the city.

If there are any who wish to assist us in supporting the enterprise, they can see the subscription list by applying to the Rev. Mr. Hayden.

Respectfully yours,

J. K. HOYT, for the Committee.

#### 10. *Pseudo-Spiritualism in the Country and the Church.*

From the Convention's Address to the General Conference in England, written by Rev. J. R. Hibbard, we extract the following sensible and timely remarks upon a subject fraught with special interest and momentous results at the present day:

"The General Convention, and the Associations in connection with her, and other organized bodies of receivers in America, have been for the past year perhaps more active than heretofore in making known the doctrines of the Church by means of the press and the living missionary. And there is evidently a rapidly increasing interest, upon the subject of the New Dispensation, felt throughout our country. But while we are permitted to rejoice in this, we are at the same time led to rejoice with trembling. It is very manifest that throughout the length and breadth of our whole country there are great numbers of persons who have, more or less fully, open or sensible communication with spirits in the spiritual world. The evidence of this is beyond question. And while this great fact is forcing conviction upon the minds of many, that there is a spiritual world, and that men live immediately after death in that world, in a great number of cases it does more, it forces upon those who believe and follow them, a conviction that the spirits thus communicating are, in many, if not most instances, good and to be believed; and then a few steps leads them to worship Nature by the most abominable practices, and frequently ends by their immolation upon the altar of insanity or suicide, victims to modern Moloch.

"There is a tendency in the mind of the community to confound the New Church with this pseudo-spiritualism. And although to any intelligent and right-minded Newchurchman, it is perfectly evident that the communications and operations of spirits upon and through men, now so common, are all disorderly, and to be classed with ancient necromancy, witchcraft, and the having of familiar spirits, yet the fact, that a few sad examples have occurred in which professed receivers of the Heavenly Doctrines have been seduced and led away by them, serves to give painful warning to all of us to 'take heed' how we 'follow after them,' knowing the divine declaration to be, 'The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, to cut him off from among his people.' Lev. xx. 6.

"The example of Hofaker, in Germany, and two or three of a similar kind and more recent date in this country, should be a faithful warning to us all not to indulge the conceit of a proud heart that we are in a celestial state, and can hold

intercourse with celestial angels, and from them learn things pertaining to the church and its order. And it should make us all tenfold thankful for the light given by the mercy of the Lord in the writings of Swedenborg, by which all may, if they will, be guarded from error in judgment and life concerning the communication of spirits with men. The truths concerning the spiritual world, given from the Lord in his Word and in the writings of Swedenborg, are the only safeguards against the delusions of Satan."

In the reply of the English Conference, through the Rev. Thos. Shaw, we find the following allusion to this part of Mr. Hibbard's letter:

"We truly sympathize with you in your regrets and fears in regard to the prevailing pseudo-spiritualism. It seems strange that such communications with spirits as you have adverted to should be countenanced by those who have received the testimony of Swedenborg, or that they should be deemed other than disorderly by any one who can appreciate the value, fulness, and sufficiency of the Word of God. In such persons as are ignorant of their nature and mischievous tendency, those practices may be more excusable; and may even be permitted by the good providence of the Lord as introductory to better things. There have been instances in which mesmerism has led to the reception of New Church truth; and though a forced conviction of the existence of the spiritual world seems to be a very questionable good in regard to an individual, it may nevertheless act indirectly upon others, and produce a favorable effect in the world. It is consoling to reflect that the Lord overrules all for good; and there is ground for hope, that after the prejudices excited against the name of Swedenborg by the practices in question, shall have been removed, and their other distressing consequences shall have passed away, a more general acknowledgment of the spiritual world, and a greater receptivity of spiritual truth, will be left remaining.

"This widely spread movement, indeed, may be considered as one of the signs of the times. It is one of the proofs of that increased activity of the human mind which marks the Lord's second advent, and which forces upon our attention the necessity of presenting the New Church to an inquiring world in its genuine attractive form. And although, as before admitted, this cannot be fully accomplished, may it not be more successfully aimed at? The decline of the former church, and the establishment of a system of faith which the rational mind rejects, is attributed to the loss of Christian love or charity; and it should be our earnest endeavor to show that this love is the life of the New Church. But in our publications, for instance, charity is not seen to prevail to the exclusion of opposite feelings. We consider the end of the former church to be indicated by conflicting doctrines, unholy divisions, hostile controversies, and a great uncertainty in regard to matters of faith and worship; and are we sufficiently careful to avoid the appearance of such things among ourselves? We have confidence in the clearness and perfect harmony of New Church doctrines; and yet we find certain points—speculative perhaps, rather than practical—so zealously disputed as to suggest something very different from either brotherly union or a oneness of faith. Therefore, so far we exhibit the New Church in an aspect not inviting, but repelling—unfavorable to its increase under ordinary circumstances, and calculated to close, rather than to open wide, the gates of the New Jerusalem to those who may be seeking a spiritual habitation. But, on the contrary, it should be the predominant wish, so far as consistent with freedom of thought and candor in opinion, to manifest that love one to another which is the distinguishing characteristic of the Lord's true disciples, and which will always be attractive to those who are in a state receptive of the truth."



ANNUAL MEETING OF THE AMERICAN SWEDENBORG TRACT AND  
MISSIONARY SOCIETY.

BROOKLYN, N. Y., June 25, 1854.

The Annual Meeting of the American Swedenborg Tract and Missionary Society was held in this city, pursuant to notice. The meeting was called to order by the President, Rev. Geo. Bush, and the Lord's Prayer repeated. The Secretary being absent, L. S. Burnham was appointed *pro tem*.

The Treasurer's Report was read, showing a balance on hand of \$57 78, and on motion, said Report was accepted and approved.

Two Members of the Board of Managers present, reported verbally that a supply of Tracts has been constantly kept on hand for the past two years, from which distributions have from time to time been made, although, owing to the absence from New-York of several members of said Board, no official meetings of full quorum have been held during that time.

*On motion*, the Society then proceeded to the election of officers for the ensuing year; whereupon the following were unanimously elected :

*President.*

ROBT. L. SMITH.

*Vice-President.*

REV. WM. B. HAYDEN.

*Treasurer.*

L. S. BURNHAM.

*Recording Secretary.*

HORACE ROOT.

*Corresponding Secretary.*

REV. GEO. BUSH.

BOARD OF MANAGERS.

W. D. SEWELL, Bath, Maine.  
OLIVER GERRISH, Portland.  
OTIS CLAPP, Boston.  
DR. G. W. SWAZEY, Springfield, Mass.  
ASA WORTHINGTON, Brooklyn, N. Y.  
JOHN G. HAVILAND, "  
GEORGE TINGLE, "  
A. THOMAS SMITH, "  
E. H. MERRILL, "  
GEORGE W. COLTON, "  
A. F. KINDBERG, "  
THOMAS NEALE, "  
WILLIAM MCFERRAN, Philadelphia.  
LYMAN STEVENS, Syracuse, N. Y.

JOHN B. NILES, La Porte, Indiana.  
REV. A. SILVER, Edwardsburgh, Mich.  
DR. JOHN ELLIS, Detroit, "  
REV. J. P. STUART, Ohio, "  
J. YOUNG SCAMMON, Chicago.  
WILLARD H. HINKLEY, Baltimore.  
RUFUS DAWES, Washington, D. C.  
WM. M. MERCER, Houma, La.  
RICHARD K. CRALLE, Lynchburg, Va.  
REV. ELIJAH BRYAN, St. Croix, W. I.  
DR. J. M. BURKE, San Francisco, Cal.  
THOMAS S. MILLER, "  
JOHN MCCRAITH, " "

*On motion*, the following alterations of the Constitution were then made, viz. :—  
In Art. 4th, the words "or more" were inserted after the word *five*. Art. 11th was so amended as to read, "The Managers shall meet on the first Monday in June, September, December and March, or oftener, if necessary, at such places in New-York or Brooklyn, as they shall from time to time designate, five of whom shall constitute a quorum. Art. 12th was made to read, "the Annual Meeting of the Society shall be held in June of each year," &c., instead of "during the Session of the

General Convention of the New Church," &c. And in Art. 13th, the word "Recording" was inserted before *Secretary*.

On motion the Society adjourned.

ROBERT L. SMITH, *President*.

L. S. BURNHAM, *Secretary pro tem*.

#### SWEDENBORG AND THE NEW CHURCH.

[The following article will explain itself, and the initials at the close will indicate its source. We insert it from the "Christian Inquirer" of August 26th.]

*To the Editors of the Christian Inquirer :*

In the *Christian Inquirer* of the 12th inst., under the editorial head, I find the following paragraph occurring in a brief but favorable notice of Hood's recent *Biography of Swedenborg* :

"Mr. Hood's book is one of the many proofs that he who would fairly appreciate Swedenborg must be willing to offend Swedenborgians and make no terms with the new Popery that they are trying to set up in the priesthood and ritualism of their New Churchism. It seems to us that the heartiest and most intelligent friends of the great seer are among those who have no idea that he ever intended to establish an exclusive sect, or separate his followers from any churches in which the life of piety and charity is cherished. Mr. Hood is evidently disappointed at the small favor shown his book by the so-called New Church people, but with all respect for their many excellencies, we could have predicted for him precisely the treatment which he has received."

I can hardly say that this paragraph savors of the usual Christian comity of your columns, especially of your editorial columns. Being a constant reader of your paper, I can freely say it is not its wont to throw out vague insinuations (*spargere ambiguas voces*) to the detriment either of individuals or of collective bodies of Christians. How it has happened that so signal an exception has occurred in the present instance I am at a loss to conjecture, unless possibly it be due to the sinister effect of Mr. James's late pamphlet—"The Church of Christ not an Ecclesiasticism"—of which I recollect you gave at the time a favoring and rather exulting notice, as though it had completely annihilated all the pretensions of this *soi-disant* Church by showing it up as an unmatched specimen of sectarian narrowness and bigotry. However this may be, I feel prompted, as a humble espouser of the doctrines and revelations of the New Church, with whose members and measures I have been for some years familiar, to bestow a few friendly remarks upon the tenor of the above extract, which has about it a certain invidious cast scarcely worthy the source from whence it comes.

You think a perfectly fair estimate of Swedenborg cannot well fail to offend Swedenborgians, and say that Mr. Hood is evidently disappointed at the small favor shown his book, a treatment of it which you say you could easily have predicted. If such a disappointment was expressed in the book itself, it must have been written before the book was published, and this affords us something of a problem, how he should be disappointed in the reception of a volume by the New Church public before the volume itself had seen the light. It could not be said in a second edition respecting the first, for only one edition has yet appeared.

But without attempting to solve the problem, I beg to call your attention more particularly to the *animus* that breathes through the paragraph. It is plainly marked by a certain acerbity for which I am confident you would find no just occasion if your mind were open to the absolute truth. The charges intimated are such as obviously ought not to be preferred except upon the ground of substantive facts. Now, what are the facts upon which you so expressly charge the New Church with aiming to "set up a new Popery?" If this is alleged of Newchurchmen as a body, you ought to be able to cite some action of the Church in its collective capacity, which will warrant the assertion. Can you do it? If not, if this



condemnable policy be that of certain individuals only, then surely it is not the part of candor to involve the whole body, or the major portion of it, in the odium that properly attaches to a few. You would not feel at liberty to throw out such disparaging insinuations in respect to an individual without being fully certified as to the sustaining facts. Is the law of charity any less exacting when the subject of the opprobrium is not a single man but a multitude?

No terms, it seems, are to be made with "the new Popery that they are trying to set up in the priesthood and ritualism of their New Churchism." *Who* is trying to set up this Popery, and *how* are the priesthood and rituals of the church concerned in it? As to a priesthood, the great majority of our numbers in this country would discard the very term from our ecclesiastical vocabulary as used in any other than a spiritual sense, and would substitute therefor *clergy*, or *ministry*, while as to rituals we have only Baptism and the Lord's Supper, and the simplest of all forms of worship. What is there that is peculiarly Popish in this? Every thing with us is purely voluntary; there is no imposition of anything upon any one; and men are not very apt, self-moved, to put galling yokes upon their own shoulders.

It is, indeed, possible that some few of the clergy and the laity of our denomination may privately entertain somewhat stringent and "high church" views of the sacred office and its prerogatives; but that such views are operative to such a degree as to give character to the body as a whole, is, I am persuaded, a great mistake. My own sentiments, personally, are strongly opposed to any such pretensions, and yet I have never felt any other effects of it than some want, perhaps, of internal sympathy in certain quarters. Again, then, I ask, what is the evidence of the oppressive tendencies above affirmed in regard to our denomination? Have we no right to *have* a clergy, or religious rites of any kind? Are we guilty of presumption in assuming a distinctive being and position in the Christian world? Are we intruders upon the great ecclesiastical arena? Must we beg pardon for being ecclesiastically born? The spirit of the paragraph certainly looks in that direction. The writer would persuade us that Swedenborg himself never contemplated the establishing of an exclusive sect, or "the separation of his followers from any churches in which the life of piety and charity is cherished," consequently that it is wrong for us to have adopted such a course. If this is not his meaning, what is it? And does not he really believe that the entertainment of radically and fundamentally different views of Christian doctrines lays no sufficient basis for a withdrawal from other communions and the establishment of a distinct worship? If so, I would ask how you justify your own existence as a Christian sect? Have not the Unitarians separated upon precisely this ground and erected themselves into an independent body? Why have you done this? Why not better have remained as a wholesome leaven in the general orthodox mass? Why detach yourselves from churches in which "the life of piety and charity is cherished?" I am unable to see why you and we are not in the same category in this matter.

You, as a people, felt morally compelled, in order to be faithful to your convictions of truth, to put yourselves into an attitude in which you could think, speak, and act with the most unrestricted freedom. You found that remaining in your former connections you were subject to various persecutions and annoyances which you were conscious were unjust, and as the Lord's freemen you were resolved to be rid of them. Was there any alternative but formal separation? Even where there was no tyrannous or intolerant action put forth against your dissent, yet you were not edified by the preachings or worship which to your mind involved the grossest errors, and you felt that you must separate if you would be true to the demands of your spiritual life. And in all this I venture to say you were not, as a body, conscious of any infraction of the laws of charity, of undervaluing anything good or true, pious or beneficent, among those from whom you withdrew, or of "trying to set up any new Popery," or of fostering an exclusive, bigoted, or peculiarly sectarian spirit.

Now, what have so-called Swedenborgians done more? And do not the same arguments which justify your course, justify ours also? Is a Unitarian pen the one to indite invidious insinuations against us? What could we do other than we have done? We felt, as you did, that we could not be spiritually benefited by the instructions to which we had been wont in our former connections. The man of the New



Church is forced to reject, for example, the dogmas of a tripersonal Trinity; of a vicarious atonement; of imputed righteousness; of justification by faith alone; of the precedency of faith over charity; of instantaneous regeneration; of election and reprobation; of the resurrection of the body; and all the cognate tenets which form the creed of orthodoxy. Besides this, he is taught a doctrine of the other life, and of the interpretation of the inspired Word, which finds no response in the mass of the Christian world, and which he could not avow without being branded not only as a heretic, but as a poor deluded visionary—a fitter candidate for the lunatic asylum than for the bosom of a Christian church.

Such were our circumstances and such the impelling causes to separation. Were they not sufficient? Has not your own course in similar circumstances shown clearly what verdict you are bound to pronounce upon ours? How could we be faithful to the trust committed to us, and act otherwise? What have we to do with Swedenborg's private personal ideas respecting the future distinct organization of his followers? We adopt the truths which he was the favored medium of communicating to the world, and in the attempt to *live* those truths we find ourselves brought into such direct antagonism with the existing order of things, that for our own peace and edification we are forced into precisely the position we occupy. We trust we hold this position in all charity and meekness towards others. While asserting our own spiritual freedom we impugn not that of others. We concede to others all that we claim for ourselves, and to do otherwise, to give way to an uncharitable or exclusive spirit, would be doing the utmost violence to the essential principles which we profess.

I have simply to say, in conclusion, that if what I have now stated of the facts and the reasons of our position as a religious body do not constitute the true ground of your censures in the paragraph above cited—if there is a certain something else in our spirit and demeanor as a sect that provokes your criticism, allow me to request that you would distinctly specify what it is. We cannot put away our evils and infirmities until they are discovered to us. I speak not by authority in the name of Swedenborgians, but simply in my own name, and I do not hesitate to declare that I am most solicitously desirous to be informed of the proofs or the indicia of the hateful spirit imputed without discrimination to the body to which I have hitherto gloried to belong, that I may at least for myself wash my own hands of all participation in it. All such vague charges that create odium without expressly indicating wrong, are unworthy the generous and just impulses of Christian brethren.

G. B.

#### MEETING OF THE GENERAL CONVENTION.—ATTENDANCE, DOINGS, &c.

[We make room for the ensuing communication, received at a late hour, though to the exclusion of an equal amount of other matter which we were very desirous to insert. But the sooner erroneous impressions on any subject are corrected the better. On one point alluded to in the letter of W. B. H., we feel bound in justice to our Bath correspondent to say, that we ourselves are somewhat responsible. Subsequently to the receipt of his letter, the writer observed in a second communication, that he might have been in error in regard to the proportion of delegates, and therefore wished that that point should be ascertained from the Minutes before his letter appeared. The Minutes, however, were so long in coming, that the letter was in type before they were read, and though the correction *might* perhaps have been made after they arrived, yet from press of engagements or other causes it was not, and thus the article was left open to the strictures that follow. But the tenor of the letter shows that the writer did not profess to speak with perfect accuracy, but simply to give his impressions from a rough estimate.]

PORTLAND, Aug. 25th, 1854.

To the Editor of the *N. C. Repository*,

REV. AND DEAR SIR,—In the number of the *Repository* for the present month, appears a letter from Bath, giving an account of the Proceedings of the late meeting of

the Convention in this place, calculated, it is thought, to convey impressions in regard to that meeting so different from those left upon the minds of the great majority who attended, that many of the receivers in different parts of Maine, have expressed a desire that the account should be amended in several important particulars. Perhaps we are somewhat to blame here for not having furnished you with an adequate report in season for your August No.

Your Bath correspondent, however, seems to have looked at everything connected with the doings of the Convention proper, through a medium which had the opposite of a magnifying effect; his vision appears to have reported things to him on too small a scale, and not altogether in what others deem their proper order.

He commences by saying, "As to the attendance, there was a goodly number from Maine and Massachusetts, but *very few* from other States. I venture to say that the receivers from these two States were, at least, equal to twenty times the number of those from all the other States. The delegates from Massachusetts alone, I should think, was double that from all other parts of the country put together. If I am not mistaken, there were only about six or eight delegates from *all* the other States besides Maine and Massachusetts. This is as it should be. The Convention has been modelled and controlled by Massachusetts, and it is quite proper, therefore, that she should be left to take care of her own offspring."

Now, the reason for a very large attendance from these two States is obvious on the surface. The Societies of Maine and Massachusetts are within a very few hours of Portland by Railroad. Nine-tenths of the receivers in those two States can reach this city within six hours, and it is therefore, a matter of much greater convenience for them to attend than it is for those portions of the church who reside at a greater distance. Still, your correspondent overrates the proportion. He says the delegation from Massachusetts was *double* that from all other parts of the country put together. The delegation from Massachusetts numbered *thirty-one*; the delegates present from other States were *twenty-six*; while all those present, who by vote of the Convention were entitled to seats in it were, from Massachusetts, *thirty-five*; from all other States, *thirty-two*.

But to show how the geographical locality and the relative conveniences of traveling affect the attendance of delegates (and of visitors also), compare the Massachusetts and Illinois delegations this year and last year. 1854 (at Portland), Massachusetts 31; Illinois, 3. 1853 (at Chicago), Massachusetts, 16; Illinois, 13. The Maine and Massachusetts delegations were both able to be present in full this year; last, they were not. 1854, Maine and Massachusetts combined, 43; Michigan and Illinois combined, 6. Last year, Maine and Massachusetts, 13; Michigan and Illinois, 24.

Again, he says, only six or eight delegates were present from States other than Maine and Massachusetts. The number of actual delegates from other States was *fourteen*; while the number of those entitled to seats by vote,—many of whom would have been members under the old rules,—was *twenty*. The alleged predominance of Massachusetts in the present and past affairs of the Convention seems to us to be entirely a *normal* one, resulting from the *pro rata* of numbers, and one altogether impossible to avoid except by some rule which shall give minorities a voice above majorities.

The next paragraph of your correspondent is as follows: "There was less information respecting the progress, prospects, and wants of the church in different parts of the country, than ever before at any of our Annual meetings. There were fewer Reports from Societies, and fewer communications from isolated receivers than usual—and those received were of less than ordinary interest. This, I consider a good sign—not a sign that the church is not making progress, but that our brethren are feeling less and less interest in a *law-making body* for the church."

As some comparison is here instituted between the meeting of this year and those of previous years, it may be worth while to call attention to a few statistics of the Convention for the last five years, as gathered from the Journals.

First,—Number of Reports received from public bodies of the Church (Associations and Societies). 1850, twenty-three; 1851, twenty-three; 1852, twenty-six; 1853, twenty-six; 1854, twenty-six. No falling off here. But look at it in another aspect. A portion of the Societies now in connection with the Convention refrain from communicating *directly* with the Convention, reporting (according to the rule) through the *Association* with which they are connected. Counting, then, the Societies which communicated with the Convention either directly or indirectly, the following is the result:



1850, eighteen; 1851, eighteen; 1852, twenty-one; 1853, twenty-seven; 1854, thirty-two. So that for the last five years there has not only been a steady increase in the number of Societies in connection with the Convention, but this very session, at which the writer says *fewer* have reported than ever before, *five* more have reported than did last year; and, so far as we are able to ascertain from the Journals, a larger number than ever reported before since the formation of the Convention. So, too, in regard to the number of delegates present. Members who appeared as delegates from Societies or Associations: 1850, forty-seven; 1851, forty-four; 1852, thirty-seven; 1853, forty-four; 1854, fifty-seven; *ten* more this year than at any time before for five years; two years past showing a steady increase. While the whole number entitled by the former rules to seats, but who (the present rules excluding them) were this year invited by vote to take seats, shows thus: 1850, fifty-two; 1851, fifty-three; 1852, thirty-seven; 1853, fifty-six; 1854, sixty-seven. So that there were present on the floor of the Convention, as members of the body, *ten* more than on any previous occasion within the last five years; and we believe it was stated by the Secretary that it was, by about ten, the largest delegation ever before present in the whole history of the Convention.

So far as regards the comparative *interest* of the communications received this year, that must remain as a matter of opinion. Those whom we have heard speak of the matter thought them fully equal in this respect to former years; but they are all in print, and will therefore speak for themselves. So much for the two points already referred to, let us now attend to the third.

The letter of your correspondent continues:—"I believe I may also add that less *was done* or *attempted* this year, than at any previous meeting of the Convention at which I have been present, in the way of advancing the permanent interests of the Church. The Missionary enterprise, and the book and tract enterprise, were given the go-by altogether. They were not *named*, I believe, during the session. Such objects, of course, are not prominent in the minds of those who are 'chiefly interested in plans of Church government, the regulation of the ministry,' &c.

The impression left on the minds of most of those present, and who followed closely the business of the session through, was different from this. It seemed to them that the general uses for which the Convention is organized received an unusual amount of attention. The meeting was remarked by many to have been eminently a *business one*. Less time than commonly was taken up in the discussion of *Rules of Order*, or in exercising the "law-making" function of the Convention. Only a single amendment to a rule was debated, we believe during the session, and that occupied hardly ten minutes. There may have been some other slight alteration made in some other rule, but nothing which caused any discussion, or took up much time. The memorial in regard to the re-baptism of ministers was called up in its proper place and received its fair share of attention, but was very soon referred to a committee, giving rise to no protracted discussion. In short had it not been for a certain matter that was inadvertently introduced by Rev. B. F. Barrett, which many present supposed to be chiefly of personal interest between himself and other parties, and which, after the state of feeling in regard to it became somewhat apparent, through a half-day's discussion, *he withdrew*,—nothing would have occurred to have rippled the onward flow of the proceedings or impeded the march of business.

Of course, the annual meetings of the Convention must be taken, and judged of in connection with what its committees have been doing through the year, and with the enterprises which it proposes to itself for the ensuing year, or the future. Viewed in this light, it will be seen that the uses which the Convention proposes to perform are by no means retrograding or slumbering. It is not an unimportant item in the business of the session, that the *New Liturgy*, or Book of Worship, was laid on its table in a completed form, after having occupied some three years in its preparation. Measures also, have been taken to procure a *Monthly Magazine*, which shall be the organ, and under the control, of the Convention, and which shall at the same time serve as a periodical medium for the dissemination of the doctrines of the Church. Steps are being taken, too, for the revision of the translation of Swedenborg's works, for the purchase of stereotype plates, and for the eventual publication, by the Convention, of authentic and correct editions of all Swedenborg's works. This is not surely an enterprise of small moment. The committee on Moral Instruction is charged with the preparation of some suitable books and manuals for the education of the young and the use of Sunday schools. While, what is of greater moment, perhaps, than either of the other

undertakings, active preparations are going forward for bringing out a new edition of the *Word*, properly revised in its translation and arrangement, for New Church uses. So, too, the subject of secular education from a New Church ground is receiving its degree of attention and care.

We think on the whole, it is clear that the general uses of the Convention were never in a state of so great forwardness and development as at the present moment; and we doubt whether at any previous meeting of the Convention they ever received so great an impetus of acceleration as at the one in June last. All the outward signs of prosperity are becoming more visible; and if we cast our eyes over the reports of the Treasurer for five years past, we shall perceive that there has been a steady increase in the amount of his receipts and disbursements during that time, and that the amount appropriated to uses during the past year has been greater, by at least *one-third*, than ever before.

It is stated by your correspondent that the *Missionary* enterprise was entirely passed by. This is so; and there was good reason. It has been found by experience that the *local associations* of each state are bodies better fitted to attend to *Missionary efforts* and labors in their own borders than the Convention is. Therefore, for the last three years there has been a general tacit understanding that that matter was to be left to associations and other local bodies of the Church; and the Convention has ceased, consequently, from acting in regard to the subject. If we would ascertain what has been done in the missionary cause by that portion of the Church represented by the Convention, we must look to what has been done, in their several localities, by the different Associations connected with it.

Much more might be said, Mr. Editor, in relation to the general spirit, and the feelings of animation and hope, which pervaded the session this year, but enough of your space has been occupied for the present. With two other remarks, therefore, we will close our communication. The number of visitors present from out of Portland was 150; larger, we believe, than ever before, except when the meetings have been held in Boston. While the attendance of non-receivers, residents in the city, varied from 50 to 200, an interest never before manifested in any of our anniversaries.

Very truly yours,

W. B. H.

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## NOTICES OF BOOKS.

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- 1.—*HISTORY OF THE PROTESTANT CHURCH IN HUNGARY, from the Beginning of the Reformation to 1850; with Special Reference to Transylvania. Translated, by the REV. J. CRAIG, D.D., Hamburg. With an Introduction by J. H. MERLE D'AUBIGNE, D.D. Boston: Phillips, Samson & Co. New-York: J. C. Derby. 1854.*

This is one of the works which we are thankful to see in print, as it goes to complete the general body of ecclesiastical history. It is not perhaps a very large class of the reading public to whom it will appear to be a *sine qua non* or even perhaps a very attractive volume, but it supplies a desideratum, and the general interest in the political fortunes of Hungary may be presumed to embrace to a considerable extent her condition as a theatre for the Reformed Church. The names of John Huss and Jerome of Prague have long since been canonized among the illustrious martyrs of religious freedom, and their renowned compeer of a later date, Louis Kossuth, finds his place also in the chain of events which these valuable pages chronicle. D'Aubigne in his Introduction bewails the prostrate condition of the Hungarian Church, and intimates that it has suffered as really from the inroads of rationalism as from the rod of despotism. As his idea of rationalism, however, is little more than that of a protest against the extravagant dogmas of Calvinism,

our impression is that the prospect is none the less encouraging on this account for the final establishment of the New Church in that country.

- 2.—LECTURES ON THE TRUE, THE BEAUTIFUL, AND THE GOOD. By M. V. COUSIN. *Increased by an Appendix on French Art. Translated with the approbation of M. Cousin, by O. W. WRIGHT.* New-York : D. Appleton & Co. 1854.

This is a summary of the peculiar philosophical doctrines of Cousin, consisting of a series of eighteen Lectures, in which under the general heads of the True, the Beautiful, the Good, are embraced the subjects of Psychology, Aesthetics, Ethics, Natural Right, Public Right to a certain extent, and finally what he terms Theodicea, by which different principles are condemned or justified by their consequences. The system of Cousin has usually been termed eclectic, but he claims for it a higher designation. "Our true doctrine, our true flag, is spiritualism, that philosophy as solid as generous which began with Socrates and Plato, and which the Gospel has spread abroad in the world. To it is rightly given the name of Spiritualism, because its character is in fact that of subordinating the senses to the spirit, and tending, by all the means that reason acknowledges, to elevate and ennoble man. It teaches the spirituality of the soul, the liberty and responsibility of human actions, moral obligation, disinterested virtue, the dignity of justice, the beauty of charity : and beyond the limits of this world it shows a God, author and type of humanity, who after having evidently made man for an excellent end, will not abandon him in the mysterious development of his destiny." This is choice language for a Frenchman, showing a singular emancipation from the influence of the school of Voltaire, Diderot, Holbach, and the materialists and sensualists of the last century, and a remarkable approximation to the philosophical and ethical truth of the New Dispensation. Viewed in this light the work is to be accounted one of high value, and if it fails to interest the Newchurchman very deeply, it will be simply because he is conscious of possessing in the writings vouchsafed for his benefit, a philosophy and a science still better. The so-called spiritualism of Cousin comes far short of that which *we* are taught to designate by that name, but we are thankful to see in it a sign of progress and a rebuke of error. He alludes to Swedenborg in his lecture on Mysticism, but in a way that shows so much ignorance of the man and the system as effectually to nullify his criticism in the minds of those who know anything correctly of either.

- 3.—THE GOSPEL ACCORDING TO MATTHEW : *with Notes, Doctrinal, Descriptive, Illustrative, Practical, and Explanatory.* Edited by DAVID GEORGE GOYDER. London : F. Pitman. 1854.

The service is by no means useless which Mr. Goyder has performed in this valuable volume on the Gospel of Matthew. Clowes' work on the four Gospels, made up of a running series of extracts from Swedenborg's writings, has ever been highly prized in the New Church, and has no doubt suggested the plan of this. But with Mr. Goyder the range of annotation is wider ; he is not confined simply to what Swedenborg says upon a particular text, but brings to bear the collateral aids of Geography, Botany, Natural History, Archæology, and the reports of travellers, with a view to establish in the first instance, the fullest and clearest idea of the literal sense, which then becomes a more ample basis for the spiritual. The spiritual sense, however, is ever the paramount object of explanation, and in the development of this, Mr. G. is peculiarly happy. We regret that our limited space will not allow us to adduce some striking

samples of his felicity in this respect. The reader will find a beautiful illustration on this head at the commencement of Chapter V., where he unfolds at length the spiritual import of "Mountain." About ninety pages of the present volume are occupied by an introduction, in which the author discusses, in a very able manner, the mission of Swedenborg and the leading principles of the doctrine of Correspondence. This portion of the work, we are happy to see, is published separate, in pamphlet form, and makes an excellent tract for distribution. It gives us pleasure to learn that Mr. G. intends, as encouragement offers, to follow up the present volume with three others on the same plan, covering the ground of the remaining Gospels. We bespeak for him the countenance of the Church in the enterprise, as also in that of the very excellent series of "Spiritual Reflections," commenced by his brother, the late Rev. Thomas Goyder, and constituting an invaluable manual for private or family devotion.

4.—LIFE IN EARNEST. *Six Lectures.*

5.—CHRISTIAN ACTIVITY AND LABOR.

6.—MOUNT OF OLIVES, AND OTHER LECTURES ON PRAYER.

7.—MEMOIR OF RICHARD WILLIAMS, THE PATAGONIAN MISSIONARY.

8.—THE ROYAL PREACHER. *Lectures on Ecclesiastes.*

9.—LIFE OF LADY COLQUHOUN.—THE LAMP AND THE LANTERN.

We give together in the above list the titles of a series of works published by Robert Carter and Co., of this city, all from the pen of the Rev. James Hamilton, Pastor of the National Scotch Church, Regent Square, London. Our acquaintance with the writings of this gentleman is but of recent origin, but they are, in our opinion, of so high an order, that we regret not having been introduced to them at an earlier period. They do not, indeed, any more than multitudes of other volumes which we notice, fall into the category of New Church works, but they are so remarkable for the vigor and vitality with which they are written, that we would not willingly forego the pleasure we receive from them as models of composition. It is somewhat a matter of surprise to us, that the name of Mr. Hamilton is so little prominent among the theologico-literary celebrities of the day. For ourselves, we should scarcely be able to point to his equal for masterly command of the resources of our language, and for unbounded richness of illustrative imagery. The little volume, entitled, "The Lamp and the Lantern," setting forth the inestimable worth of the Inspired Word, is a perfect gem in the way both of style and argument. We shall give an extract from it if ever we can find the requisite room. Meantime we do not hesitate to recommend these various works, every one of which displays the touch of the author, more especially to those who would enrich their vocabulary and infuse animation into their style, from the influence of a model scarcely to be rivalled.

10.—RUSSIA. *Translated from the French of the MARQUIS DE CUSTINE.* New-York : D. Appleton & Co.

We have here a work whose title, comprised in a single word, indicates very fairly the universality of its drift. Its theme is Russia in toto, but Russia civil, political, and social, and not geographical or geological. Its various phases as they would strike an acute man of the world are here depicted with an astonishingly graphic pen, such as none but a Frenchman could wield, and though the size of the volume would seem to repel perusal, yet when once embarked in the reading, the mind is beguiled onward as with all the fascination of a romance.

## EDITORIAL ITEMS.

We perceive by the last Report of the American Swedenborg Printing and Publishing Society, that the following resolution, proposed by some of the N. C. brethren from the West, was adopted at the annual meeting in May last:

*“Resolved, That in volumes of the Arcana Cœlestia after the 3d, the beginnings and endings of chapters shall be printed in Roman letter.”*

We should exceedingly regret to see this resolution acted upon. We trust it may not be prior to another meeting of the Society. It would be a sad marring of the uniformity of the impression to have part of the volumes printed in one style, and part in another; and if the first three volumes are to be made uniform with the subsequent ones by altering the plates, which would probably involve an expense of \$300, it strikes us as a serious question whether in the present cramped state of the finances of the Society it would be just to the cause to expend that amount for undoing what has already been done. And what is the necessity for the change? The Italic type is of the same size with the Roman, and cannot be very trying to the eye. And when we consider that it was the type which Swedenborg deliberately preferred and adopted, and which Dr. Tafel has religiously retained in his Latin edition of the Arcana, and by the English publishers in their editions, it would seem as if it were no more than was due to the decision of the venerated author to adhere to his choice. We can say also for our own part that it is rather an agreeable relief in passing to a totally new and different class of subjects to pass at the same time to a different style of type. This can only be done by using the Italic or adopting type of a smaller size; and of the two we have no doubt but that the latter would tax the eyes far more severely than the former. At any rate, we are confident that so large a portion of the patrons of the Society would prefer to have the present style of printing left undisturbed, that it would be very uncourteous in a small majority to press the matter over a large and respectable minority.

We learn from the N. C. Messenger that Dr. Leonard Tafel, brother of the distinguished Professor at Tubingen, and lately a resident of Philadelphia, has been appointed to the chair of Languages in the Urbana University, vacated by the resignation of Mr. Jenks, and that he has signified his acceptance. He is expected to enter upon the duties of his office on the 1st inst., when the new collegiate year commences. The testimonies to the uncommon attainments and abilities of Dr. Tafel, are very ample. By a letter from Rev. Mr. Benade, published in the Messenger, commendatory of the appointment, we learn that his range of languages, embraces the Hebrew, Chaldo-Syriac, Arabic, Turkish, Ancient and Modern Greek, German (of course), French, Italian, Spanish, Portuguese, Dutch, Danish, and Swedish. He has also been long engaged as a successful teacher, and but for his liberal politics, it is thought, would have been years ago made Professor in the University of Tubingen with his better known brother. The appointment would seem to have been a happy one.

*“The Liturgy, or Book of Worship for the use of the New Church,”* prepared by the order of the General Convention, has been published in handsome style by Otis Clapp, Boston. It consists of 468 pages, and though about the size of the old book, has on the whole a greater variety of contents, and is in several respects, we think, a decided improvement upon its predecessor. Whether it will be regarded by the Church as a preferable work, we are unable to predict. Some of the services strike us as unnecessarily long, as particularly the funeral services for adults and infants, making it scarcely practicable to use them without abbreviation. Yet in the main our impression of the work is favorable, and we incline to the belief that when once adopted, it would be found to answer the demands of worship better than any other. As to



the comparative value of the Chants, Selections, Glorifications, &c., this can only be determined by trial; but we are decidedly in favor of a department of the work being occupied with a collection of appropriate Hymns. The space given to this part of the volume, leaves somewhat less room for the Glorifications, of which there are only fourteen (termed Anthems) in the present edition, while there are upwards of thirty in the former.

Harper's Magazine for this month distances, as usual, all competition in the amount of its issue, which we learn is continually increasing, and in the beauty and finish of its illustrations. Nor do we find any short coming in the general character of its contents. An idea of its immense circulation may be formed from the fact that thousands of sheets have to be struck off every day of the month, and that duplicate plates of certain portions are indispensably necessary. The number published is now rapidly mounting up to 150,000! In the present No. the editorial article on the "Unity of the Human Race," in opposition to the views of Caldwell, Nott, Gliddon and Agassiz, provokes a series of remarks which we are sorry we have no space to offer. It is, however, well offset by an admirable article on the subject in the July No. of Putnam.

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#### OBITUARY.

The wise but inscrutable counsels of the Lord's Divine Providence are devoutly recognized throughout a wide circle of friends in the recent removal into the spiritual world of MRS. GEORGINA SUCH, wife of Mr. James Such, Classical Teacher, of this city, aged 54 years.

The tribute which affection spontaneously pays to the memory of this excellent lady is confirmed by the severest judgment of the intellect. The testimony of the longest and most critical acquaintance does not hesitate to pronounce her one of the most lovely and faultless of her race. An almost entire forgetfulness of self, an ardent desire for the promotion of peace and good-will among those with whom she was associated, and a yearning desire to do good, especially to the poor and needy, while still her left hand was not permitted to know what her right hand did, were traits strongly characteristic of our departed sister. Slow to censure even the most culpable, always ready and eager to assist the fallen, and though frequently imposed upon, yet never closing her heart against the wants or the woes of the most undeserving, she moved as though the function of a minister of mercy were hers. Abiding for many years in a sphere of instruction, it became strongly of her love, especially when the subjects were of tender years and open to the reception of remains. A beautiful service of silver plate, presented by her pupils, is preserved as a memento, of which her surviving family will always be proud. When a few years since she came in contact with the teachings of the New Church, she seemed to have no more difficulty in receiving them than do the flowers in imbibing the gentle dews of heaven. And as she received, so she walked, evermore making truth subservient to good, and meekly and quietly making her regeneration the ruling end of her life. Seldom has one been more universally beloved. She never *had*, she never *was*, an enemy. Her sphere was one of a ready and comprehensive love, and if peradventure it would now and then shrink from the approach of a stranger, she would blame herself for her want of sympathy, and yet time would generally disclose a sufficient reason for the involuntary recoil. The Lord was gracious to her in his gifts both of mind and person. She was a thinker, but in matters of charity her judgment was liable to be warped by her heart, though who could not pardon an infirmity that so "leaned to virtue's side." Her style of writing, like the beautiful chirography in which it was conveyed, was never tawdry and verbose, but marked by Doric simplicity and strength. Her private diary, kept for years, and unread by any eye but her own, constitutes a treasury on which affection loves to linger.

Her sickness was severe, but her departure was gentle and richly sustained. From the effects of Asthma, she had not been known for fourteen years to sink so sweetly in slumber as when she sank to wake no more. No death-rattle, no struggle, no agonizing in prayer, for her whole christian life had been one prolonged prayer. *Efflavit vitam—ad vitam evolavit.* A radiant smile played around her placid features and those who held her hand saw not when or how the tenement was forsaken of its inmate. But the scene is past—the life-conflict is over—she has entered into rest—peace like a river has become her portion evermore!

B.

THE  
NEW CHURCH REPOSITORY,  
AND  
MONTHLY REVIEW.

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ORIGINAL PAPERS.

ARTICLE I.

THE TABERNACLE SERVICE VIEWED IN ITS SPIRITUAL IMPORT.

No. VI.

THE GOLDEN PLATE AND MITRE.

IN our previous explanations of the Jewish ritual as connected with the Tabernacle, we have considered several of the items pertaining to the dresses of the priests, such as the Ephod, the Robe of the Ephod, the Breast-plate, and the Urim and Thummim, together with the spiritual signification of each. Resuming, after a long interval, the series of our expositions, we invite attention to the Golden Plate and the Mitre which were placed upon the head of the High Priest and constituted one of the most conspicuous portions of his costume :

“ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord. And thou shalt put it on a blue lace, that it may be upon the mitre ; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts ; and it shall be always upon his forehead, that they may be accepted before the Lord.”—Ex. xxviii. 36-38.

“ Thou shalt make a plate of pure gold,” &c. Heb. *tzitz*. Gr. *πεταλον*, *petal*, *leaf*. Vulg. “ Lamina,” *plate*. Arab. “ Fillet.” Luth. “ Forehead-plate.” The original word *tzitz*, from *tzutz*, *to flourish*, is generally understood to signify *a flower*, and the Greek rendering *petal* would seem to be founded upon this sense, implying either that the plate was itself of the form of a flower, or was curiously wrought with flower-work. Such also was plainly the opinion of Josephus, who gives a minute description of the particular kind of flower or calyx which was figured upon the plate. Rosenmuller, however, con-

tends that the rendering in this place is founded upon a false interpretation of *tzitz*, which does not, he says, legitimately signify a *flower*, nor has it any relation to *flowers* or *flower-work*, but properly denotes something *glistening, radiant, effulgent*, and is here applied to the plate on the Mitre, from the *flashing splendors* which beamed from it. But the ideas of *flourishing* and of *emitting splendor* are somewhat closely related in all languages, as nothing is more common with us for instance than to speak of the *brightness* or *splendid hues* of flowers, and from the *usus loquendi* of the term it cannot at all be questioned that the dominant sense of *tzitz* is that of *flowers* or *flowering plants*. Yet it is very possible that the two ideas of *efflorescence* and *shining* may be combined in this passage, especially if we suppose, as we think was undoubtedly the case, that some kind of *floral ornament* was wrought upon the glistening gold plate of the Mitre. In describing the execution of this order, Ex. xxix. 30, it is said, "they made the plate of the holy crown (*tzitz nēzer hakkodesh*) of pure gold," &c., where *nēzer* comes from a verb signifying *to separate*, and hence denoting a *crown* as a mark of *separation* or *distinction*. So also the original word for mitre occurs (Job xxix. 14), where it is rendered "diadem," leading us to the inference that the sacerdotal mitre is closely allied with the kingly crown. Thus too (Lev. viii. 9), "And he put the mitre upon his head; also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown; as the Lord commanded Moses." In like manner we find it said (Ps. cxxxii. 18), "Upon himself shall his crown flourish (*yatzitz nizro*)." Here it is difficult to account for the idea of a *crown's flourishing*, except upon the supposition of some kind of *floral* appendages being connected with it in the mind of the writer; and this might have arisen from the fact, that the earliest crown was merely a chaplet, garland, or wreath bound around the head; or from the beautiful wrought flower-work on the priestly Mitre of Aaron. But whatever uncertainty may otherwise envelope the subject, this is clear beyond question, that the Plate was the principal part of the Mitre, and that the badges of the *priestly* are closely interwoven with those of the *kingly* dignity in the appointed vesture of the Jewish pontiff. The reason of this will disclose itself in what follows.

"Grave upon it like the engravings of a signet." It is probable that the Jewish writers are correct in supposing that the letters were not *cut* or *grooved into* the plate, but were rather *embossed* or *made to stand in relief* upon it. The precise manner in which this was done, cannot at present be determined, but Maimonides says that in working the inscription, the instruments were applied to the *inside* and *not to the outside* of the plates, so as to make the letters stand out.

"HOLINESS TO THE LORD." Heb. *kodesh la-Yehovah*, *holiness to Jehovah*, or *the holiness of Jehovah*, according to the Gr. which has *ἁγιασμα κυρίου*, *the holiness, or sanctification, of the Lord*. This was perhaps the most conspicuous object of the High Priest's dress, and was in fact a significant memento of the character of the entire service in which he sustained so prominent a part. By this inscription

the wearer became "as a city set on a hill, which cannot be hid;" the bright memorial incessantly, though silently, proclaiming to the eye, and to the heart, "a holy God, a holy service, a holy minister, a holy people, and a holy covenant." The children of Israel could not look upon it without being reminded of the great principle which Jehovah would have to pervade all his worship, and which is elsewhere so solemnly announced, "I will be *sanctified* in all them that draw nigh unto me."

"And thou shalt put it on a blue lace." An idiomatic expression for "put upon it." It was to hang by a ribbon of blue upon the Mitre, as is intimated in the words following, and as represented in the cut. The Talmudists however say, there were three ribbons, one at each ear, and one in the middle, passing over the head. We have accordingly so represented it on the smaller figure in the cut, as there is no inconsistency in supposing it to have been the case.

"That it may be upon the Mitre." The Hebrew term for *Mitre* is *mitznepeth*, from *tzanaph*, to wrap, to enwrap, to roll round. The term applies itself at once to the style of head-dress common among the Arabs, Turks, Persians, and other Oriental nations, called *the turban*, and formed of a number of swathes or foldings of cloth. As nothing is said of the *precise form* of the High Priest's Mitre, we are doubtless at liberty so suppose it justly represented in the main by an eastern turban, though perhaps of more than usual amplitude. By the ancient Greeks this kind of covering for the head was called *tiara*, and *cidaris*, and sometimes *diadema*; and that it was not unusual to have it made of *fine linen*, as in the present case, is clear from the fact that Justin relates of Alexander the Great, that he took the *diadem* from his head to bind up the wounds of Lysimachus. From these titles we perceive new evidence that the priestly Mitre carried at the same time a *kingly* import; and it is even supposed that the inveterate predilection of the Orientals for the turban arises from the belief of some mystic virtue emblematic of *sovereignty* still clinging to it. The Mitre of Aaron merely covered the crown and upper part of the head without descending low upon the forehead, which was left bare for the golden Plate to lie upon it below the edge of the Mitre. In this respect the Mitre of the High Priest differed from the bonnets of the common priests, which having no plate sunk lower on the forehead. In other points the general resemblance was very striking.

The various articles and appendages above described will be better conceived by the aid of illustrations. The accompanying cuts are inserted for that purpose. That of the Golden Plate is taken from Leusden (*Ant. Sac.*), and probably conveys as correct an idea as can be obtained from any pictorial representation accessible at the present day. In the upper figure it is exhibited as stretched out to its full length with the inscription in the middle, and the cups or calyxes on either side. In the lower one it is represented in the form it would assume in encircling the forehead. The Plate, according to Mai-

monides, was "a long plate of gold, two fingers broad, and reached from one ear to the other." The inscription upon it, the Jews say, might be written either in one line or in two. The Mitre was confined exclusively to the High Priest; the inferior priests, as we have remarked, had a head-dress called Bonnets, which were of the same material with the Mitre and bearing a general resemblance to it, though worn in a somewhat different manner, the Mitre being folded about the head in somewhat of a flatter form, while the bonnets were more round and high crowned. The length of the Mitre when unwound was sixteen cubits, or about twenty-four feet, according to Hebrew authorities.



THE GOLDEN PLATE OF THE MITRE.

The two figures below are designed to represent, the one the Mitre itself, as it appeared on the head, the other the Mitre with the Golden Plate attached at the bottom.



THE MITRE AND GOLDEN PLATE.

In the third plate we have a view of the High Priest arrayed in full costume, and standing by the side of the sacrificial bullock.





THE HIGH PRIEST FULLY ARRAYED.

## EXPLANATION.

Whatever of antiquarian interest may attach to the investigation of the several particulars here grouped together relative to the head-dress of the Jewish High Priest, it must give way, in the mind of the Newchurchman, to the desire for being instructed in their spiritual purport. The gorgeous apparel of the priesthood could never have been ordained by infinite Wisdom unless it were designed as a vehicle of instruction of the deepest significance to the mind of the man of the church. In the present case, as the objects described pertain to the head, and the head denotes what is superior and interior, we are naturally prompted to look for a high and commanding import wrapped up in them. Accordingly we learn from accredited authority that the golden plate in its spiritual significance involves the two-fold idea of *illustration* and *divine good*. "The reason," says Swedenborg, "why a plate denotes illustration is from splendor, for it was resplendent from the gold on the forehead of Aaron, and all splendor signifies illustration such as is in the heavens from the Lord as a sun." This illustration is wisdom and intelligence, the product of divine truth shining upon the interiors of the mind, or the intellectual principles, the seat of which we naturally recognize in the head. It would seem, therefore, that in this system of representation there was a de-

signed adaptation of the external signal or badge to the internal organ or operation with which it corresponded. Thus in the case of the Breast-plate worn over the heart, there was a flashing splendor or glow about the precious stones which represented the Divine Truth in its variegations shining from the Divine Good, which when transferred to man has its seat in the heart. That which is interior in the same region passes out into analogous ultimates on the external person. In like manner the splendor of the Golden Plate encompassing the forehead points very expressively to that inward illumination of the intellect which answers to it, and which we instinctively locate in the head. As the plate, moreover, was attached to the lower border of the Mitre, which was virtually a crown; and as a crown is representative of Divine Good, so we find ourselves taught, in this circumstance, the derivation of Divine illustrating light from its true source in Divine Good. Hence we account for the fact that the priests generally among the heathen nations of antiquity were distinguished by the epithet *stephanophoroi*, *crown-bearers*, from the crowns worn upon their heads: And inasmuch as by the Golden Plate was signified illustration from the Divine Good of the Lord, it was therefore called "the plate of the holy crown" (Ex. xxxix. 30), and simply "holy crown" (Ex. xxix. 6). In the Plate and the Mitre combined we plainly recognize the union of the *sacerdotal* and the *royal* symbols, the former denoting *good*, the latter *truth*, and we read also the ground of the announcement respecting the Lord that he should "sit as a *priest* upon his *throne*." The inscription, HOLINESS TO THE LORD, engraven upon the Plate adds not essentially to the ideas already developed. It is merely an expression in *words* of what is otherwise expressed by the *things* described. The genuine conception of holiness is that of Divine Truth proceeding from the Divine Good of the Lord, although it is thus expounded by our author: "Hereby is signified the Divine Human of the Lord, and thence all good celestial and spiritual, for from the Divine Human is every thing Divine in the heavens. Hence it is that celestial good, which is the good of love to the Lord from the Lord, and spiritual good, which is the good of love towards the neighbor from the Lord, are holy; for the Lord alone is holy, and what proceeds from Him is the only holy principle in the heavens and the earths. It is said, Holiness to Jehovah, because Jehovah in the Word is the Lord. The reason why Holiness to Jehovah was engraven on the plate of gold, and was set on the mitre on the forehead of Aaron, was, because hereby it was in view of all the people, and hence there was a holy principle in their minds when they were in worship, and this holy principle corresponded to the holy principle which is in the universal heaven, which is the Divine Human of the Lord, for this, as we have said, makes heaven. What is in the common view of all people, and thereby reigns universally in minds, this enters into the all of thought and of affection, and hence into the all of worship, and affects it; wherefore when that most holy principle was continually before their eyes, and hence reigned universally in minds, it sanctified all things of worship."—(A. C. 9932.)

The inscription was to be engraven upon the plate; and that too some way in the manner of a signet or seal. In this is conveyed the two-fold idea of perpetuity and of impressing or moulding after a heavenly form. The act of engraving on a plate has obviously an equivalent import with that of engraving upon stones. And by that we learn is signified the impressing upon the memory of things which are destined to remain. (*A. C.* 9841, 9842.) Thus the engraving or writing of the Law on tables of stone denoted its being impressed upon the memory and the life, and thus rendered permanent. And so by the names engraved on the two onyx stones was signified impressing on the memory all the quality of the truths and goods of the spiritual kingdom represented by Israel. Engraving on the hands in the following passage has also the obvious import of perpetual remembrance: "Yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands." (*Is.* xlix. 15, 16.) Hence it is that the two onyx-stones above mentioned are called "stones of memorial," or remembrance (*Ex.* xxviii. 12), which implies a merciful regard forever, inasmuch as remembrance cannot be predicated of the Lord, but is a term importing mercy. With this clew before us we can easily draw from the expression under consideration the idea of a *perpetual memento*, an impressing upon the memory and the heart of that which shall be imperishable. But the mention of a seal conveys an additional idea, the full force of which we should no doubt better appreciate were we better acquainted with the precise character of the art of engraving at that ancient period. But it will probably be sufficient to conceive that as a seal has a certain projecting set of characters or other device which makes a corresponding impression on wax or other soft substances, so the inscription on the plate was to stand out as if sunk or stamped from within, according to the suggestion above quoted from Maimonides, that the instruments in working the inscription were applied to the *inside* and *not to the outside* of the plate. The idea, therefore, is that of one substance moulded into a peculiar form by the force of another. Apply this spiritually and we can enter into the purport of Swedenborg's explanation, which is, that the engraving like a seal denotes the operation of a heavenly sphere impressing a celestial form of truth and order. So far as the good of love in the will principle exerts its legitimate influence upon the regenerating man, it is incessantly tending, in conjunction with the sphere of heaven, to arrange the truths of the intellectual principle in conformity with true order and to retain them in it. "Truths are created to every similitude of good, and at its disposal, thus at the whole disposal of love, for good is of love" (*A. C.* 9840). This is the sphere of heaven according to which the impression is made not only upon the memory, but also upon the heart and the life, and in this we see the ground of the comparison of the process to the action of a seal upon a yielding substance.

The attachment of the Plate to the Mitre by a blue lace, that is, strings or ribbons of blue, denotes influx into the truth of celestial love. The reason why blue has this signification is, that it is of a

celestial color, and by that color is signified truth from a celestial origin, which is truth derived from the good of love to the Lord. This good reigns in the inmost heaven, and presents in the middle or second heaven a purple and blue color; the good itself a purple color, and the truth thence derived a blue color. Colors of inexpressible splendor and beauty appear in the other life, and by them the spheres of the affections of good and truth are presented sensibly before the eyes of angels and spirits. The reason is that these colors are modifications of heavenly light. As the Golden Plate with its inscription was suspended from the Mitre by the blue ribbons, being tied to it and hanging from it, this position spiritually viewed denotes a flowing in, for all conjunction in the spiritual world of whatsoever quality is effected by influx.

The position of the Plate upon the forehead of Aaron is also full of significancy. As he stands as the representative of the Lord in respect to Divine Good, which is the good of his Divine Love, and as the Divine forehead or face denotes those things which are of love in the Lord, as mercy, peace, good, wisdom, so that love is more specifically denoted by the forehead, the seat of the shining plate. "The reason," says Swedenborg, "why by the forehead is especially signified the Divine Love is, because the interiors have their allotted provinces in the face, the interiors which are of the love being in the province of the forehead, those which are of wisdom and intelligence in the province of the eyes, those which are of perception in the province of the nostrils, those which are of utterance in the province of the mouth; hence it is evident why by the forehead when relating to the Lord, who is represented by Aaron, is signified the Divine Love. Inasmuch as the forehead of men corresponds to his love, therefore they who are in celestial love, that is, in love to the Lord from the Lord, are said to have a sign or mark in their foreheads, by which is signified that they are in the Lord's protection because in his love." (*A. C.* 9930.) The wearing of the inscribed Plate upon the forehead by Aaron has manifestly a close connection with the bearing the iniquity of the holy things of the children of Israel. The above elucidation of the spiritual sense of forehead enables us to perceive the grounds of this connection. It is only to the Divine Love that we can refer an effect so momentous as the removal of falses and evils from those who are dominantly in good from the Lord. If this effect is in the letter ascribed to Aaron, it is to him only as an appointed representative of the Lord. To bear or to carry iniquity is not to assume it in a vicarious sense, or by putative transfer, and to undergo punishment for it, but to fight for man in those temptation combats which were necessary for overcoming the hells and effecting the deliverance of the human race from their power. This was a work which the Lord alone could accomplish, for the hells are continually with man, and have dominion over him, so far as the Lord does not remove them; and he so far removes them as man desists from evils. "He who once conquers the hells, conquers them to eternity, and that this might be effected by the Lord he made his Human principle Divine;

He therefore who alone fights for man against the hells, or, what is the same thing, against evils and falses, He is said to carry sins, for he alone sustains that burden. The reason why by carrying sins is also signified the removal of evils and falses from those who are in good is, because this is a consequence, for so far as the hells are removed from man, so far evils and falses are removed, for the latter and the former, as was said, are from the hells; evils and falses are sins and iniquities." The sum of the explanation then is, that it is said of Aaron that he bear or carry iniquities because he represented the Lord, and his priesthood shadowed forth all the work of the Lord's salvation; and the principal work of salvation is to redeem and liberate man from the hells, and thereby remove evils and falses, all which is the fruit of the Divine Love, and this has its seat representatively in the Divine face or forehead.

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ARTICLE II.

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SMOOTH STONES FOR THE LORD'S ALTAR.

*The Lord is One in Essence and in Person.*

EXOD. xx. 3. Thou shalt have no other Gods before Me.

DEUT. vi. 4. The Lord our God is one Lord.

ISA. xlv. 6. Thus saith Jehovah the King of Israel, I am the First and I am the Last, and beside me there is no God.

HOS. xiii. 4. Thou shalt know no other God but Me.

MARK xii. 32. There is one God and there is none other but He.

MATTHEW xix. 17. There is none good, save One, that is God.

*His Inmost Divinity is called the Father.*

LUKE i. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy Thing which shall be born of thee shall be called the Son of God.

JOHN v. 19. The Son can do nothing of Himself but what he seeth the Father do.

JOHN vi. 38. For I came down from heaven not to do mine own will but the will of Him that sent me.

JOHN v. 57. I live by the Father.

JOHN viii. 34. It is my father that honoreth me.

JOHN xiii. 10. The Father that dwelleth in me, He doeth the works.



JOHN xiv. That the Father may be glorified in the Son.

*The Manifestation of this Inmost Divinity is called THE SON.*

JOHN i. 18. No man hath seen God at any time, the only begotten Son which is in the bosom of the Father he hath declared Him.

JOHN v. 37. Ye have neither heard the voice of the Father at any time nor seen His shape.

JOHN xii. 45. He that seeth me seeth Him that sent me.

JOHN xiv. 9. He that seeth me hath seen the Father.

JOHN xvii. 26. And I have declared unto them Thy name and will declare it.

JOHN xiv. 6. No man cometh unto the Father but by me.

*The Divine Power or Influence proceeding from the Father through the Son is called the HOLY SPIRIT.*

JOHN xiv. 16-17. And He shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth.

JOHN xiv. 18. I will not leave you comfortless. I will come to you.

JOHN xiv. 26. But the Comforter, the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have commanded you.

JOHN xv. 26. But when the Comforter is come whom I will send unto you from the Father, the Spirit of Truth, which proceedeth from the Father, He shall testify of Me.

JOHN xx. 22. He breathed on them and saith unto them, Receive ye the Holy Ghost.

*By the Son the Lord creates and preserves all things.*

GEN. i. 1. In the beginning God created the Heaven and the Earth.

JOHN i. 1-3. In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made.

ISA. xxiv. 24. I Jehovah make all things. I stretch forth the Heavens alone and spread abroad the Earth by Myself.

JOHN iii. 35. For the Father loveth the Son and hath given all things into His hand.

JOHN vi. 53. Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you.

JOHN viii. 28, 29. I do nothing of myself, but as my Father hath taught me, I speak these things; and he that hath sent Me is with Me, the Father hath not left me alone for I do always those things that please Him.

*By the Holy Spirit He is Omnipresent and Omniscient.*

PSALM cxxxix. 7. Whither shall I go from Thy Spirit or whither shall I flee from Thy presence.

JER. xxiii. 23, 4. Am I a God at hand and not a God afar off? Can any hide himself in secret places that I shall not see him? Do I not fill Heaven and Earth?

MATT. xxviii. 30. And lo! I am with you always, even unto the consummation of the age.

Ps. lxix. 5. O God! Thou knowest my foolishness and my sins are not hid from Thee.

*As our Redeemer and Saviour He assumed a Humanity born of an earthly Mother, and externally like our own.*

Is. liv. 5. Thy Redeemer is the Holy One of Israel.

Is. lxiii. 16. Thou Jehovah art our Father, our Redeemer.

MATT. i. 21. And she shall bring forth a son and thou shalt call his name Jesus, for He shall save His people from their sins.

LUKE i. 35. The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore also that Holy Thing that shall be born of thee shall be called the Son of God.

JOHN i. 1 & 14. And the Word was God,—and the Word was made flesh and dwelt among us.

JOHN iii. 7. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

*This Humanity He made Divine, during its life on the Earth, completing the work by the Death on the Cross.*

LUKE xxiv. 26. Ought not Christ to have suffered these things and to enter into His glory.

JOHN v. 26. As the Father hath life in himself so also hath he given the Son to have life in himself.

JOHN x. 18. No man taketh my life from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again.

JOHN xiii. 32. Now is the Son of Man glorified and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself and shall straightway glorify Him.

JOHN xix. 13. When Jesus therefore had received the vinegar, He said, It is finished.

*He is therefore to be approached and worshiped only in this Divine Humanity, as the Lord Jesus Christ.*

JOHN v. 23. That all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.

JOHN<sup>xiii</sup>. 13. Ye call me Master and Lord and ye say well, for so I am.

MATT. xxiii. 9. And they came and held Him by the feet and worshiped him.

LUKE xxiv. 52. And they worshiped Him.

JOHN xiv. 1. Ye believe in God believe also in Me.

JOHN xiv. 6. No man cometh unto the Father but by me.

*Whoso would be saved, must first of all believe in Him and look to Him for salvation.*

JOHN iii. 18. He that believeth in the Son is not judged, but he that believeth not, is judged already, because he hath not believed in the name of the only begotten Son of God.

JOHN xi. 25, 26. Jesus said I am the resurrection and the life, he that believeth on me shall not die to eternity.

JOHN xv. 45. Abide in Me and I in you, for without Me ye can do nothing.

JOHN iii. 27. A man can receive nothing except it be given him from above.

*He must at the same time repent of his sins and endeavor to live according to the Lord's Commandment.*

LUKE xiii. 3. But except ye repent ye shall all likewise perish.

MATT. xix. 17. If thou wilt enter into life keep the commandments.

MARK vii. 21. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of My father who is in Heaven.

Is. i. 16, 17. Wash you, put away the evil of your doings, cease to do evil, learn to do well.

EZEK. xviii. 21. The soul that sinneth it shall die, but if the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right he shall surely live, he shall not die.

*These Commandments are recorded in the Holy Scriptures.*

Ex. xx. And God spake all these words saying :

I. Thou shalt have no other Gods before me.

II. Thou shalt not take the name of Jehovah thy God in vain.

III. Remember the Sabbath day to keep it holy.

IV. Honor thy father and thy mother.

V. Thou shalt not commit murder.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. & X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbor's.

**MARK xii. 29.** The first of all the commandments is, Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy soul and with all thy mind and with all thy strength. This is the first commandment.

And the second is like unto it; namely, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

*By these two, Faith in the Lord and a Life according to His Commandments, Man is born again unto the life and happiness of Heaven.*

**EZEK. xviii. 31.** Cast away from you all your transgressions whereby ye have transgressed, make you a new heart and a new spirit, for why will ye die, O house of Israel.

**EZEK. xxxvi. 26, 27.** A new heart will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you.

**Ps. li. 10.** Create in me a clean heart, O God, renew a right spirit within me.

**JOHN i. 12, 13.** But as many as received Him, to them gave he power to become the sons of God, even to them that believe on His name, which were born not of blood nor of the will of the flesh nor of the will of man, but of God.

**JOHN iii. 3.** Except a man be born again he cannot see the Kingdom of God.

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### ARTICLE III.

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#### THE ANGEL OF MERCY.

##### A STORY FOR THE NEW CHURCH.

It was the hour of midnight. The deep repose of a large and populous city had settled down on its inhabitants in the silence and solemnity of the grave. Within the bonds of the impending stillness there were no doubt many sorrowful mourners, who, either from misconduct or misfortune, either from the fierce agony of guilt or the more gentle dispensations of providential distress and affliction, were suffering a portion of that inevitable misery to which our frail humanity in the present world is so constantly exposed. But there was one little spot amidst this extensive region, where the messenger of woe seemed to be performing his work with more than ordinary ruthlessness and severity. That spot was the sick chamber of Cecilia Hartford. The room was small in its dimensions, situated in the upper story of an

old and somewhat dilapidated building, not entirely secure from the winds, which sometimes swept down the river it overhung with great violence, and altogether forming a place of residence but little inviting even to a very poor person. In one corner of the apartment there were a plain bedstead and bed, humble, but neat and clean in appearance, on which lay the emaciated frame of the person whose name we have just mentioned. At her feet reposed the form of a beautiful little girl, who might have been three or four years of age, and at the bedside sat another female figure, apparently seventeen or eighteen years old, whose lovely but careworn countenance betrayed that she was sister to the sleeping child, and daughter to the sick mother at whose couch she was watching.

At that solitary hour Cecilia Hartford lay wide awake on the humble bed beside which her daughter was sitting. The mental perceptions were unusually quick and active as she thought over her past life, and received in melancholy succession the bygone experience of her joys and sorrows, of her hopes and disappointments. A thousand tender recollections thronged at once on her memory. She had seen better days; she had lived in a brighter world; she had indulged in more pleasing and happy thoughts; and although she had never enjoyed privilege and affluence in the world, she had been a stranger to distress, and was contented with the comforts bestowed on her as her allotted portion. But now a gloomy change had taken place in the events of the last few years of her life. She had been deprived of a partner whom she dearly loved, with whom she had spent the happiest portions of her existence, and who had been the means of furnishing her with her temporal comforts and enjoyments. This was a bereavement that brought with it unspeakable sorrow. Not only did it sunder the delightful ties which bound two tender and susceptible hearts together; which consecrated the warmest and holiest feelings of conjugal love and affection, but it deprived her of every provision for her earthly wants, and cast her, for the support of herself and her two children, entirely on her own resources. The exertion she was obliged to make on account of her extreme destitution was more than her strength could bear, until at last she was thrown on a bed of sickness, and experienced all the bitter anguish springing from want, decay, inability longer to exert herself, and a gloomy apprehension of approaching death.

While contending with emotions consequent on a train of thoughts so tender and distressing, a sudden blast of wind struck violently against the casement of the window, and both mother and daughter seemed to experience some alarm at the noise it created. The former held her breath for an instant, and then addressing her child, she said:—

“That was a severe gust of wind, my Emily, and fell upon my senses like the terrible stroke which sometimes severs the hearts and affections of the dearest friends from each other. But I hope you are not afraid, my daughter.”



“Afraid of what, mother?” said the composed and thoughtful child. “I did indeed start a little at the sudden wind that beat so fearfully against the window, but my alarm passed away with the noise that occasioned it. Indeed your remark afterwards, that it fell upon your senses like the terrible stroke that sometimes separates the dearest friends, gave much more uneasiness than did the unwelcome gale itself. I am afraid you meant much more by that single expression than a superficial hearer might at first have understood from you.”

Cecilia Hartford averted her eyes from her daughter and wept bitterly. The child was overcome by a feeling equally tender and melancholy, and copious floods of tears relieved in some measure the burdened hearts of these two mournful sufferers. At length the affectionate mother turned again towards her weeping daughter, and in so doing unconsciously waked up the young and opening blossom that was reposing at her feet.

“Mother!” said the younger child, as she raised herself in bed, and looked restlessly around her, “I don’t know what is the matter with me to-night. But I have not been able to sleep sound, and I feel as if I would rather sit up and talk or play round the room, as I do in the day-time.”

“It is well,” said her mother; “you may come up and lie with me; or if you cannot sleep, you may go and sit in your sister’s lap, who will nurse you until you shall feel drowsy again.”

The little child was accordingly taken up, and securely nestled in the lap of her sister. Then addressing the elder of the two children, the mother continued:—

“It is in vain, my dear Emily, that I should seek to hide from you the feelings that are now preying upon my oppressed and sinking bosom. I did say that the sound which came upon us so suddenly, was like the stroke which sometimes divides the hearts and lives of those who are most closely and tenderly attached to each other, and at the time I made use of the expression, I thought of you, and of the dear little one who is nestling in your bosom. Many a dark and gloomy idea had just before occupied my laboring brain. I reflected on the blessings I once enjoyed; on the comforts of a happy and easy home; on days that were bright and cheerful; on the joys I shared with your sainted father. And again, I thought on my widowed destitution since his death; on the severe struggles I am obliged to undergo in order to earn our daily bread; on my broken health; on my still more crushed and broken heart, and on the pain and anguish that are now about to lay me in the silent grave. Oh God! although I feel as if I had killed myself by uninterrupted labor, I trust that this sin will not be laid to my charge! It seemed absolutely necessary that I should either destroy my health by work, or that both myself and children should starve for want of the common supports of life.”

“Alas, my mother!” ejaculated the sorrow-stricken girl, “talk not so painfully of the cruel hardships which have attended our lot. The portion of your cup has indeed been bitter and unpalatable, but hope has never yet failed us, and it still remains to cheer us in the midst of our sorrows and misfortunes.”

"No, my child!" exclaimed the suffering mother; "hope no longer illumines the rough and gloomy path of our earthly existence. Or if its light is still to be seen, it but lingers in the far distance, ready to fade entirely from our view at the least change of our well nigh desperate circumstances."

"But, my dearest mother," replied the affectionate child, "do not let us become fretful and impatient. You were wont to teach me fortitude under difficulties, and submission to the divine will. Surely this fortitude and this trust cannot have deserted you so suddenly?"

"Alas, my Emily," said the disconsolate mother, "how little comfort can be derived from human strength and human resolution. I am a poor weak woman, and am afraid that I trusted more to my own feeble powers of endurance, than I did to the sustaining arm of Him who alone is the source of all strength and of all consolation. And now it does indeed seem as if my confidence had almost forsaken me. The dark shades of cold and cheerless night seem to be fast settling down on my fatigued and exhausted spirit. I try to look upward, but the light that should come from thence seems to be intercepted by your own dear form and that of the lovely being who is slumbering in your lap. To whatever sources of comfort I endeavor to direct my troubled thoughts, I can see nothing now but the passing images of my two unhappy children, struggling alone in the world, exposed to its cruel scorn and unfeeling charity, and liable to feel, as I do now, the severe anguish of a lacerated and broken heart—perhaps the racking pains of a slow but certain death. As to myself, I could willingly lie down, if heaven so ordered it, even this very night, in the cold and silent grave. But how hard it is to leave my dear children—my poor, weak, unprotected children—to the pitiless indifference of a selfish world."

"And think you we should be alone in the world, my dearest mother?" said the disconsolate child. "Have you not yourself often talked to me of the Angel of Mercy, whom God always sends to take care of the destitute and forsaken? And would not that angel hover round our path, to cheer and guide us in our darkest and dreariest wanderings?"

"Angel of Mercy!" muttered the afflicted mother to herself. Then raising her voice, and addressing her daughter, she said, "Yes, Emily; often since the death of your kind father have I indulged in the same melancholy thoughts that have disturbed my peace to-night. Often in imagination have I folded you and your dear sister to my bosom, and while I held you there, I have prayed to God, that he would save you from the scorn and neglect of cruel people—that he would cover you with the shadow of his wings; that he would bind you to himself, and deliver you from the trials and temptations to which your defenceless situation would expose you. And then, indeed, I received strength and consolation in the hour of affliction, for I was permitted to see the Angel of Mercy flying to your protection, encompassing your perilous path, and brandishing his blessed sword for your safety and deliverance. But now that beautiful vision seems

to be withheld from my eager gaze. At least I have lost sight of it to-night, and seem to be obliged to undergo the darkest and the severest temptations."

"I see it, mother!" said Emily. "I see your spirit is tormented by fears and distresses of a most gloomy and melancholy nature. But endeavor to cheer yourself, as you have often cheered me when suffering under the same kind of feelings. Remember that the darkest hour often precedes the brightest day."

"Yes, Emily," said her mother, after a short pause, "I feel the truth of what you say. The fiercest storm is sometimes the forerunner of the most beautiful sunshine. I have been weak to-night, very weak, and perhaps very sinful. But kneel down, my child, and let us pray that the Lord would deliver us from temptation."

Emily laid her sister on the bed, who had been slumbering for some time in her arms, and then knelt down beside her mother. They repeated together, in fervent and solemn accents, the Lord's Prayer. It was the simple offering of two tender, holy, and innocent hearts. It was the sincere devotion of two beings, troubled indeed in spirit, but not dismayed; cast down, but not forsaken. Many a prayer has been uttered with more formality, with more seeming earnestness and importunity, with more noise and more confidence, but none ever reached the portals of heaven carrying, in its manner and spirit, a greater degree of self-abasement, of holy love, of humble faith and dependence. It was an offering that might have suited the genius and heart of an angel.

When Emily rose from the bedside of her mother, she turned round, and was astonished to see the figure of a person standing in the middle of the room, not far from the spot where just a moment before she had been kneeling. A sudden start and slight exclamation proceeded from mother and daughter at the same time, but before either of them was able to utter a word, the unknown individual had advanced further into the apartment, and stood before the sick couch of the afflicted and complaining female.

"Be not alarmed, my friends," he exclaimed, in a calm and dignified voice. "Behold in me, if you are willing to believe it, that Angel of Mercy for whom it would seem you have been so long waiting, and of whose appearance you at last began to entertain strong and serious doubts. God has wonderfully answered the humble prayer you have just now offered up in this room, and has sent one to your relief, who, although unworthy to be called an Angel of Mercy, may nevertheless, in His hands, perform the benevolent purposes of the good spirits by which we are surrounded. Look on me, Cecilia Hartford. I am your own brother Henry, just returned from that perilous voyage which I have no doubt you supposed had deprived me several years ago both of property and of life."

The astonished female, weak, emaciated, and exhausted, was only able to repeat the word, "Henry!" and then swooned away on the sick bed where she was lying. Soon, however, she was restored to a perfect consciousness of the happy meeting that had just taken place. Both mother and daughter received new life and hope from the un-

expected visit, and before morning were calmly and attentively listening to the adventures of Henry Hartford, and the explanation given by him of the wonderful manner in which he had been conducted to their obscure dwelling at the dark hour of midnight. Of this we shall make no further mention, except to give the words in which he concluded his remarkable narrative :

“On reaching the landing at the head of the stairway,” said he, “I paused at the door of your apartment, and overheard the conversation which just at that moment was taking place between you. You may well suppose I listened to it with deep and solemn interest. I internally thanked God for the opportunity it afforded me of serving and delivering you in your afflictions, and without, I trust, taking any merit to myself, I could not but admire and adore that wonderful Providence, by whose instrumentality I had been sent to you in so remarkable a manner at that late hour, as an Angel of Mercy indeed, in answer to your midnight prayer, which had a minute before ascended from this lonely chamber to the throne of divine truth and goodness. Be henceforth at ease in regard to worldly support. The Lord has blessed me in my long absence with a competency for both, and I am but too happy to share it with you.”

It is needless to say that this sudden change in the circumstances of Cecilia Hartford soon restored her to health and happiness, and that she and her little family ever afterwards regarded the events of that memorable night with as deep a sense of the divine interference and deliverance, as if they had really been saved by the miraculous appearance of an Angel of Mercy from heaven.

A. J. C.

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#### ARTICLE IV.

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#### EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 406.)

*Concerning those who constitute deadly Ulcers of the Head, or within the Cranium.*

1781. There are some of such a quality, that when they approach they rush into the cranium, and thence into the spinal marrow, and intend and attempt nothing else than to kill the man. Spirits of this character flocked to me and rushed forthwith into the spinal marrow, saying at once, before they were at all provoked, that they would suck up the marrow and whatever was vital, and when they attempted it in vain, they still remained within the cranium, intent upon a variety of schemes, which, however, were abortive. In such cases they intend the taking away from the man all his intellectual faculty. I perceived them manifestly in the cerebral chamber, and their attempts

also from the pain thence resulting. I spoke with them, and they were compelled to confess whence, who, and of what quality they were.

1782. They stated that they dwelt in dark woods, and were there of deformed aspect, having ferine faces and shaggy hair, and roaming about like wild beasts. They are quite numerous, nor dare they attempt any such thing towards their companions, to whom it is then permitted to treat them cruelly almost at pleasure, from which they shrink in horror, and then abstain from inflicting any thing of the kind upon them. They also wander about solitarily, and are thus held in bonds.

1783. It was told me they were such as had formerly [in their life time] slaughtered whole armies, as is recorded in the Scripture histories, having induced insanities upon them, for they rushed into the chambers of their brain, and then inspired such terror that one slew another. That they were able to strike such terror I was assured, but it is seldom done at the present day. It is extremely rare that the bonds are loosened to any of them at this day, and only takes place in the case of some one who is of such a quality that it were better that he should be permitted to perish as to his body than as to his soul, and in regard to whom, unless he perished bodily in this manner, by means of insanity and suicide, he could not well be prevented from perishing to eternity.

1784. These are those spirits who correspond to deadly ulcers of the head within the cranium, of which the effect is similar.

1785. Others, their associates, appeared considerably elevated in front, and they spake and said, that those who were within my cranium were their subjects through whom they operated.

1786. While they live in woods but little of life is granted them, which life was shown; such they said they had.—1748, March 29.

*How the Life in the Body is continued after Death.*

1787. There were certain ones who had led a lascivious life in the body, and who being infected themselves, had infected others also with their contagion and pest. Some of them, as I had reason to suppose, came to me not long after their decease, and ignorant that they were now in another life. I observed that they wished to live here as they had done in their bodies. Their life in the body was to inveigle wives and commit adultery without conscience, enticing other men's wives into this crime whenever they could accomplish it, and desiring the same thing now inasmuch as they knew not that they were in the other life.

1788. When I informed them that the case was not in this as in the other life, they wondered at first that they were in the other life, but soon forgetting this, they persisted [in their evil promptings] asking where there were families, in order that they might continue their machinations. I said to them, that if they had no regard to spiritual sins in matters of this kind, still they should not endeavor to sunder the love of a wife by such allurements from that of her husband, as this would be to act against spiritual order; but they paid no attention to this, neither did they understand it. I moreover urged them



to desist by their fear of the laws and the punishment flowing therefrom, as it was now palpably manifest that they desired to perpetrate such wrongs; but for this they cared nothing. I then appealed to their regard for their reputation, as their good name would in this way suffer, but neither did they care for this, for their quality and what they cared for is at once perceived by a spiritual idea. But when I intimated that the facts might become known, and the domestics be employed to treat them with severity, and even to punish them with sorer stripes than they now dreamt of—this, and this only, seemed to strike them with dread. But forgetting even this, they held on in their purposes, and their interior thoughts were represented to me, which were most filthy; then the wiles which they devised in their minds were declared, and these were of such a character as to make it improper to reveal them to any one. It thus appears that their interiors are altogether laid open before spirits in the other life, and still more before the angels, who know their interior thoughts with the utmost exactness, while they are held after death in a similar state, and even all the devices of their hearts, for they were represented by them as to their quality which was most foul. In like manner [they represented] the quality of certain ones in the life of the body who supposed adulteries and the like to be nothing unlawful, when yet they so defile their spiritual life that the effects cannot be removed without punishments quite severe. Concerning these it was said to me that such in the married state afterwards conceive aversions to their partners; differently from those who do not live in such cupidity.

1789. As to their praying to the Lord, which was laid open to me to the life, they seemed to have no doubts whatever in relation to those things which they had learned from a teacher, but they had no other than a verbal or literal sense of the prayer, showing that they were corporeal, and not at all spiritual.—1748, March 30.

#### *Concerning the Lord's Prayer.*

1790. When the Lord's Prayer, which comprehends all celestial and spiritual things, is read, there may be infused into each particular so many things, that heaven itself shall not be capable of comprehending them, and that, too, according to the capacity and use of every one. The more internally and intimately any one penetrates, the more fully or abundantly the things of heaven are understood; by those in lower states they are not comprehended, but are a kind of arcana to them, some being comprehensible solely by an intellectual faith, and some being ineffable: celestial ideas, which all emanate from the Lord, the lower they descend, or the lower the character of the men [to whom they come], the more complete appears the closing up [of the mind], till, at length a certain hardness ensues in which there is little or nothing besides the sense of the letter or the ideas of the words; whence it was given to know, from the Lord's Prayer, what kind of souls they had been in the life of the body, as to the doctrine of their faith, inasmuch as it was granted to them to have their former sense [of these things] when offering prayer.—1748, April 1. Thus it is that the

idea expands upwardly or inwardly from corporeal things, and indeed to indefinite extent in every degree, or in other words, through indefinitely multiplied expansions in the interiors, and so in the more interior parts, and in the inmosts.

*Concerning those who constitute the Nasal Mucus in the Brain.*

1791. There is a certain class of spirits, who, because they wish to domineer and alone to govern man, excite among other spirits enmities, yea, quarrels even to insanities, for those spirits whom they excite fight among themselves like the bitterest enemies, and those also whom they know to be present. I have witnessed such quarrels and wondered at them, and upon inquiring into the matter was informed that such contests were excited by this class of spirits because they wished to rule without competition.

1792. It was granted me to speak with them, when they immediately said, that they would rule and teach every thing, and far more than any others; to which I replied that such spirits were insanities, beginning, as they did, from angry quarrels and the like. They spake with me from a superior to a middle altitude above the forehead. Their speech was such that from the speech I could not judge of their minds, that they were of such a quality, for they spake rapidly, and as in somewhat of a stream.

1793. I was instructed that these are they who constitute the pituitary mucus of the brain, which is wont to obstruct the sieve-like lamina [or plate,] making the brain to stagnate like a kind of excrementitious ground, whence arise dulnesses and similar insanities. I was informed, too, that a like class of men are those who make it a rule to cause dissensions and enmities among all others, or who, as the saying is, divide in order to rule, and that, too, without conscience, like many politicians, thus placing prudence in the enmities, intestine strifes, and hatreds which they can kindle among others. They are altogether external men, because they obstruct, as was said, the nasal respiration, so that it is determined through the mouth and thus into the pharynx, entirely contrary to the natural mode of respiration, which is through the nostrils, by reason of the agreement of the brain and its animation with external things; thus these persons break the communications between interior and exterior things.

1794. When I perceived that they had not a particle of true faith, I spake with them, asking if they were aware that they were now in another life, where they would live to eternity? and one of them, having his eye upon certain others whom he perhaps wished to seduce, was reluctant to have that said. I replied, that in the world, while they lived there, they might have been esteemed wise among the foolish, but that here they were insane among the wise, which greatly displeased them. I continued saying that the government of heaven consisted in mutual love one towards another, whence arose the order and subordination of so many myriads, while among such as themselves there were strifes and alienations, inasmuch as such things as they had within them, these they produced without them.

They said they could not be otherwise ; to which I replied, that they had contracted this from their lives in the body, and that they could not be [or act] otherwise while they believed and practised as they did. —1748, March 30.

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ARTICLE V.

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HEAVENS AND HELLS—AGAIN.

MR. EDITOR :—In your last Repository you reply to me, in reference to there being no hell deeper than the natural, by asking, “ How does it follow, that because the natural mind is the more appropriate seat of a man’s evils, there can be no hell lower than the natural ; nothing fully corresponding to the spiritual or celestial heaven ? ” But it is to be observed that Swedenborg does not say merely that the natural mind is the “ *more appropriate* ” seat of a man’s evils ; he says plainly and emphatically, *all* evils, and consequent falses, *both hereditary and acquired*, reside in the *natural mind*.” And the reason is given, “ Because that mind is in its form or image, a world, whereas the spiritual mind is in its form or image, a heaven, and evil cannot find an abode in heaven.”—*D. L. W.* 270. It is also further stated explicitly, that the two interior degrees of the mind, namely, the spiritual and celestial, *have never been perverted*, but have been preserved *in the order and form of heaven*. Speaking of the nature of man’s initiation at conception, Swedenborg says, “ It was shown in the light of heaven, that *internally*, the compages of this little brain, as regarded its situation and fluxion, were *in the order and form of heaven*, and that its *exterior* compages were in *opposition* to that order and form. After these things were shown and seen, the angels said, that the two interior degrees, (that is, “ the spiritual and celestial, ”) which were in the order and form of heaven, were receptacles of love and wisdom from the Lord ; and that the *exterior* degree, (that is, “ the natural, ”) which was in *opposition* to the order and form of heaven, was the receptacle of infernal love and insanity ; because man by hereditary degeneracy is born into evils of all kinds, and these evils reside in the *extremities* there.”—*D. L. W.* 432. It is also said that “ all the evils which man derives from his parents, which are called hereditary evils, reside in his natural and sensual man, *but not in the spiritual*.”—*A. E.* 543.

What can be plainer, from the above quotations, than that Swedenborg means to teach, not in your doubtful phrase, that the natural mind is the *more appropriate* seat of a man’s evils, but that *all* evils, both hereditary and acquired, reside in the natural mind, and are limited to that—that the spiritual and celestial degrees have never been perverted, but have always been preserved in the order and form of heaven ?

And now the query is, how can there be any hell which fully corresponds to the spiritual or celestial heaven? Is not *all* of hell exclusively confined to the external and natural? But you say, "The natural mind is the natural man, and the natural man has the two superior degrees latent within him, capable of being opened, but actually closed. If the evil which is opposed to the spiritual degree rules in him, he comes into the hell which corresponds *ex adverso*, to the spiritual heaven; if the evil that is opposed to the celestial heaven, he then comes into the corresponding hell." Is not this obvious?

Not so obvious, for while all evils are *opposed*, both to the spiritual and celestial, how *can* an evil which is as deep as the spiritual degree, rule in man, or by any means come into activity there, if *all* evils, both hereditary and acquired, are confined to the *natural* degree? And besides, does not Swedenborg expressly teach, and is it not the general understanding of the New Church, that man only comes into those heavens or hells after death, the corresponding degree to which, in the mind, was opened here. If they are not opened here, can they ever be after death? Take the following from *D. P.* 334, "Every angel is perfected in wisdom to eternity, but each one according to the degree of the affection of good and truth in which he was when he went out of the world: it is this degree which is perfected to eternity; what is beyond this degree is without the angel and not within him; and that which is without him, cannot be perfected in him." Now does not the same hold concerning evil? And how is it possible then, that if all evils and falses, both hereditary and acquired, are limited and confined to the natural man, and do not as goods and truths extend into the spiritual and celestial—are not even permitted to invade those regions which have ever been preserved in the order and form of heaven—how is it possible that there can be any evil which so rules in a man, or can by any means come into activity in him, as to open to him a hell fully corresponding to the spiritual or celestial heaven? And yet your assertion to this effect is in blank contradiction to the principles of Swedenborg.

It is true, you point me to the context of my quotation from Swedenborg, where he goes on to say that the natural mind, by virtue of its two faculties of rationality and liberty, can ascend by three degrees, and descend by three; but you must observe he is here only speaking of the *natural* mind, which *in itself* has three degrees. And this only makes my suggestion in my previous article good, namely, that the three hells, about which we hear so much, can only be *natural*, and only corresponding to the three natural heavens. Nothing at all in full correspondence with the spiritual or the celestial heaven. And where Swedenborg says, as he does in *D. L. W.* 275, that "the hells, in all and everything, are opposite to the heavens; the lowest hell to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven," what does he mean but that the three perverted degrees of the natural mind, in which all evil is confined, make the three hells in the spiritual world, and are only *thus* opposed to the spiritual and celestial? Thus, that there is nothing at all in the infernal regions, as generally supposed and taught in the new Church, fully correspondent to the spiritual or celestial heaven. And

is not this evident from the way in which he goes on from speaking of these hells and heavens, by saying, "It is the same with the natural mind, which is in the form of hell."

But if this is so, I ask if it does not somewhat affect the *supposed* doctrine of equilibrium, and if it may not also favor somewhat the doctrine of Restoration? But on these questions, I forbear now. I only point to the nature of the hells as above deduced from Swedenborg's own statements, and must confess that I see no reason for that "deplorable obtuseness in grasping the logic" of your correspondent.

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#### REMARKS.

The foregoing would have received an earlier insertion, but for the fact of its having got by some means mislaid shortly after its coming to hand. The delay, however, has led to a more thorough pondering of the subject, the results of which we proceed to give. The reader will have to recur to the July No. of the Repository for the article to which the present is a supplement. The point there urged is thus announced:—"It is generally understood, I believe, among Newchurchmen, that the three hells not only correspond, but correspond *fully* with the three heavens. Thus, that the first heaven is the exact reverse correspondent of the first hell; the middle heaven of the middle hell; and the third heaven of the third hell. Now the first heaven is natural, the second spiritual, and the third celestial. But Swedenborg expressly teaches that 'all evils and falses, both hereditary and acquired, reside in the *natural* mind.'—*D. L. W.* 270. Consequently there can be no hell lower than the *natural*; nothing fully corresponding either to the spiritual or celestial heaven." To establish this position is also the gist of the present article. As the natural mind is the sole and exclusive seat of evils and falses in man, so consequently there can be no hells fully corresponding with the two higher degrees of the mind, the spiritual and the celestial. These two degrees he affirms "have never been perverted, but have been preserved in the order and form of heaven," and he therefore draws the inference that there can be no infernal opening of these degrees, or, in other words, no hells corresponding with them. The ultimate animus of the position is to argue hence, on New Church grounds, the final salvation or "restoration" of all men by virtue of what we may call a *saving clause* in their moral constitution, or a pure germ of goodness and truth which shall finally *slough off*, so to speak, its present *natural* integument and develop into an angelic and heavenly growth. His theory, we presume, would involve the creation of a new natural principle in some unknown mode and at some unknown period of the eternal future. In this he seems to be in accord with a writer in "The Practical Christian," who recently undertook to establish the same doctrine from the same source, and with about the same success.

We have paid some attention to our correspondent's argument and are as far as ever from being convinced by it of any thing but his inadequate—we might say erroneous—view of the whole subject. In the first place, while we admit that all evils and falses reside in the natural mind, yet we dissent entirely from the conclusion thence drawn, that there are no hells corresponding to the spiritual and celestial heavens, or that the unperverted initiations of the human mind here spoken of will of course eventually secure the salvation of the whole race. We will advert to each of these points in order.

1. The three heavens, as we learn from Swedenborg, coincide with the three degrees, natural, spiritual, and celestial, which constitute the entirety of man's nature. The three hells correspond in like manner with the same degrees. This is beyond question if Swedenborg's authority is beyond cavil. "Since there are, in general, three heavens, it follows that there are, in general, three hells; a lowest hell, which is opposite to the innermost or third hea-



ven; a middle hell, which is opposite to the middle or second heaven; and an upper one, which is opposite to the ultimate or first heaven." It is said there are three heavens and three hells "in general," because each department is divided into innumerable societies, which are placed in antithesis with each other, "for every society in heaven has a society opposite to it in hell," and these societies in hell "are distinctly arranged according to the various kinds of evil with the falsities thence originating, because the societies in heaven are distinctly arranged according to the various kinds of good and the truths which are thence derived." "Every kind of good has an evil opposite to it, and every kind of truth its opposite falsity."—*H. & H.* 541, 542. These three degrees, both in the good and the evil, may be said to form in combination one mind, which in the one looks towards heaven and in the other towards hell. "The natural mind when it looks downwards towards hell consists of three degrees, each opposite to a degree of the mind which is heaven. That this is the case was made evident to me from what I have seen in the spiritual world; namely, that there are three heavens and these distinct according to three degrees of altitude, and that there are three hells, and these also distinct according to three degrees of altitude or profundity; and that the hells, in all and every thing, are opposite to the heavens; also that the lowest hell is opposite to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven. *It is the same with the natural mind, which is the form of hell.*" The natural mind, therefore, must of necessity correspond with this three-fold division and aspect of hell. But the proper way to conceive the *natural mind* is to regard it simply as another term for the *entire natural man* as consisting of these three several degrees. To say then that evils and falses reside in the natural mind is simply saying that they reside in the natural man viewed as a tripartite whole, and the question is whether there may not be opened in this natural man a three-fold hell corresponding with this three-fold arrangement of his being. But *can* there be a question on this head? Is not the natural man capable of being governed by the predominant love of evil, and is not this opposed to the celestial love of good? Is he not capable of being governed by the prevailing love of the false, and is not this opposed to the spiritual love of truth? Are there not both Devils and Satans in appropriate hells, and does not this suppose the very distinction we have asserted? "In the spiritual world all are in general distinguished according to the evils which originate in the will and the understanding. They are also separated in hell according to those evils. Those who are in evil from the understanding are called Satans, but those who are in evil from the will are called Devils."—*C. L.* 492. Again: "In hell the love of rule from the love of self is the reigning love: this is then called the Devil. There is also another love called Satan, subordinate to the former love, called the Devil. There are two hells distinguished in general according to those two loves, because all the heavens are distinguished into two kingdoms, the celestial and spiritual, according to two loves, and the diabolical corresponds in opposition to the celestial kingdom, and the satanic hell corresponds in opposition to the Spiritual Kingdom."—*D. L. W.* 273. How does this sound by the side of the writer's assertion, that "these hells, about which we hear so much, can only be *natural*, and only corresponding to the three natural heavens (what are these?). Nothing at all in full correspondence with the spiritual or celestial heaven." With what eyes could our friend have read the pages of Swedenborg not to see that he most unequivocally affirms the very correspondence which is here denied? And what a strange question is propounded in this connection: "While all evils are *opposed* to the spiritual and celestial, how *can* an evil which is *as deep* as the spiritual degree rule in man, or by any means come into activity there, if *all* evils, both hereditary and acquired, are confined to the *natural* degree?" How far does this fall short of a "darkening of counsel by words without knowledge?" Evils are "confined to the natural degree" because the natural degree or the natural mind is the natural man, and in the natural man all the degrees are, so to speak, natural. This is

but saying that he has the *opposites* of celestial good and spiritual truth, and in the other world this *natural man* must of necessity have opened within it the corresponding hell; and this is precisely what Swedenborg teaches and what our critic denies. As to the question about the *depth* of the evil—how it can be as profound as the spiritual when it exists only in the natural—or how there can be a *full correspondence* between a spiritual or celestial hell, so to term it, and a spiritual or celestial heaven—this is a point of comparatively little moment, as the grand position is that of the *fact* of such a correspondence. We find Swedenborg, however, explicitly asserting that “the hells, *in all and every thing*, are opposite to the heavens,” and how far this fails to come up to a *full correspondence*, we leave it to the astuteness of the writer to judge.

But we are required to dodge and get out of the way of, if possible, another demolishing interrogatory. “Does not Swedenborg expressly teach, and is it not the general understanding of the New Church, that man only comes into those heavens or hells after death, the corresponding degree to which in the mind was opened here?” Assuredly he does, and this is the very point which we have been endeavoring to establish. If the regenerate man has the spiritual degree of his mind opened in this life, he comes into the spiritual heaven; if the natural man has that degree opened, if we may so say, which is the correspondingly opposite to the spiritual, he passes into the correspondingly opposite hell. Still it is the *natural man* who goes into hell, and it is the evils of the *natural mind* which bring him thither. We can not say, however, in strict propriety, that the spiritual degree of the mind of the *evil man* is opened towards hell, for the spiritual degree is not truly opened in him at all, but we may say that *that form of evil* which is correspondingly opposite to the spiritual degree is developed, and constitutes the hell into which he falls. All this would seem to be quite plain and quite undeniable, and yet our respondent very coolly affirms that our assertion on this head is “in blank contradiction to the principles of Swedenborg.” Heaven grant that we may never stand more antagonistically arrayed against our great teacher than in the position we are now maintaining!

2. The stronghold of the author of the article before us remains yet *unassailed*, to wit—that the spiritual and celestial degrees which enter into the constitution of every human being remain pure and unperverted and in the original form and order of heaven. As these principles are preserved eternally intact from the contagion of evils and falses, *ergo* there can be no hell corresponding with them, and *ergo*, still farther, they must remain as a seed of salvation which will finally liberate every soul from every hell, and bring the entire human race to the felicities of heaven. All this is not expressly asserted, but it is evidently intended. Now let us bring it to the test of the true doctrine on which the writer professes to build.

It is true that in every man there is implanted germinally or seminally the spiritual and celestial principles which constitute the two higher or interior degrees of the mind. These principles are absolutely essential to humanity. Man cannot be constituted man without them. On this head we cite from our author the following paragraph, which the writer of the article at least will not deem irrelevant:—“A certain arcanum may be mentioned respecting the angels of the three heavens which never before entered the mind of any one, because no man has hitherto understood the doctrine of degrees. There is in every angel, and also in every man, an inmost or supreme degree, or a certain inmost or supreme region of the soul, and faculty of reception, into which the Divine of the Lord first or proximately flows, and from which it regulates the other interior receptive faculties, which follow in succession according to divine order. This inmost or supreme region of the soul may be called the Lord’s entrance to angels and men, and his most immediate dwelling-place in them. It is owing to his having this inmost or supreme abode for the Lord that a man is a man, and is distinguished from the brute animals, which do not possess it. It is by virtue of this that man, differently from animals, with respect to all the interiors, in the faculties belonging to

his internal and external minds, is capable of being elevated by the Lord to himself, of believing in him, of being affected with love to him, and thus of seeing him; and is capable of receiving intelligence and wisdom, and of conversing in a rational way; and it is also by virtue of this that man lives to eternity. But the arrangements and provisions that are made by the Lord in this inmost region, do not come manifestly to the perception of any angel, because they are above his sphere of thought and transcend his wisdom."—*H. & H.* 59.

The representation given in the closing section of the "Divine Love and Wisdom" of the initiament or rudimental, element of a human, describes but the fitting up of this presence chamber of the Divine Author of our being. The Lord dwells in man by the influx of his love and wisdom, and those wondrous compages which the angels exhibited to our author were the spiritual receptacles, the one of love the other of wisdom. They constitute the very first elements of the celestial and spiritual degrees in men, and without these, as we have remarked, man could not be man. Nevertheless these two degrees exist only *in potency* in those who are not regenerated; they are *actually* opened in none but the regenerate. The effect of evils and falses is to close them more and more. "The degrees of life appertaining to man are opened successively; thus the three heavens appertaining to him are successively opened. But it is to be noticed that so far as man recedes from good of life, and accedes to evil of life, so far those degrees are closed, that is, so far the heavens appertaining to him are closed; for as good of life opens them, so evil of life closes them; hence it is that all who are in evil are out of heaven, thus in hell."—*A. C.* 9594.

It is difficult to see what countenance the Universalist theory gains from the admission of these divine elements in the soul of man, seeing all intrinsic saving power may be and is in thousands and millions of cases utterly abortive by reason of the counteracting influence of evil loves and false principles. These interior germs are not utterly stifled or destroyed in the evil, they remain in their native potency, imbedded in the ground-elements of the being, but inoperative except in a slight degree, like the vegetative power of seeds imprisoned and bound by the blight of a perpetual winter. Still we say they are not extinguished, for in all ages and conditions of his being man retains the *potential faculty* of being reformed and saved, which he would entirely lose were he to be deprived of these degrees of his interior economy. But that they will *ever* assert themselves in such a manner with the inhabitants of the hells as to overcome the opposing power of evil loves and their accompanying falses, is a gratuitous assumption for which no adequate ground can be found in the faith or the philosophy of the New Church. We may take the following extract as a specimen of the general tone in which our author speaks on this head:—"There is a total inversion of state in the natural principle, when it is entirely occupied by falses; this is rarely the case with man while he lives in the world, but in the other life it is the case with all who are cast into hell. The reason why it is rarely the case with man while he lives in the world is, because he is there continually kept in a state capable of being reformed, if so be from a free principle he desists from evils; but after death his life follows him, and remains in the state which he had procured to himself by the whole course of his life in the world; *then he who is in evil is no longer capable of being reformed*; and lest he should have communication with any society of heaven, all truth and good is taken away from him, in consequence whereof he remains in evil and the false, which principles increase according to the faculty which he had acquired to himself in the world, of receiving them; nevertheless it is not permitted him to pass beyond the acquired bounds. This inversion of state is such a nature that *it cannot any longer be amended as to the interiors*, but only as to the exteriors, viz., by fear of punishments, which being often induced compel the spirits at length to abstain from evil, not only of freedom, but by compulsion, whilst the lust of doing evil still remains; which lust is kept in check by fears, as was said, which fears are the external and compulsive means of amendment; this is the state of the evil in the other life."—*A. C.* 6977.

To this add the personal testimony here recorded:—"As I have been permitted for several years to be together with the angels, and to converse with the deceased, I can testify for certain, that every one is there explored as to the quality of life which he has lived, and that *the life which he has contracted in the world abides with him to eternity*. I have conversed with those who lived ages ago, whose life I have been acquainted with from history, and I have known it to be like the description given of it; and I have heard from the angels, that no one's life after death can be changed, because it is organized according to his love and consequent works; and that if it were changed, the organization would be rent asunder, which cannot be done in any case; also that a change of organization cannot possibly be effected except in the natural body, and is utterly impossible in the spiritual body, after the former has been rejected."—*C. L.* 623.

This probably will weigh but lightly with those who do not admit the authority of Swedenborg in the premises, but how it is to be fairly set aside by those who do, comes not easily within the range of our conception. What he relates as experience is in perfect accordance with what he states as principle. These principles cover the ground of our entire human nature, especially in its relation with the Divine Nature and the immutable laws of order obtaining throughout the intelligent universe. We learn from them that no infringement is ever made upon the free choice and action of moral creatures. Those who find their lot in hell are there because they choose to be there rather than any where else, and the choice which brought them there retains them there. They might at once be transferred to heaven if they preferred it, but they do not, and they cannot, because they are confirmed in opposite loves, in which loves their life and their liberty are wrapped up. Nothing can liberate them from this state, in which they find their supreme delight, but an influence which shall reach their loves, and move them freely to aspire to another state. From whence is this influence to come? Mere omnipotence, though prompted by benevolence, will not originate it apart from the laws of order. These laws can operate in the present life to effect a saving reformation, because the understanding and the will are here so far separable that the former can be elevated above the latter, and by that means gradually elevate the latter also. But it is the grand peculiarity of the other life that the understanding is so wholly merged in the depraved will that they cannot act separately from each other, and if the soul cannot *see* a higher and better state, how can it *desire* it? And surely there will be no miraculous thrusting of spiritual light upon the perception of the infernals, for infinite wisdom and infinite love do not accomplish their works by miracles. They never do *violence* to the state of their subjects, even to do them good. Now upon the grounds of the New Church we hold it to be impossible to conceive how the inmates of the hells are to be raised and liberated, not from an unwilling doom, but from a chosen lot, without either a direct violence to their moral freedom, or a miraculous and arbitrary insinuation of spiritual power, both which we hold to be utterly repugnant to the teachings of the New Dispensation, and in saying this we say at the same time that they are repugnant to all true revelation and all sound reason. If men or devils are hereafter to be saved against their wills, we demand the Scripture or the philosophy by which such an issue is to be sustained. A man may say that he does not *see* how a lot in hell can be consistent with the perfections of an infinitely wise and merciful Being, who was prompted solely by love to the creation of the universe, but does he *know* that it is not? If he does not *know* it, let him not affirm it. Our firm conviction is that no one has access to sources of knowledge on this subject which are hidden from us, and we frankly confess that we are utterly ignorant of any solid basis for the belief of a future final restoration, in the sense in which the Universalist holds it. Our difficulty is to conceive of the possibility of the *first step* in such an upward and recovering process, while the subject of it is left in the full possession of his freedom. Show us how the first heavenward motion is to originate in the mind of an infernal, and we shall have no difficulty in subsequently following him onwards and upwards to the very apex of celestial bliss.

## ARTICLE VI.

## LIMBUS; OR, THE NATURAL COVERING OF SPIRITS AND ANGELS.

In inserting the following article, as well as several others in former numbers bearing the same signature, we can hardly imagine that we are consulting the edification, or even the entertainment of the majority of our readers. Still we have given them place because we are called to have respect to a great variety of states in those whom we address, and among whom there are doubtless *some* who will perceive a profound vein of suggestion in what is offered by our correspondent, to which their own thoughts utter a ready response.

MR. EDITOR:—I would suggest that the natural covering of Spirits and Angels mentioned by Swedenborg, consists of the remains of the natural sun with them, and the following is offered upon the subject. We are taught by the philosophy of the New Church, that every man has, as a constituent part of him, a formation which is the natural sun with him, as his own natural sun, and that its office is to receive heat and light from his spiritual sun, which is his inmost spiritual degree, and graduate them into natural heat and light for the purposes of his material body. This formation we are taught also was created from his spiritual esse, and that in its creation it becomes a covering of that esse; and that being created from it, it subsists from it; and that as it was created to be a conjoined means, as an organic part of him, by which his spiritual esse could be developed into an efficient man, it is inseparable from his spiritual organization. And I would here term the organism consisting of a man's spiritual esse, covered with its natural sun, his *spiritual natural* organism, and his material body his *material natural*.

And now, by the same philosophy, it is seen that the process by which the earths are produced from the spiritual natural, *i. e.* from their natural suns, by the spiritual, is the same as that by which the feminine is produced from the masculine, and therefore it seems that the spiritual natural, whether of a single man, or of the whole universe, may be termed our finite father, and the earth our mother, deriving a proprium from the spiritual natural, by which it performs the part of a mother to all things that live upon it; and in respect to our material bodies, to all things which live within them. That is to say, our spiritual natural is our paternal essence, and our material natural is our maternal essence. Let me repeat, that the natural covering of our spiritual esse was created from that esse, and therefore subsists from it, while our material body is created from the material of this world, and therefore subsists from it, and is attached as a placenta to our spiritual natural, or paternal essence, by our mothers, for the purpose of the gestation of it, the spiritual natural, preparatory to its being born into spiritual life, at which time our material essence becomes as an afterbirth.

Our natural death consists in the separation of our material from our paternal essence, or in other words, we put off in dying, all that we receive from the material natural, and retain what we derive from



the spiritual, and which is the natural degree or covering of our spiritual esse, or soul, and which is inseparable from it, for reasons above given. As we turn in our spirit, in dying, from the natural sun to the light and heat of the spiritual sun, the organism of our natural sun ceases to receive the influx of subsistence as a sun to the body, and thereby the body loses its life of attachment to the *spiritual natural*, or paternal essence; and this seems to be what dying consists in; while the organism of that sun *remains* an *external continent* of our spiritual organization, because it was created from it to be an inseparable form of it.

As this external of spirits and angels is the inmost discrete degree of all the natural that is; as it is the universal of the posterior natural, it is the whole natural world with them, and being inseparable from them, our going into spiritual life is not leaving the natural world; it is only going into the life of our spiritual organization, while we are yet in the natural. And by this external of theirs they remain in discrete contiguity with us here in the body; and it appears that it is by this external pertaining to them that the two worlds mutually subsist, or by which they are in mutual use, which is the plane of their mutual subsistence.

It appears as if that which was the natural sun with a spirit while in the body, becomes, in his death, a spiritual natural sun to us who become the material basis of their subsistence; that is, spirits and angels are individual spiritual natural suns in radiating to us spheres of forms of their spiritual uses, as if we were material bodies of them for their subsistence,—each spirit and angel being a spiritual sun, as each man is a natural sun. And as the forms of inert life of which this "*border*," or natural covering, consists, are more interior than the forms of any exterior natural degree, more interior, even, than the light and heat of the natural sun, spirits though clothed with it, cannot be sensuously conscious of anything material, for they are within it and cannot be cognizant of any form of an exterior degree.

Swedenborg while in the body, visited generally through the spiritual world even the spirits of the inhabitants of other earths; from which it may be inferred that being covered with the natural world, is no impediment to a full range of life in the heavens, or in the opposite beneath.

Z. H. H.

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## ARTICLE VII.

### FORE-ORDINATION AND HUMAN FREEDOM.

PROFESSOR BUSH,

DEAR SIR:—As the pages of the Repository are free to inquirers for the truth, I would solicit from you a solution of the apparent discrepancies in Fore-ordination and Human Freedom. This is a subject that has bewildered the Old Church polemics, and left many an anx-

ious and sincere propounder to grope his way in theological darkness. Mankind of this age are in search of stern verities and palpable facts, and their wants will not be relieved save by the most indubitable proofs and pungent analysis.

I do not design myself to discuss the subject, since to this I feel incompetent, but a crude suggestion may help you to a hint as to one important point on which you may be enabled to throw light upon my own mind, and perhaps the minds of others. Am I correct in the apprehension that Fore-ordination is a term accommodated to our conceptions of time? Is there to the Divine Mind, any such thing as a future? Are not all things present to him? Are not our lives and all our actions viewed by Him from one Eternal Now? However apparently successive our temptations and evils, are they not already as much in real existence as they will have been at the termination of our lives, or at any indefinite future period?

J. P. L.  
Holliston, Mass.

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## POETRY.

(For the N. C. Repository.)

### THE MYSTIC UNION.

BY WM. H. HOLCOMBE.

A light of glory to our feet benighted!  
A voice of resurrection to the dead!  
"E'en as the Father to the Son united  
So shall ye be to Christ your living head."

What doth it mean? In these poor hearts of ours  
Can the Omniscient a sojourner be,  
As sunbeams nestle in the souls of flowers,  
Or angels come to sleeping infancy?

Ah yes! Rejoice, ye contrite, broken-hearted!  
Behold the sure deliverance from your sin:  
Remember how the raging storm departed  
From the lone ship when Jesus stept therein.

Oh! may his Love, a sacred fire out-going,  
Consume each molten image from our sight,  
And be our spirits to his Truth in-flowing,  
Transparent as the diamond is to light!

It is the soul which makes its own external,  
A radiation from her inmost sphere;  
Sunshines of peace on landscapes ever vernal  
And wastes of winter come alike from her.

The love of God—the fealty which we owe Him,  
 Grafted upon our hearts and fruitful there,  
 Will make the outward life a noble poem  
 By making first our inner life a prayer.

Is not the holy, beautiful Ideal  
 The Father of our hope and joy and love,  
 Which comes incarnate in the grosser Real,  
 Remoulding it by patterns from above ?

Joy springs from sorrow, virtue from temptation,  
 And daily death is but a happier birth :  
 Then comes our Sabbath of regeneration  
 Uniting heaven forevermore with earth.

NATCHEZ, Miss.

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## MISCELLANY.

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### MODERN SPIRITUALISM—ITS GOOD AND EVIL.

We have concluded to transfer to our pages the following article from the "Practical Christian" edited mainly by Rev. Adin Ballou, by whom also the present paper was written. It is at once timely and able. With its substantial conclusions we fully agree. On the part of Mr. B. they are the result of varied experience and protracted observation. He has written one of the ablest works that have appeared on the subject, and his opportunities for testing the matter, under its most favorable phases, have been at once numerous and auspicious. In these circumstances, the verdict which he feels called to pronounce is entitled to the most respectful consideration. It is evidently an approximation to the ground on which the New Churchman stands in judging of these phenomena, and to that ground we think most candid and truthful minds will eventually come.

I MEAN, by Modern Spiritualism, the whole aggregate movement which commenced with what were called "the Rochester knockings;" including all the convictions, doctrines, opinions, practices, transactions, propositions, peculiarities and effects, which have resulted from the multiform phenomena termed "Spirit-Manifestations." At an earlier stage of this movement I wrote a work for the public, specially designed to correct the extremes of skepticism and credulity which were then embarrassing the public mind. At that time I hoped the whole thing would work itself clear, in the course of a few years; so that truth and error, right and wrong, good and evil respecting it, might be clearly understood, by at least the generality of well-disposed people. In this I am disappointed. My hope is obliged to throw itself forward into the indefinite future. Notwithstanding the occurrence of many new, astonishing and convincing phenomenal developments, throughout this and other countries; notwithstanding the multiplication of converts in all directions, and notwithstanding the transpiration of numerous events all demonstrating that the movement is invincible in its progress; still its powerful elements roll onward in chaotic crudeness, and we have yet to hear the great Arbiter's voice commanding light and order. We must wait for that voice in the patience of faith and hope. Meantime it becomes us to watch the transpiring developments, take the best reckoning we can, and wisely avoid every possible danger. I have not said much on the subject lately, because I had nothing new to say, or, in view of new unfoldings, was uncertain what ought to be said. I have now something

to offer, particularly with reference to certain peculiar phases of the movement. In order to do this, let me be distinctly understood on the following points:—

1. That I remain perfectly satisfied with and confirmed in every important position maintained in my published Work, entitled "Spirit Manifestations."

2. That among all the attempts which have been made to account for and explain the strong cases of purporting spirit-manifestations, as of mere mundane origin, though some are very able and ingenious, not one has succeeded. The whole have utterly failed.

3. That the determined opposers of modern Spiritualism, with a few honorable exceptions, have treated the whole subject in an uncandid, contemptuous and unjustifiable manner. They have not investigated, considered and reasoned, but ignored, ridiculed, misrepresented, denounced and anathematized.

4. That absolute good has been done, is doing and will continue to be done, by this great spiritual movement; in convincing the skeptical portion of mankind that all human beings have a conscious existence after death as spirits; also in breaking down the irrational, yet almost universal assumption of those who believe in a future existence at all, that departed spirits *know all things*, are instantly fixed at death in an unchangeable good or evil state, are cut off from all but very rare miraculous opportunities of communication with this world, and, if ever permitted to communicate, must be implicitly credited in all they declare.

5. That notwithstanding the vast amount of equivocal, inexplicable and exceptionable manifestations which accompany this movement, there is no reason to doubt that the *true and good* in it will ultimately triumph over the false and evil, and that on the whole the world will be greatly benefited by it.

Being understood on these points, as fully persuaded and confident of their soundness, I will proceed to state my dissatisfaction with certain errors among Spiritualists, which are alleged to have originated in revelations from high circles of spirits, or at least to be sanctioned by such.

I. Many spiritualists continually assume and represent that this dispensation of Spirit Manifestations transcends the Christian dispensation as much as *that* did the Mosaic. Consequently many of them have really come to regard the Christianity of Jesus and his apostles, as set forth in the New Testament, with indifference, and some even with contempt. And they are looking to their new oracles for revelations which shall presently accomplish for mankind what Christianity cannot. I am obliged to regard this notion as erroneous, extravagant, delusive and pernicious. Let us make a few inquiries.

1. Were there no Spirit Manifestations in the days of Christ? According to the New Testament Scriptures there were many. Were the manifestations from the spiritual world in those days less striking or less effective than our modern ones? Certainly not, if we accept the Scripture records. We have yet had none that equalled them. Then surely there is no superiority to the Christian dispensation in this particular. The most that can be claimed is, that our spirit-manifestations are of the same general nature with those of good and evil spirits so notorious in the times of Jesus and his apostles. Therefore the new developments may serve to confirm the waning faith of people in those of the first century, and to excite a renewed veneration for the Christian religion as it was before its adulteration. This ought to be the effect. This is the effect with *me*.

2. Have our modern Spiritual communications revealed a purer piety, philanthropy, or morality than those of Christ? Do they make known a better Heavenly Father? Do they require us to love him any better, or to worship him more in spirit and in truth? Do they teach us to love our neighbor any better? To treat injurers and offenders any better? Do they teach us to be any humbler, more truthful, more just, more meek, patient, long-suffering and kind? Any more chaste, self-denying, and holy? Any more perfect? I fearlessly answer, that among all the good communications received from spirits, not one inculcates a single better principle or practice than Jesus taught and exemplified. But alas, on the contrary, we have had notions of piety, philanthropy and morality, sometimes inculcated in communications purporting to come from spirits, which were as far beneath those of Christ and his apostles, as the earth is beneath the heavens! Then surely there is no superiority to the Christian dispensation in this particular. The most that can be claimed is, that the better spirit communications re-echo and urge us to carry out the sublime precepts which Jesus taught and

exemplified eighteen hundred years ago. What truth, justice, or propriety then is there, in representing our new epoch of spirit-manifestations as superseding the Christian dispensation? I can see none at all, and therefore deprecate all such assumptions.

3. In respect to actual reformation, spiritual regeneration, personal progress in holiness, or public and social reform of any kind, do the receivers of modern spiritualism excel the primitive christians? There has been something of all this among the receivers of the new manifestations. But I think no one will presume to contend that their zeal, devotion, and martyr-like heroism have begun to rival those of Jesus, his apostles, and the early disciples. It would only be ludicrous to set up any such pretension. So there is no superiority to the Christian dispensation in this particular.

4. In respect to aims, aspirations, prophecies, and hopes, individual, social, humanitarian, for this world or the next, has our pretended superior dispensation purposes to superiority over that of the New Testament? The Christian dispensation purposes to save all mankind from their sins, to prepare every struggling soul for the enjoyment of an indescribably blessed immortality with the spirits of the just made perfect, to reconcile all things to God, to put an end to all sin and sorrow, to make all things new, to institute universal peace and plenty, love and bliss, among men, to bring about an epoch when tears shall be wiped from off all faces and God be all in all. Among all the good and glorious results aimed at, aspired after and predicted, in the present spiritualistic dispensation, is there anything better than unadulterated christianity offers us? If so, I have not heard of it. So there is no superiority in this particular. But,

5. Is there any superiority in respect to specific revelations concerning things in the spiritual world, or things in this earthly life, which are important for men to know? It will be confidently answered by many spiritualists, that I must certainly concede a superiority here. I will concede all I ought. I will concede that the new revelations go into multitudinous details of the spiritual world concerning which the christian these particular descriptions and explanations are reliable, that they are very interesting, very satisfactory and profitable to their receivers; yet might I not with confidence affirm that they constitute a mere appendix to the older relations; that, after all, they are only of minor importance in comparison with the former; and that, in their best possible use, they do not supersede, but simply *subserve* fundamental Christianity? It seems to me that this is all which can be claimed. I will concede thus much, but not without several drawbacks. Many of our new revelations, describing the spirit spheres and their peculiarities, are of doubtful reliability, contradictory one to the other, very equivocal, and by no means satisfactory. The few we can receive with confidence leave us still in the dark about much that we should be glad to know. And then, if we make not a wise practical use of these knowledges, they add nothing to our permanent happiness. To know what exists in the universe, above or beneath, is desirable if it will make us personally better, and so happier beings. Otherwise not. Now the christian revelations positively declare that there is a future existence for all mankind; that all will be treated, at their entrance into the next world, according to their real moral character; that some will be higher and some lower in the heavenly condition; that some of the impure remain a long time "spirits in heaven," yet are ultimately favored with means of regeneration; that the very wicked are very miserable there, during their retributory experiences; that all souls are dealt with justly and equitably, according to their works; and that finally all will be subdued to Christ, and God "be all in all." All this I believe, on the strength of Christian revelations. Is more really necessary to my present and eternal welfare? If I act up to this light, will it not be well with me? These are the fundamentals. Modern spiritualism has no better fundamentals. And if it bring me new light respecting particulars or incidents, I will be thankful, and endeavor to make a good use of it. But I will not be so ungrateful and unjust, as to go about proclaiming that my light on incidentals has altogether superseded my old light on fundamentals.

Perhaps, however, it will be contended that the new revelations given us is the philosophy of spiritual and material nature, concerning which the christian revelations taught nothing. I reply, that philosophy is the province of enlightened intellect and reason; that the christian revelations were addressed primarily to the religious nature of man, yet with due respect to reason; that the truths and duties thereby inculcated have a direct natural tendency to stimulate the intellectual faculties into healthful activity; that thus unadulterated christianity is the patron of all useful science and



philosophy, and that the most expansive christian minds have actually given forth the highest philosophy extant in our world. What is there good in modern spiritualistic philosophy, that we cannot find in the previous philosophical writings of enlightened christian minds? I wish to see it. I do not wish to depreciate the real merits of spiritual philosophy in any department of science. There is no occasion for me to do so. If those merits were ten times greater than they are, they would not render the new dispensation superior to the christian. But in view of the *few original* good things and the *many exceptionable* ones in what passes for spiritual philosophy, I think its admirers ought to be modest in the claims they set up for it.

For all these reasons, I feel impelled to protest against the undue exaltation of modern spiritualism, and the undeserved contempt thrown on the christian dispensation. It may be alleged that I am magnifying and defending a christianity which nominal christendom itself discards. What if I am? That alters not the case. If professing christians are bad enough to crucify Christ afresh, or to betray him, or to deny him, by insulting and trampling on his holiest precepts, is it any reason why I should do so? Is it any reason why modern spiritualists should wrong unadulterated New Testament christianity? Certainly not. If they war against a spurious and perverted christianity, let them say so. But let them not condemn the genuine one. It is *that* which I love, honor, and defend. It is *that* which I grieve to see despised, under pretext of its having been superseded by what is at best only a confirmation of it.

II. Another great error prevailing among modern spiritualists is the passivity, self-surrender, and implicit faith, with which many mediums deliver themselves up to the control and tutorage of spirits, real or imaginary. Also, the credulity with which many persons believe and follow every pretentious spirit, or circle of spirits, purporting to communicate through these mediums, I have from the beginning warned people against the mischief which inevitably flows from such infatuation. I must warn them still. Are we not all spirits before God, and responsible to him for our conduct? Have we any right to become the mere tools of any fellow-spirit, in or out of the flesh? Do we owe more to any spirit, than respectfully to hear his communication, and then judge as to what is good or evil in it? Will any truly good spirit, in or out of the flesh, ask any more than this of us? Will such a spirit exact that we should be completely passive, completely subservient, completely credulous and blindly obedient to his dictation? Will he not respect our reasonable distrust of what seems to us incredible or morally wrong, or grossly improper, or ludicrously absurd? He will. And when any one does not, we may be sure that he ought to be distrusted, even though he pretend to come from the seventh heaven, and to be the mouth-piece of a circle of arch-angels. The higher his pretensions and the more he flatters his medium, so much the more ought we all to distrust his wisdom and goodness. Yet these are the high pretending, flattering spirits, who claim of susceptible mediums an almost senseless passivity. And having led them through a mazy noviciate of subserviency, they gradually seduce them into the wildest absurdities, and perhaps step by step, into moral corruptions, which, at the beginning, it would have horrified them to contemplate.

Through the prevalence of this error, mediums abound who believe themselves called to a great mission, and that they have been selected from among many others as super-excellent and highly favored. Some distinguished spirit, or circle of spirits, has a vastly important work to accomplish through them, and they must forsake all and follow their angelic guardians. They cannot possibly be excused. Well, remarkable revealments are made to them from time to time, and greater things promised. Thus flattery follows flattery, wonder succeeds wonder, revelation is added to revelation, shadow is lost in shadow, and extravagant hopes are made to vegetate even out of the ashes of disappointment. Each medium is made to esteem him or herself to be the most reliable in the land, to be under the tuition of the highest spirits, to have the most important mission in charge. Each demands deference accordingly, and criticises oracularly the defects of all others. Each, of course, has his or her confiding adherents. And hence half a million of believers are cut up into parties of from a dozen to ten thousand each, all denouncing sectarianism, yet completely sectarianized themselves, even against their own brethren.

How are persons of sound, well-disciplined, high-principled, enlightened, orderly, and practical minds, firm believers in the grand facts of spirit-manifestation, and as such scorned by the skeptical world; how are they to deal with such hallucination, extravagance, credulity, fanaticism, semi-insanity, abnormal absurdity, and spiritual confusion? Ought they to encourage it; to devote themselves to the conglomerate move-

ment ; to follow deferentially the lead of these high assuming spirits ; to endure all the uncouth, disorderly, and indecent exhibitions made by spirit-possessed mediums at private conventicles and public conventions ; to accept all their revelations, philosophies, and moralizations as sacred ; to obey their instructions and follow their directions implicitly ; in fine, to sacrifice reason, self-respect, conscience, and every well-considered undertaking for the promotion of human welfare, and give themselves up to the ministries of this transcendent dispensation of wisdom ? I shall do no such thing. I shall approve of no such thing. I shall countenance no such thing. It would be a great sin in me to do so. "But why not?" the devotees will ask. "Are not the angels communicating with men?" Not always when you think so ; and when it is so, I am concerned to know what sort of angels are communicating. They may be angels of darkness ; they may be self-conceited, fanatical demons ; they may be unclean spirits. I must try them before I can trust them. "But surely you are a believer in spirit manifestations?" I am a firm believer in the fact that departed spirits sometimes manifest themselves to souls in the flesh. I believe that they often influence, impress and possess susceptible persons. I also believe that the less we have to do with certain classes of them the better. I do not believe in the wisdom, goodness, or infallibility of spirits *indiscriminately*. I believe in reverencing God above all spirits, in using my reason conscientiously, and in adhering to well-known divine principles, whatever any spirit in or out of the flesh may require to the contrary. And I believe in preserving my own individual responsibility unimpaired. "Alas, you are on a low plane of spiritual development! You are too proud, too traditional, too fastidious, too unwilling to become a fool in the esteem of the world, too much wedded to old dispensations, faiths, undertakings, customs, and pursuits. You are not a hearty, devoted disciple of the new philosophy and dispensation. We must part company with you, and go on to perfection." Be it all so, if thus you will have it. But my protest against your errors, foibles, and suicidal infatuation is hereby conscientiously declared and recorded. Time with its bitter experiences will convince you that I am right and you are wrong.

III. Another deplorable error rife among spiritualists is a false reliance on the taking place of some wonderful and unparalleled event to be brought about mainly by spirits for the regeneration and harmonization of the world. In this false reliance on the great things to be done by spirits, or discovered through their immediate revealings, many are indisposed to undertake any thing important in the way of human improvement, by ordinary means in the use of resources already possessed. No matter how much wealth, talent, or skill they possess, they can do nothing. The time has not come. Spirits are preparing the way. Salvation is soon to be made easy. Something astounding is about to take place. The heavens will come down to earth. Sublime discoveries will be made. Immense treasures of wisdom, or of gold, or of both, will be laid open. Then society will be harmonized and the human race speedily redeemed, with very little anxiety, toil, or discomfort to the faithful. Therefore let us wait for the spirits to do their preliminary work. It comes to this.

Of this nature are all the extravagant hopes built on the revelations, through Br. John M. Spear and other mediums, respecting the *New Motor*, so called, and respecting *vast treasures* to be discovered in a certain locality of the continent. It is exceedingly painful to witness the extremes of false confidence to which some of my long esteemed friends and their adherents are running in such directions, and no less painful to speak of them deprecatingly or reprovingly before the public. If the *New Motor* were ever so successful, if the expected treasures were all actually obtained, and if "the cause" were put in complete possession of the resources predicted, still it is very improbable that the great moral and social revolution desired would take place in the easy and speedy way anticipated. God does not accomplish such changes by such means. But when we consider the improbability that such expectations will ever be realized, it becomes truly unjustifiable and lamentable, that people should make their reliance on them an excuse for neglecting to work with the means they actually have at command. Yet so it is. I have not a particle of faith that the *New Motor*, so called, will ever prove to be any *motor* at all ; nor that the promised treasures will ever be forthcoming ; nor that spirits addicted to such pursuits are worthy of confidence ; nor that any of the wonderful things, looked for by spiritualists to save us the labor of reforming mankind in a plain uphill way, will ever come to pass. Such, I repeat, are not God's methods. I therefore keep at work according to my highest light, in the use of such means as are available in my present circumstances. Why should not all do so ? Why should they wait to see mountains removed by spirits in a moment—mountains which after

all will have to be removed by the shovelful, through the sustaining power of willingly industrious, ever persevering faith? It is utterly wrong, and I deprecate the error.

IV. Free Loveism is another and the most pernicious of all these errors. After seeing this subtle and corrupt notion nourished among the Noyesite Perfectionists, the Individual Sovereigntyites and other less conspicuous patrons, I hoped the spiritualists would escape its infection. But it seems not. It was predicted to me a considerable time since, that it would spring up mesmerically among the *congenial susceptibles*, and that even *spirits* would teach it through their chosen mediums. And now all this is coming to pass; to what extent I am not fully apprised. This serpent works cautiously, creeps about in disguise, and if suspected protests his innocence. Indeed, he assumes at pleasure the form of a heavenly seraph, and professes that he is wholly devoted to the promotion of sexual purity and female elevation. But a single touch of "Ithuriel's spear" resolves him into himself.

It has recently been declared through Mrs. Thomas, a medium from Ohio, by the circle of semi-supernal spirits purporting to deliver the lectures recently given at Hope-dale, that all the dark and unclean spirits of the inner life are now seeking access to mortals, for the purpose of manifesting themselves in the flesh; that they will put themselves in close affinity with all mediums and spiritualists of whom they can take advantage; and that all ought to be on their guard against Free Love suggestions, impressions, revelations and obsessions. Whatever may be thought of this warning against libertine spirits in the flesh and out of it, no doubt there is danger enough to be apprehended. Comparatively few of the spiritualists have as yet become aware of this Free Love development. But it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging its significant congenialities, fondlings, caresses, and *indescrībabilities*. They will receive revelations from high pretending spirits, cautiously instructing them that the sexual communion of *CONGENIALS* will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and their families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting. Yet the very persons most active in bringing all this about will protest their own purity, will resent every suspicion raised to their discredit, will accuse all, who remonstrate against their course, of doing so, because personally *low* minded themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. All this has commenced, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke, or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them, by timely warning, faithful reproof, and uncompromising disfellowship. Let the history of *spirito-carnality* admonish us. In every age there has been an outbreak of it, in connection with some form of religious or philosophical spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, and solemn disclaimers of any desire for indulgence in carnal sexualism, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation, our country furnished two marked demonstrations of this nature; that of the Cochranites in Maine, and that of the prophet Matthias and his adherents in New York. Such cases are beacons on the heights to warn us of impending dangers. Let us all take heed betimes, lest, under some specious pretence, deceiving spirits in the flesh or out of it seduce us into the pitfalls of corruption. I must earnestly deprecate and protest against this error of Free Loveism, which I have good reason to fear is beginning to find a welcome among spiritualists.

Here I forbear. I have spoken freely and at full length. I trust I shall be understood by all parties concerned. I speak and act on my own responsibility. If I am right, let that right bear only its intrinsic weight. If I am wrong, I hold myself open to correction by God, angels, and men. I assume no personal authority over my fellow spirits in any sphere, and shall bow to none but that of the Infinite Father, expressed in the sovereignty of divine principles. Modern spiritualism has merits which all its adversaries will ultimately be compelled to acknowledge. It has imperfections which ought to make all its apostles modest in their extollations of it as a dispensation. And as to enemies, if those of its own household can be properly taken care of, there will be little to fear from any without. May its progress evolve only incidental evils, and its consummation be replete with essential, universal and everlasting good.

## ESTIMATES OF SWEDENBORG.

In the extract that follows the writer is speaking of Lowell, Mass. :

"In addition to the established sects which have reared their visible altars in the City of Spindles, there are many who have not yet marked the boundaries or set up the pillars and stretched out the curtains of their sectarian tabernacles ; who, in halls, and 'upper chambers,' and in the solitude of their own homes, keep alive the spirit of devotion, and, wrapping closely around them the mantles of their order, maintain the integrity of its peculiarities in the midst of an unbelieving generation.

"Not long since, in company with a friend who is a regular attendant, I visited the little meeting of the disciples of Emanuel Swedenborg. Passing over Chapel Hill and leaving the city behind us, we reached the stream which winds through the beautiful woodlands at the Powder Mills and mingles its waters with the Concord. The hall in which the followers of the Gothland seer meet is small and plain, with unpainted seats, like those of 'the people called Quakers,' and looks out upon the still woods and 'that willow stream which turns a mill.' An organ of small size, yet, as it seemed to me, vastly out of proportion with the room, filled the place usually occupied by the pulpit, which was here only a plain desk, placed modestly by the side of it. The congregation have no regular preacher ; but the exercises of reading the Scriptures, prayers, and selections from the Book of Worship, were conducted by one of the lay members. A manuscript sermon, by a clergyman of the order in Boston, was read, and apparently listened to with much interest. It was well written and deeply imbued with the doctrines of the Church. I was impressed by the gravity and serious earnestness of the little audience. There were here no circumstances calculated to excite enthusiasm, nothing of the pomp of religious rites and ceremonies ; only a settled conviction of the truth of the doctrines of their faith could have thus brought them together. I could scarcely make the fact a reality, as I sat among them, that here, in the midst of our bare and hard utilities, in the very centre and heart of our mechanical civilization, were devoted and undoubted believers in the mysterious and wonderful revelations of the Swedish prophet—revelations which look through all external and outward manifestations to inward realities ; which regard all objects in the world of sense only as the types and symbols of the world of spirit ; literally unmasking the universe and laying bare the profoundest mysteries of life.

"The character and writings of Emanuel Swedenborg constitute one of the puzzles and marvels of metaphysics and psychology. A man remarkable for his practical activities, an ardent scholar of the exact sciences, versed in all the arcana of physics, a skilful and inventive mechanic, he has evolved from the hard and gross materialism of his studies a system of transcendent spiritualism. From his aggregation of cold and apparently lifeless practical facts beautiful and wonderful abstractions start forth like blossoms on the rod of the Levite. A politician and a courtier, a man of the world, a mathematician engaged in the soberest details of the science, he has given to the world, in the simplest and most natural language, a series of speculations upon the great mystery of being ; detailed matter-of-fact narratives of revelations from the spiritual world, which at once appal us by their boldness, and excite our wonder at their extraordinary method, logical accuracy, and perfect consistency. These remarkable speculations—the workings of a mind in which a powerful imagination allied itself with superior reasoning faculties, the marvellous current of whose thought ran only in the diked and guarded channels of mathematical demonstration—he uniformly speaks of as 'facts.' His perceptions of abstractions were so intense that they seem to have reached that point where thought became sensible to sight as well as feeling. What he thought, that he saw.

"He relates his visions of the spiritual world as he would the incidents of a walk round his own city of Stockholm. One can almost see him in his 'brown coat and velvet breeches,' lifting his 'cocked hat' to an angel, or keeping an unsavoury spirit at arm's length with that 'gold-headed cane' which his London host describes as his inseparable companion in walking. His graphic descriptions have always an air of probability, yet there is a minuteness of detail which is



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following the 'pained fiend' in his flight through chaos; nothing of Dante's terrible imagery appals us; we are led on from heaven to heaven very much as Defoe leads us after his shipwrecked Crusoe. We can scarcely credit the fact that we are not traversing our lower planet; and the angels seem vastly like our common acquaintances. We seem to recognize the 'John Smiths,' and 'Mr. Browns,' and 'the old familiar faces' of our mundane habitation. The evil principle in Swedenborg's picture is, not the colossal and massive horror of the Inferno, nor that stern wrestler with fate who darkens the canvass of Paradise Lost, but an aggregation of poor, confused spirits, seeking rest and finding none save in the unsavory atmosphere of the 'falses.' These small fry of devils remind us only of certain unfortunate fellows whom we have known, who seem incapable of living in good and wholesome society, and who are manifestly given over to believe a lie. Thus it is, that the very 'heavens' and 'hells' of the Swedish mystic seem to be 'of the earth, earthy.' He brings the spiritual world into close analogy with the material one.

"In this hurried paper I have neither space nor leisure to attempt an analysis of the great doctrines which underlie the 'revelations' of Swedenborg. His remarkably suggestive books are becoming familiar to the reading and reflecting portion of the community. They are not unworthy of study; but, in the language of another, I would say, 'Emulate Swedenborg in his exemplary life, his learning, his virtues, his independent thought, his desire for wisdom, his love of the good and true; aim to be his equal, his superior, in these things; but call no man your master.'"

## REMARKS.

The above is from a volume recently published by the poet, Whittier, entitled "Literary Recreations." It is evident that he has a considerably appreciative estimate of the herald of the New Church viewed simply as a philosopher and a savan. But as a specially illuminated messenger of heaven, an appointed medium of new revelations from the inner world, he seems to stand quite without the range of his vision. The very verisimilitude of the relations is made an argument against them. Because the John Smiths and the Mr. Browns and other old familiars retain their personal identity in the spirit world he deems the report incredible. Yet who should they be but themselves? And so again he gives an unwitting testimony to the truth of Swedenborg's statements when he says of "these small fry of devils," dwelling in an atmosphere of "falses," that they remind him of certain unfortunate fellows whom he has known, "who seem incapable of living in good and wholesome society, and who are manifestly given over to believe a lie." But why should not Mr. Whittier perceive in this fact the strongest proof of the truth of what is affirmed by our author? It is precisely because of the resemblance stated between the condition of things in the two worlds that the report is entitled to credence. "He brings the spiritual world into close analogy with the material one." And why should he not? Does not the analogy exist? Will not the same principles which govern men here govern them there? And so far must not the heavens and the hells be "of the earth, earthy?" What character would Mr. W. expect these "unfortunate fellows" to evince in the other world but that which is attributed to them?

But the closing sentence of the paragraph reveals the writer's mental *status* with sufficient clearness: Emulate Swedenborg's virtues, "but call no man master." And who calls him master? The espousers of his doctrines view him in no such light. The Lord is their only Master. But they can recognize one as a medium whom they know not as a master. If it is competent to infinite goodness, wisdom, and power, to impart divine truth through human agency to the world, they see nothing out of the way in acknowledging in his true character the instrument chosen and qualified for the purpose. No, no, Mr. Whittier; we are very far from man-worship, but we have come up manfully to the "puzzle and the marvel" which you suffer to remain unsolved, notwithstanding the loudness of its challenge, and we have fully satisfied ourselves that the Lord has spoken through the "Gothland seer" as truly as he has through Paul or John, and we receive his testimony accordingly. Vilipend this testimony you may, but gainsay it you cannot.



The following article, penned in a far more disparaging vein, is from a recent No. of the "Liberator," the organ of Mr. Garrison and his ultra-radical school. We insert it, not so much to refute it, as to give our readers a specimen of what is said of us *outside*. We are ready to admit that the system promulgated by Swedenborg does not make such *rampant reformers* as some we could name, yet in our reading of his works we have found all the *principles* enounced which are requisite, if carried out, to regenerate society, civil and religious, and even to convert Mr. Garrison and his compeers from sons of Ishmael (rational truth) to sons of Isaac (rational good). But let us first give the picture he draws of us under the caption of "Swedenborgianism:"

"Prof. Bush, of New-York, has published, in a pamphlet of 32 pages, the Lecture on Swedenborg, delivered by him at Boston, in the Odeon, on the evening of January 16, 1846, in reply to one, on the same subject, delivered a short time previous, in the same place, by Ralph Waldo Emerson. He acquits Mr. Emerson of any intention to detract, in the public mind, from a high estimate of Swedenborg, but thinks 'the objections which he urges are, of necessity, such as would be prompted by the position he occupies at the entirely opposite pole, not of Swedenborg's sphere only, but that of every one who yields faith to a divinely dictated Revelation.' In all his discussions, Prof. Bush evinces a good spirit, rare ability, and an earnest zeal; but it is very evident that his veneration for Swedenborg stops very little short of idolatry, or, rather, clothes him with the robes of infallibility, so that no one may be so presumptuous as to question the soundness of any thing advanced by the illustrious seer. 'Swedenborg,' he says, 'cannot be viewed apart from his system, and his system cannot be so objectively seen aright, without a *subjective* aptitude for it.' This the Professor possesses, and by it cramps, we think, his own independence of thought and freedom of action. A 'subjective aptitude' for the system of Calvinism, or any other religious system, is doubtless needed for its reception, but it has no necessary connection with the truth.

"Swedenborgianism, like every other form of religious faith, is to be tested by a practical standard—not by its speculations, but its fruits. As to pertaining to all the reforms of the age we know of nothing more conservative, or less inclined to find or bear a cross. It does not favor freedom for all; it gives no countenance to the cause of emancipation; it takes no interest in the movement for the elevation and enfranchisement of women; it is not peaceful in spirit, but warlike as the army and navy of the United States; it makes no issue with the government for 'framing mischief by a law,' or for any of its wicked acts; it has a name to live, but is dead. We speak of it as an organization; individual exceptions there may be, but only as 'angels' visits, few and far between.' It is not only worthless, but an obstacle in the way, in relation to human progress. As developed in this land, freedom has nothing to hope from its growth. For all this, indeed, Swedenborg is no more to be held responsible, than is Jesus for the conduct of those who claim to be his disciples, while they bite and devour one another; still, it shows how little a profession of faith in any teacher, or in any theological system, has to do with enlightening the understanding or improving the heart, or with daily integrity of life.

"Swedenborg was a wonderful man, beyond all doubt; but he was not God, and nothing short of God can be oracular to mankind. He was not infallible, and therefore may not be relied upon in all things. No man so needs interpreters as himself; but interpreters are biased more or less by their own prejudices, predilections, and habits, and what they communicate is not to be implicitly received. The canonization of Moses, or the prophets, or Jesus, or the Apostles, or Luther, or Calvin, or Wesley, or Swedenborg, at this late day, avails nothing. We must be judged by the times in which we live, by our willingness to suffer for righteousness sake (not for the sake of sect or party), by the standard of present duty, and by the claims of suffering humanity upon us."

Will Messrs. Garrison & Co. take it as an offence if we say, that the spiritual explanation of Ishmael given by Swedenborg in the following paragraph applies itself by a certain instinctive spontaneity to the school of reformers which they represent:

"The rational principle consists of good and of truth, that is, of those things which appertain to charity, and of those things which appertain to faith; rational truth is that which is signified by the wild ass. This then is what is represented by Ishmael, and is described in this verse. No one can believe that rational truth separate from rational good is of such a nature, nor should I have known it myself to be such, unless I had been convinced by lively experience. It is the same thing whether we speak of rational truth, or of a man whose rational principle is of the nature here described: such a man, whose rational principle is such that he is only in truth, although in the truth of faith, and not at the same time in the good of charity, is of this character: he is morose, impatient, opposite to all others, viewing



every one as in a false principle, instantly rebuking, chastising, and punishing: he is without pity, neither does he apply himself or endeavor to bend the minds and affections of others; for he regards every thing from a principle of truth, and nothing from a principle of good. The rational principle, without life from celestial good, is as here described, viz., it fights against all, and all fight against it. Rational good never fights, howsoever it is assaulted, because it is meek and gentle, patient and pliable, its attributes being those of love and mercy: and although it does not fight, yet it conquers all, never thinking of combat, or boasting of victory. It acts thus, because it is divine, and is safe of itself; for no evil can assault good, nor even subsist in the sphere where good is: if it only feels its approximation it recedes of itself and retires; for evil is infernal, and good is celestial. But truth separate from good, which is here represented by Ishmael, and is described in this verse, is altogether different, viz., it is like a wild-ass, and fights against all, and all against it; yea, it thinks and breathes scarce any thing but combats, its general delight, or reigning affection, being to conquer, and when it conquers, it boasts of victory. It is therefore described by a wild-ass, or a mule of the wilderness, or an ass of the forest, which cannot abide with others."—A. C. 1949, 1950.

If it should appear problematical why the advocates of Swedenborg do not enlist more heartily in many popular measures of reforms, we can only say that we find it difficult to sympathize with movements where the Ishmael spirit is predominant. We have for ourselves a very strong impression as to the intrinsic wrong and evils of the system of American slavery, but we do not, we trust, make Anti-Slavery the whole of our religion, nor do we find any necessity laid upon us to give up a divine revelation in order to "reconcile the ways of God to man." What association moreover can *Swedenborgians*, as they are called, have with those who would put Jesus, whom *they* solemnly regard as the Lord of heaven and earth, the true and only Jehovah, upon a level with Moses and the Prophets, and mix Him up with such worms of the dust as Luther, Calvin, Wesley, and Swedenborg? We are horrified by such desecration of what is to us most holy and divine. We may say too that we are inevitably compelled to stand somewhat in doubt of the character of that goodness which so completely ignores genuine truth.

## NOTICES OF BOOKS.

1.—A POPULAR ACCOUNT OF THE ANCIENT EGYPTIANS. *Revised and Abridged from his larger Work, by SIR J. GARDNER WILKINSON. In two Volumes. Illustrated with five hundred Woodcuts. New-York: Harper & Brothers. 1854.*

A vast treasury of illustrative matter pertaining to Ancient Egypt is opened in these volumes. It is marvellous beyond measure to find so much known of the domestic life of that people ages after they had gone down to the tomb of dead nations. It has, however, been so ordered in the Divine Providence that the arts, letters, manners, civil and religious usages of the people of Egypt have been revealed anew in these our days. The dusty veil which for twenty centuries has draped the tracery of fingers long since mouldered away has been removed, and the pictorial presentment stands before us in all its original freshness and in its thousand-fold variety. It would seem as if they had expressly consulted the desires of remotest generations by picturing on imperishable rocky tablets the whole of their public and private and religious life, and then studiously hiding it from view in the secret recesses of closed tombs and catacombs. The time for unsealing these "chambers of imagery" has been reserved to our favored era, when also the symbolical or spiritual import of Egypt in the Word, as a correspondent to the scientific or sense-knowledge of the natural man, has been revealed, and one has but to cast his eye over the immense collection of plates and cuts in this work to

see how appropriate was the genius of that nation as disclosed in these monumental records to shadow forth such a drift. The eye of the Newchurchman reads a significancy in these picturings of Egyptian art which no others can so well discern. That eye, however, desiderates in the printed pages a fuller discussion than it finds of the hieroglyphical system and of the religious faith of these early sojourners in the valley of the Nile. These are points, however, on which the needed light is yet to break forth, and let no one be surprised if that light should first come from a New-Church source, for the key to all this lore is in her hands.

- 2.—A GUIDE TO THE SCIENTIFIC KNOWLEDGE OF THINGS FAMILIAR. By REV. DR. BREWER, *Trinity Hall, Cambridge.* Carefully revised and adapted for use in Families and Schools of the United States. New-York: C. S. Francis.

The explanation of the common phenomena of nature is the object of this very carefully elaborated little volume. It is in the form of question and answer, both which are brief, simple, explicit, and intelligible. The faculty of precise definition, especially in regard to common and familiar subjects, is extremely rare. Of this any one may be satisfied by making the attempt. Dr. Brewer we must consider a master in this department, to say nothing of the immense amount of very accurate reading, extending over the whole field of natural science, which has evidently gone to the composition of the present volume. The value of the matter may be farther inferred from the fact that it has been submitted to the careful revision of different gentlemen distinguished for their attainments in the several branches treated. The present edition, after the sale of 25,000 copies since 1848, has the advantage of all the revisions of the preceding editions, and to our mind forms a most admirable manual both for young and old.

- 3.—AFRICA AND THE AMERICAN FLAG. By Commander ANDREW H. FOOTE, U. S. Navy. New-York: D. Appleton & Co. 1854.
- 4.—CAPTAIN CANNOT; OR TWENTY YEARS OF AN AFRICAN SLAVER: *being an Account of his Career and Adventures on the Coast, in the Interior, on Shipboard, and in the West Indies.* Written out and edited from the Captain's Journals, Memoranda, and Conversation, by BENJAMIN MAYER. New-York: D. Appleton & Co. 1854.

All authentic works upon Africa and its populations have a profound interest for the man of the New Church, from the fact that the African character is revealed to him in a light that it is to no one else, and that he has a clew peculiar to himself to that hard allotment of bondage and oppression which has providentially befallen the race. He reads in all such works as those above indicated, designed confirmations of the truth of the views which he is taught respecting the African race and its destiny in the writings of Swedenborg. The genius of that race we learn is natively celestial, as that of Asia is spiritual, and that of Europe natural, while spiritual-natural may perhaps be predicated of America. In this ascending order of things the church returns from its lowest point of depression upwards through the successive degrees to its culminating point in the new or regenerated will, the celestial stage of development. Accordingly, as the celestial degree of our nature is the last to be fully understood, so the African continent is the last to be explored. So far as ascertained, the interior of that land, with occasional bright spots, discloses a state of things strikingly correspondent with a ruined will-principle, and laying open the grounds on which we recognize a retributive judgment in the afflicting lot of slavery to which they have been subjected. Both these volumes

discover a deplorable condition as obtaining among the native tribes, many of which would seem to have sunk to the lowest extreme of savage degradation; horrid cruelties and cannibalism prevailing extensively among them. We are not indeed blind to the fact that foreign influences of the worst description have stimulated these dire abominations, but we see over and above this an amount of intrinsic degeneracy, which, considering the high state fallen from, could not but awaken the penal dispensations under which they have so long groaned. It needs, however, no formal argument to make out to an honest mind that a providential purpose of this kind confers no license upon the agents instrumental in reducing them to bondage. The law of the Divine Providence in parallel instances is sufficiently developed in such passages as the following:—"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

The works now mentioned are both interesting, the first for its valuable information relative to the actual working of the colonization scheme, the second for the romantic cast of the narrative, which in fascination scarcely yields to that of *Robinson Crusoe*.

- 5.—A REVIEW of *Dr. Dods' Involuntary Theory of Spiritual Manifestations*. By W. S. COURTNEY. New-York: Partridge & Brittan. 1854.
- 6.—THE TABLES TURNED: a *Brief Review of Rev. C. M. Butler, D.D.* By S. B. BRITTAN. New-York: Partridge & Brittan. 1854.

These pamphlets are a recent emanation from the spiritual press of Messrs. Partridge & Brittan in Broadway, which has become a prolific source of such light as is now shedding its rays, whether "disastrous" or otherwise, over the length and breadth of the land. The *brochures* before us are both spirited and able, and both we think triumphant as against the theories with which they grapple. But the confutation of the weak objections brought by these two opponents against the supernatural character of the phenomena in question leaves us a great way short of planting ourselves upon the peculiar platform from which the present champions hurl their missiles. On this point, however, it is less necessary for us to enlarge, as the subject is presented so much to our mind in another article in this number.

- 7.—PARTY LEADERS; *Sketches of Thomas Jefferson, Alexander Hamilton, Andrew Jackson, Henry Clay, and John Randolph, including Notices of many other distinguished American Statesmen*. By J. G. BALDWIN. New-York: D. Appleton & Co. 1854.

Mr. Baldwin, who is a diligent reader if not an avowed receiver of N. C. writings, and whose pen we should be happy to enlist for our own pages, has here given the public a work of united biography and political history which we regard as of great value. The characters, we think, are drawn with the hand of a master, and considering the difficulty of withstanding the bias of party in treating of such prominent party men, he holds the scales with remarkable impartiality. It is by no means a work of mere ephemeral interest. The author indeed modestly disclaims the merit

him, and the ability shown in the sketches is strikingly illustrated by the *ad unguem* familiarity shown with the whole chain of political events in which they figured, and by which their public characters were in great measure formed. It is therefore a work equally valuable for its historical reminiscences as for its critical judgments. We cordially commend it to the attention of all who would form a just estimate of the leading personages whose names stand ineffaceably enrolled upon the political archives of our nation.

8.—THE PLURALITY OF WORLDS: *an Essay*. London: Parker. 1853.

9.—MORE WORLDS THAN ONE, *the Creed of the Philosopher and the Hope of the Christian*. By SIR DAVID BREWSTER. New-York: Robert Carter & Brothers. 1854.

We have a sort of a sideway feeling of gratitude to the anonymous author of the first of these works, who denies the plurality of habitable globes in the universe, for having given occasion to the second, in which the affirmative is maintained with signal ability. The first—usually attributed to Professor Whewell—is by no means a feeble treatise, abounding as it does with the richest results of astronomical science set forth in a transparent simplicity of style and marked by much ingenuity of induction; but the main theory the Newchurchman knows to be erroneous, and he therefore accords the palm of truth without hesitation to its opposite. Of this very interesting and elaborate argument we should like to be able to give our readers some specimens, but we must content ourselves with referring them to the book itself which is of moderate dimensions and moderate price, and will abundantly reward a reading.

10.—OUTLINES OF MORAL SCIENCE. By ARCHIBALD ALEXANDER, D.D., *late Professor in the Theological Seminary at Princeton, N. J.* New-York: Charles Scribner. 1854.

A work on the philosophy of morals emanating from a mind of singular clearness in its perceptions and of an unusual power of luminous expression. The discussions go little into the details of moral science, but it is rich in its suggestions on general principles. Yet we cannot but think of the world of learned disquisition upon Conscience, Moral Agency, true Virtue, &c., which is cut off by a knowledge of the distinction of Goodness and Truth and their various relations to each other.

11.—DR. GRANT AND THE MOUNTAIN NESTORIANS. By REV. THOMAS IMBRIE, *surviving Associate in that Mission*. With Portrait, Map, Illustrations, etc. Boston: Gould & Lincoln. 1853.

A personal acquaintance in former years with the subject of this memoir has given us a peculiar interest in the perusal. But such an interest is not dependent solely on a personal knowledge of the eminent worth, devoted life, and arduous labors of which these pages are an affectionate record. The information given respecting the Nestorians, a secluded relic of the Ancient Christians residing in the mountains of Kurdistan, is in itself extremely curious, while the personal journeyings, privations, perils, and trials of the missionary, who with his wife fell a martyr to the cause in which he was engaged, draw largely upon the best and tenderest sympathies of the reader.



- 12.—COTTON'S ATLAS OF THE WORLD, illustrating Physical and Political Geography. Part I.—Canada East, Massachusetts and Rhode Island, Mississippi, Spain and Portugal. Part II.—Upper Canada, Connecticut, Alabama, Kentucky, and Tennessee. New-York: J. H. Colton & Co. 1854.

Mr. Colton has given us in these two incipient Nos. of his forthcoming Atlas what we regard as very near the *ne plus ultra* of the map-making art. Whether we have respect to the general beauty of the delineations, the delicacy of the tracing, the style of the engraving, the texture of the paper, the exquisite tinting, the topographical accuracy, the distinctness of the demarcations, or the sound judgment displayed in the letter-press—in whatever light we view it, we think it an honor to the country, and we will not disguise an honest pride that a New Church hand claims the credit of having for the most part achieved this triumph of pictorial art.

- 13.—HOMŒOPATHIC TREATMENT OF EPIDEMIC CHOLERA. By B. F. JOSLIN, M.D., LL.D. Third edition with additions. New York: Wm. Radde. 1854.

This is the third edition of a work of acknowledged repute, in which the nature and pathology of cholera, with its predisposing causes, its symptoms, and remedies in the different stages, are treated with minute particularity, and detailing a practice which would appear to have been eminently successful. The work goes to swell the mass of existing testimony in favor of the Homœopathic system, as a reliable mode of treatment in cases of this terrible scourge. It has the especial advantage of being so constructed as to be adapted to popular as well as professional use.

- 14.—ELEMENTS OF GEOLOGY, intended for the Use of Students. By SAMUEL ST. JOHN, Professor of Chemistry and Geology in Western Reserve College. Fifth edition. New York: G. P. Putnam. 1854.

From a cursory examination we are exceedingly pleased with the plan and execution of this work. As an elementary treatise designed for the use of schools and colleges, we can scarcely think of an improvement. It is methodical, scientific, and precise, containing just what the learner requires, neither more nor less. The illustrative cuts are at once very numerous and very fine, and a rich analytical table of contents, together with a copious glossary of geological terms, gives all requisite completeness to the work.

- 15.—THE STRANGER IN THE SYNAGOGUE; or, the Rites and Ceremonies of the Jewish Worship described and explained. By SIMON TUSKA. Rochester: E. Darrow & Brother. 1854.

It is a very natural curiosity that would seek acquaintance with the modern rites and ceremonies of the Jews, differing, as they must of necessity, from the ancient modes, since their temple service has been broken up, and they have “abode many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.” This curiosity will find itself gratified in this brief shilling pamphlet, drawn up by a learned Rabbi, or at least the son of a Rabbi, who has the rare liberality to say that, in his opinion, “while most of the ceremonies prescribed in the *Talmud* are more interesting to Christians than they are approved of by the majority of the Jews, the children of Israel would become a people of far greater importance, were they to devote themselves more habitually to the reading of the *Pentateuch* and *Prophets*.” We endorse this sentiment very heartily, and would propose adding the *Evangelists* to the list, which would shed a flood of light upon the other two.

## EDITORIAL ITEMS.

The Board of Managers of the American Swedenborg Printing and Publishing Society held a special meeting on September 13th, for the purpose of discussing and deciding upon the proposed change in the type of the *Arcana Celestia*, of which we spoke in our last number. The meeting was attended by a large majority of the Board, letters upon the subject from various quarters were read, and the matter gone into at considerable length. The Board took the ground that the resolution of the Annual Meeting in favor of the change we alluded to, was *recommendatory* only, and not conclusive upon them, and in view of the fact that, the stereotype plates for three volumes out of nine of the letter-press (vol. 10 will be devoted to the index) were already finished, and an edition of the first two volumes had been struck off, at a cost of \$1,350, decided to make no alteration, at least before the termination of the whole work. The Society will thus be enabled to complete the sets of those who have bought the first two volumes, in a uniform style, and if there should afterwards be a sufficient demand for copies with Roman letters instead of the italics as now employed, a few hundred dollars will suffice to pay for a set of supplementary plates. The third volume will be printed as soon as paper can be obtained for the purpose. The fourth volume is in the hands of the stereotypers. The Board have it in contemplation to commence the *Apocalypse Revealed* as soon as sufficient funds are provided. At present, the necessity of keeping a large stock of printed books on hand, and the failure of some of the subscribers to the *Arcana Fund* to meet their engagements, prevent the progress of all the operations of the Society from being as satisfactory as could be wished. It would be a very gratifying thing if all the writings could be published before the Centennial Anniversary of the Last Judgment, which will be in 1857. We recommend the consideration of the subject to our liberally-disposed brethren.

The "Intellectual Repository" for September has, as usual, many papers of special interest, among which is one by Mr. Clissold, on "The Cause we are to Promote," in which he successfully vindicates the claims of "Swedenborgianism," so called, to be viewed as identical with true Christianity, while at the same time he affirms that the designation is not assumed by those to whom it is applied, but is bestowed upon them by their opponents, it having originated with the Church Consistory of Gottenburg. This appears from one of Swedenborg's own letters to Dr. Beyer, referring to the Reports of the Consistory: "This doctrine is there called *Swedenborgianism*, but, for my part, I call it *true Christianity*." Mr. Clissold, in his characteristically conclusive manner—by a *shutting up* of the argument—proceeds to show that neither the doctrine of the Divine Humanity, of the Sacraments, of the interior sense of the Ten Commandments, or of the Word, nor of correspondences, are any of them the doctrines of Swedenborg, properly and strictly speaking. He does not stand to them in the relation of author or inventor, but simply as declarer and restorer. They have once, all of them, been in the possession of the church; but were gradually lost in the progress of the church's apostasy. On this head, Mr. C. remarks: "He was a messenger to the world, but only a messenger; and as such he had not the least claim to impart his own name to the tidings he had to communicate. Nor let any one do injustice to his principles by doing for him that which he refused to do himself. In this connexion he gives several interesting extracts from early Christian writers, showing their abhorrence of party or sectarian names. "Though the blessed apostles," says Athanasius, "have become our teachers, and have ministered the Saviour's Gospel, yet not from *them* have we one tittle, but from *Christ* we are, and are named *Christians*. But for those who derive the faith which they profess from others, good reason is it they should bear their name whose property they have become." "It is very observable," says Bingham (*Christ. Ant.*), that in all the names they choose, there

was still some peculiar relation to Christ and God, from whom they would be named, and *not from any mortal man, how great or eminent soever.* "We take not our denomination from men," says Chrysostom; "we have no leaders as the followers of Marcion, or Manichæus, or Arius." "No," says Epiphanius, "the church was never called so much as by the name of an Apostle; we never heard of Petrians or Paulians, but only of Christians from Christ." "I honor Peter," says another Father, "but I am not called a Petrian. I honor Paul, but I am not called a Paulian; *I cannot bear to be called from any man who am myself a creature of God.*"

The English N. C. Conference met this year (Aug. 8th) at Salford, Manchester. The Rev. D. Howarth, of Salford, was appointed President; Rev. E. Madeley, of Birmingham, Vice-President; and Mr. Butler, Secretary. The address to the American Convention, which is spoken of in high terms, was written by Rev. T. C. Shaw. During the past two years they had assisted M. Le Boys des Guays to the amount of £224 5s. 5d; and for the year to come they propose to make a like attempt in favor of Dr. Tafel. Among the visitors present were the Rev. Mr. O'Gorman, from Belfast, Ireland, who has recently received the doctrines of the New Church; and also Mr. Simms, the enterprising publisher of the "Spiritual Library." An address from the former gentleman gave much delight to the audience, not only by the earnest zeal with which he has embraced the doctrines, but by the very clear statements he made as to the points of distinction between the new and the old theology.

A recent letter from a friend in Glasgow contains the following:—"I suppose you have heard of Mr. Prescott's severe trial and loss, in the death of his beloved partner from Cholera, twenty-five days ago, when from home at a watering place. He has felt it severely, but has risen above it, having preached with more than usual animation, the last three Sabbaths.

The following item of intelligence is from a recent letter of Mr. Saxton:—"While I was in Indianapolis, Indiana, I called on the State Librarian, and he seemed inclined to buy a set of the Arcana, and as I had no full sets at the time, I proposed to Judge W. to let me have his. He said he did not like to part with it, but if I could get it into the State Library I might take it. I carried it to the Librarian, and he bought it, and it is now placed in the State House. It is a good library copy and I hope it may be useful. The Librarian bought about twenty-five volumes in all, a part of which are for his own library."

Rev. Mr. Prescott of Glasgow, Scotland, in a letter of late date, writes:—"Last year we had the satisfaction of adding no fewer than nineteen members, though we lost six, who emigrated to Australia and founded a society at Melbourne." Thus the "islands of the sea" are waiting for and receiving "the law of the Lord" in form of the truths of the New Jerusalem.

The publication of "The Age," we learn has been discontinued, from the want of adequate support.

Mr. Hough's enterprise in publishing a series of Tracts on the more important tenets of the New Church deserves encouragement at the hands of all those who can possibly render it. The Tracts we regard as intrinsically good; in publishing them our brother is aiming at the performance of an important use to the church, and as he is willing to devote his labor to the cause without compensation, if he can be sustained in it without personal pecuniary loss, it would seem right that this support should be cordially rendered him.

A late Unitarian paper holds the following language:—"Many things have conspired of late to give peculiar interest to Swedenborg's views. The fact that his system uses the imagery and many of the terms of science, and that the author's mystical dreams evidently

are the offspring of a fancy trained in the study of nature, has tended to commend his system to independent thinkers, disposed to be jealous of mere dogmatism. Again, the great prerogative that he claims for the office of the affections and conscience in religion, conciliates the many dissenters from the common creeds and forms that so over estimate the office and worth of doctrinal orthodoxy. Yet, perhaps, the most enthusiastic admirers are won by the peculiar pneumatology that aims to bring spiritual realities home to the mind and heart without superstitious credulity or gloomy pietism."

We learn from Rev. Mr. Hough's "Herald of the New Jerusalem" that in consequence of Rev. Mr. Brickman's having received the rite of Baptism at the late meeting of the Convention, in Portland, his associate in the Independent German Church, Rev. Mr. Schwartz, has chosen to dissolve the connection formerly subsisting between them as co-pastors. The result has been that Mr. B. has applied for and obtained license from the Pennsylvania Association to preach and officiate at funerals, but not, it would appear, to solemnize marriage, baptize, or administer the Lord's Supper, for a limited period, and that there is now a fair prospect of the formation of a distinct N. C. German Society in Baltimore. In this we wish him all success, though we are sadly afraid that for ourselves we should be apt before we were aware to disregard such a nice partition of the duties of the ministerial office.

We learn that a New Church place of worship has just been consecrated at Pawtucket, Rhode Island.

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#### OBITUARY.

Departed this life, on Friday, 1st September ult., Dr. JACOB LESHER, of Mount Carmel, aged 71 years and 7 days.

One who knew the deceased long and intimately, would drop one laurel leaf upon his tomb by paying a brief but heart-felt tribute to his memory. Although the period of his active usefulness was some time past, at the date of his death, many—very many, in this community can revert with grateful hearts to his kind offices as a physician and a friend. For twenty years he dwelt among us—a "good Samaritan," combatting disease with extraordinary skill, and with his soothing and hopeful voice, cheering and comforting its suffering victims. Those good deeds should be embalmed in the "heart of hearts" of the thousand recipients of his kindness; but whether remembered here or not, they are registered above by one who never forgets, nor fails to reward benevolent and philanthropic actions.

Although kind and unassuming in manner, and unostentatious in his habits, he was possessed of a strong and decided character and massive intellect, cultivated by a vast course of reading, embracing the whole range of literature and science.

Thoroughly versed in the lore of his profession, he despised as unworthy of the true scholar and high minded physician any of those paltry appliances by which medical men often seek popular acclaim. The distinction which he acquired was the result of true merit, for years frankly exposed to public scrutiny and nobly standing the test. Enemies perhaps he had, but his pure character, both professional and private, was above the reach of the poisoned arrows of detraction.

In all the more intimate relations which bound him to his family and friends, he was all that affection could ask, or friendship claim. Conscious of having spent a long life in usefulness and honor, as it drew to its close he calmly awaited the great change. Having been for many years a cordial receiver of the doctrines of the New Jerusalem, his spirit was sweetly sustained by them during his illness, as they had been honored by his open and consistent obedience to them during his life. And when at last the eventful hour approached, surrounded by his much loved family, he sank peacefully to rest, and his noble spirit passed away to the land of shadows.

"He sat as sets the morning star, which goes  
Not down behind the darkened west, nor hides  
Obscured amidst the tempest of the sky,  
But melts away into the light of heaven."

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ORIGINAL PAPERS.

ARTICLE I.

THE BALANCE OF FORCES.

UNDER this title, I propose to discuss the subject of man's moral agency, as I understand it to be laid down in the writings of the New Church.

Am I a free being, or am I the creature of a blind fatality, driven hither and thither by an unseen agency which I have no power to control?—are questions to which no rational being can be indifferent. If I am free, how is the idea of my freedom reconcilable with the existence of an almighty, all-wise, all-benevolent being, who brings every thing to pass according to the counsels of his own will? If I am not morally free, why am I civilly free? and why are governments organized on the principle that man has not only an unquestionable right to make laws for himself, but the power also of yielding a voluntary obedience to them? Does the moral government of God rest on a different principle? Does the obedience of man assume a compulsory character the moment it becomes a christian duty?

It will be conceded that Dr. Edwards, in his ingenious Inquiry into the Freedom of the Will, has established, on immoveable grounds, his theory of philosophical necessity,—a theory, however, which does not touch the question of man's moral agency, which he has left just where he found it. He has proved that a certain event, indissolubly connected with another event, renders the latter event certain; but the questions still arise, Who or what is the cause of a man's acts, and, Is the cause or author of those acts a free being? He finds in *motives*—strange to say—this energizing cause. "It is that motive," he says, "which, in the view of the mind, is *the strongest*, which determines the will." The motive is stronger than the man, and controls his action. The motive has a distinct, independent existence, outside



of the man, and becomes his fate. The motive is the *cause* of the man's acts, and not the man himself. I am prepared to give to motives a due consideration, but not that ascendancy, in the economy of moral agency, which Dr. Edwards assigns to them.

The *strongest motive theory*, in morals, is borrowed from the laws which govern physical forces. The weaker power yields to the stronger. The smaller ball is set in motion by the larger, that comes in contact with it. The steam acts upon the wheels, and sets the machinery in motion. But man is not a machine. He is a thinking, active, intelligent being. His will has immense power over his actions, and his reason no less. No motive, outside of a man, will ever move him, unless he chooses to move himself. He has, under God, from whom he derives it, the power of self-motion. If he chooses to walk, you see his limbs in motion. If he chooses to worship God, you see him kneeling down, in the attitude of a man at his devotions. The moral and physical act are each equally voluntary—each equally free. Within the sphere of my duty and ability, I will, I determine, I act. Who or what shall prevent me?

Dr. Edwards, by confining his attention to the subject of *volitions* alone, has stopped short at the very threshold of his subject. He has not entered the penetralia of the temple. He has discussed the subject of liberty, without considering, much less settling, the constituents of a moral act. The great and true question involved, is a question of morals. It has reference to actions, not to volitions,—to duty, and to the power which a man has to perform it,—to law,—to moral law, and man's power to obey it freely, voluntarily, and of his own accord. Dr. Edwards' treatise, powerful as it confessedly is, within a certain range, should have been an inquiry, not in respect to the freedom of *the will*, but the freedom of *man*. That is the great inquiry. That, in fact, is the only inquiry. The will of man is not free. The will can do nothing of itself. It has no separate, independent existence. I concede, therefore, to Dr. Edwards, all that he claims by his argument. I agree with him that the will is not free; for, by freedom, I mean the power to act, where there is no hindrance; and the will, of itself, has no power to act under any circumstances. While, therefore, this great metaphysician is perfectly safe in the conclusions to which his reasonings have brought us in respect to the "freedom of the will," I repeat, that he has not touched, much less settled, the question of man's moral agency. The question, "Is the will free?" is a very different one from the question, "Is man free to will?" The former question I answer in the negative;—the latter in the affirmative. So, to take a broader survey of the whole field of discussion, the question is not, "Are the faculties of man free to act?"—a thing which I deny,—but the true and only real question at issue, is, "Is man free to use and exercise his faculties? Is he free to employ his will, his understanding, his memory, his judgment, his imagination, his powers of reflection and forecast, in working out his probation? Is he free to look back to the past,—to look forward to the future,—to examine his present position,—to inquire into the nature of his faculties and the purposes for which they were given,—to distinguish right

from wrong, good from evil, truth from error,—to obey the laws of God and of his country,—to form plans of action and execute them,—to live honorably and uprightly, with a view to his respectability here, and his accountability hereafter?" If it be affirmed, that he is not free to do these things, and to live thus, it will be difficult to assign any reason why he ever was brought into being, and endowed by his Creator with moral and intellectual powers of a high order, and required to exercise them for his own benefit and that of others.

It is obvious, that the will or determination to act, is something very different from the act itself. The intention to act, now, or at some future time, may never be carried into effect. A thousand causes may arise to prevent a man from executing his original determination. If the act stops short at a simple volition,—if the man only wills or determines to act, but does nothing, his act is inchoate—incomplete. The first step is taken towards action, but only the first step. Something more is to be done, before a man can be said to have acted. A line of distinction is to be drawn between what are called internal mental operations, such as thinking, willing, reasoning, attending, remembering, comparing, inferring, and the like, and what are called overt moral acts,—designs executed,—purposes carried out and accomplished. It is in the latter sense only that a man is a moral agent, properly so called, and it is in the latter sense,—and I call special attention to the statement,—that he is to be regarded as a threefold being—a tripartite person, like the Divine Being from whom he sprang, and in whose image he was created, and possessing, in a finite degree, as God possesses in an infinite degree, three great leading faculties or powers—the power of *willing*, the power of *understanding* what he wills, and the power of *doing* what he both wills and understands. A man may will to do a thing without doing it; he may understand the *quare* and *quomodo* of the act proposed without willing it, and he may will to do it and understand the nature, end and purpose of the act, without doing it; but if he has not the power of willing, of understanding and of acting, *he is not a man*; and if he does not exercise these several powers in the performance of moral acts, *he is not a moral agent*, and the inquiry as to his freedom is idle and vain. If he were endowed with will alone, without reason or understanding, his aims would be capricious, arbitrary and void of wisdom; if with understanding without will, his purposes might be well matured, but would lack the vitality and force imparted by his moral nature; and if he possessed will and understanding without the power of acting, his best conceived designs would never be executed.

The powers of man, therefore, are threefold. They are *moral*, *intellectual*, and *executive*. A man wills, thinks, and acts, and any investigation respecting his capacity for moral action which does not contemplate him in these three aspects, is necessarily imperfect. He is just as free to use his reason as his will, and just as free to act, unless where restrained by laws, as to do either. If either of these capacities be taken from him, he is deprived of part of his humanity, a part of his moral constitution,—an essential part, without which he cannot act at all. Destroy the concurrent power of the will and the

intellect, and you destroy, at the same time, the executive power of man; for if a man never thinks of a thing, and never wills to do it, he will surely never execute it. When he does all three,—when he *thinks, wills and acts*, then, and not till then, is he what is called a *free agent*;—then, and not till then, does he vindicate his humanity from the charge of utter imbecility; then, and not till then, does he perform the duties assigned to him by Providence, as a being endowed with moral, intellectual and active powers.

The trinity, then, that exists in man, in consequence of the resemblance he bears to his all-wise and all-beneficent Creator—his **THREE-FOLD ORGANIZATION**—must not be overlooked in any thorough inquiry that is instituted into his moral nature and his capacity for action. It is by disregarding this great fact; it is by leaving the broad platform of humanity, where the subject of his speculations might be surveyed in its full proportions, and by confining his inquiries, not to the freedom of *man*, the great question, but to the freedom of *one of his faculties*—a very indifferent one—that Dr. Edwards and his votaries have achieved a signal victory over the metaphysical gladiators of their day; but a victory that, I fear, has shed but little light on the great problem of human freedom.

Another argument which they have advanced in favor of the doctrine of necessity, is founded on the divine foreknowledge. Future events, including the actions of mankind, take place, they say, certainly, necessarily and inevitably, *because they are foreknown*. Grant, for the sake of argument, that it actually is so. It does not follow, that *man* is a necessary and not a free agent. A distinction is to be made, and, in this connection, a most important one, between an *actor* and his *acts*. Actions are not free, any more than volitions. Actions, that will take place, and which, consequently, are foreknown, are inevitable, but the necessity, that belongs to the *actions*, does not embarrass or control the *individual* who performs them. An effect is necessarily connected with the cause that produces it, and is, consequently, a necessary effect, but the cause or rather author of the effect may not, and, if he be a man, certainly does not, act necessarily but freely. Let the foreknowledge be certain, and let the action be as certain, determinate, and inevitable as the foreknowledge—and it ought to be, if the man who performs it acts with proper force and determination, and it will be, if he accomplishes any thing by his action—still the certainty of the act does not affect in the least the position that man is a free being—free and competent to perform, faithfully and fully, every action, and to discharge every duty imposed upon him by the laws of his constitution, *i. e.* by the laws of his Creator; unless, perchance, foreknowledge, as the above proposition would seem to imply, is actually *the cause* of his actions—unless it furnishes an adequate cause, and, doing so, precludes all possibility of the agency of a human cause—a human author. Is this so? Are we prepared to adopt so momentous a conclusion? Are we prepared to give up our individual freedom, to abandon our high destiny, and to shift the responsibility of all our actions, good, bad, and indifferent, from ourselves to our Creator? Let us pause, deliberate, and **think** well of the consequences, before we take such a step.

“The thoughts, volitions and actions of men take place certainly, necessarily, and inevitably, *because* they are foreknown!” Look at the proposition behind and before. Fathom its depths, or, rather, its shallows, for it has no depths, and say whether, even if it be true, it has any thing to do with the question before us—the freedom of man. I am constrained to say that it has not; but I affirm further, that *it is not true*. The actions of men do not take place *because* they are foreknown, but *they are foreknown*, simply *because they will take place*. The actions certainly occurring *in future*, are the cause or occasion of the foreknowledge, not the foreknowledge the cause or occasion of the actions. The necessity of an action is caused no more by the foreknowledge than by the present knowledge, no more by the present, than by the future knowledge, of a third party, whether that party be possessed of divine, or simply of human intelligence. I know, I foreknow, I remember—it matters not which I say—that if a stone is thrown into the air, it will fall back again to the earth. Does my knowledge, past, present, or future, in respect to this fact, *cause* the stone to fall, or does it fall in obedience to the law of gravitation? In obedience to that law, certainly. So, I know, it is of the nature of water to wet, of fire to burn, and of light to shine. Does my knowledge of these facts, whether it be past, present, or future, *cause* them to take place? Assuredly not. Again, I foreknow, with considerable certainty, an angel, with still greater, and the Supreme Being, with the greatest certainty of all, that the sun will rise to-morrow. Does the foreknowledge of the humblest or of the highest intelligence, in respect to this occurrence, *cause* the sun to rise, or does it rise in obedience to the established laws of the great Creator? It is attributable solely to the operation of the latter.

All acts, past, present, and future, that take place, are necessary. When once done, or certainly to be done, they become fixed facts in the history of mankind, and, whether good or evil, we cannot vote them out of being, however much we may wish it; though, before they are done, we (the actors) may certainly vote them into it. If we do so, we must bear them on our shoulders and abide the consequences. Is not this a plain statement? Does it require proof? Must I appeal to law, reason, and conscience, in order to establish it? It is not necessary. The statement is self-evident.

Does, then, foreknowledge of the actions of men render those actions *necessary*? I answer, yes; but not as a *cause*—as a *consequence*. Foreknowledge is founded on those inevitable actions. Were it not for the actions, the foreknowledge of them could not exist. The certainty of the actions, though future, is a certainty prior to that foreknowledge and the cause of it, and the foreknowledge is the consequence, result, or effect of that certainty. If there is an effect, which, in this case, is foreknowledge, there must be a cause of that effect, which, in this case, is the certainty of human actions. The effect is no more necessary and inevitable than the cause that produces it. Both existing, both necessarily exist.

But, if the certainty of actions, in its relation to the foreknowledge of the Creator, is a *cause*, in their relation to their own cause or author,

they are also an *effect*. In this case, as in the other, an effect existing, a cause also necessarily exists; an act having been done, an agent must necessarily have existed who did it. Who or what is their cause? Through what agency do they take place? By what means? Who acts, when man acts? I answer, man, certainly. But, does he act as an instrument in the hands of others, or does he employ his own instruments, and act by himself and for himself? Does he act as matter acts, when it is acted on by mind, or does he act as mind acts, when it acts on matter? Within his sphere of action, is he the cause or author of his own acts, or does he act compulsorily, necessarily, and dependently on the will of another, who may be regarded as the author of his acts, because, without him, they could not have been brought into being? These are grave questions. Let us see if we cannot answer them in such a manner as to extricate man from the toils which metaphysicians, more subtle than sound, have thrown around his liberty.

It is necessary that every effect should have a cause, but it is not necessary that the cause of that effect should act necessarily, *i. e.* under compulsion. It is necessary that every act should have an actor or agent who does the act, but it is not necessary that the agent should act necessarily. On the contrary; if he is responsible for his actions, it is necessary that he should be a free agent, in order that he may act rationally, and conform his actions to the rules ordained for his government. Actions, therefore, whether foreknown, known now, or to be known hereafter, are necessary and inevitable, not because of the knowledge, past, present, or future, of any being whatever, but simply because man *does them, has done them, and will do them*; while man, their author, is free in doing them, because his Creator has endowed him with liberty, and made him responsible for his conduct.

I concede, then, to Dr. Edwards, and to the writers of his school, all that they demand in respect to volitions and actions, but, I repeat, that in establishing their necessity, they have done nothing to invalidate the free agency of man. Volitions, thoughts, actions, may be necessary, and they are so, if they exist at all; but man, notwithstanding this necessity, has been, is, and always will be, free to will, to think, and act, and it is necessary—and this is the greatest necessity of all—that he should be so, in order that he may accomplish the high and important purposes for which he was brought into being.

If actions take place, *because man does them*, as inevitably as a stone falls to the earth by the power of gravitation, they gain nothing in certainty, because God has predetermined them. If he predetermines the action, he predetermines also, that the action shall have an author. If he predetermines that the action shall have an author, he predetermines that the author shall act freely and not necessarily, because he has also predetermined that he shall be responsible for his actions. Actions, therefore, do not take place because they are predetermined by the Creator, but, as in the case of the divine foreknowledge, they take place, *because a man does them*.



The Creator has predetermined, in general, not particular acts, but the conditions, rules, and limitations of all action. For instance, in order to give that certainty to action and its consequences, without which man would not act well or at all, nor abstain from acting ill under the force of temptation, he has foreordained that the cause and the effect, the actor and his act, the act and its consequences, shall be necessarily, uniformly, and perpetually connected with each other. He has also prescribed laws for the government of mankind, of universal force and obligation, which, while other codes, ceremonial and typical, have been superseded, have themselves never been annulled. Whatever else is perishable and has passed away, these laws, decrees, and ordinances of the Almighty remain, and will for ever remain, as monuments of his wisdom, justice, and benevolence, as well as of the freedom of man, who is required to obey them. The doctrine of divine decrees, foreordination, predestination, &c.—if it were true—furnishes, therefore, only additional evidence in favor of the views I have now set forth. If it settles the question of the certainty of actions and volitions, it leaves man, as much as ever, the author of his own acts, and this is the great point, in the present inquiry, for which I contend.

Having considered the objections that are usually urged against the liberty of man, arising from the necessity of volitions and actions, the motive power, the divine foreknowledge, divine decrees, &c., I am now ready to state the true theory of liberty, as laid down in the writings of the New Church. Of all the writers who have discussed this intricate subject, none has treated it so clearly and satisfactorily as the illustrious Swedenborg. He has extricated it from the various difficulties that have embarrassed it, and triumphantly proved, that the freedom of the human mind results from the equilibrium produced by the forces acting equally on each side of it.

Suppose the mind to be an intelligent, thinking substance. Suppose a motive to be something which has the power of moving the mind to act, and which, consequently, may be called a motive power—a motive force. If two such forces, equal to each other, act equally, at one and the same time, on the same mind, on either side of it, they will neutralize each other and effect nothing. The mind, in such case, will think and act as freely and independently as if no force were exerted upon it on either side. But, suppose the motive power on one side of the mind to be stronger than on the other—so strong as actually to annihilate the motive power on the other side, and so strong as, in the progress of its action, to vanquish the mind on which it acts, it is obvious that the liberty of that individual mind is destroyed, because it has no longer any choice left. Suppose the motive power, on one side, to be stronger than on the other by a hair's weight, the preponderance of motive, on that side, will be equally fatal to the liberty of the individual, because it will be equally destructive of his choice, without which he has, and can have, no liberty. If his will is determined and controlled by any power other than himself, his liberty is gone. But it is not so controlled. The man wills, thinks, determines, judges, speaks, and acts for himself, within the sphere of his duty and

capacity, above and beyond all control, and in defiance of all force. He is consequently free—free as the winds.

There are two considerations which establish the doctrine of the freedom of man, and which are of a more imperative character than any metaphysical arguments that can ever be brought against the doctrine; and these are: 1st. That man is actually the subject of a moral government; and 2nd. Is conscious that he is free and able to obey the laws which are ordained by the Creator for the regulation of his conduct. It is said, indeed, that he lost his capacity of moral action, in consequence of the original sin (as it is called) of Adam, the ancestor of our race; but this is evidently a theological fiction, the moral law not having been promulgated till several hundred years after Adam, according to the literal testimony of the sacred Scriptures, ate of the forbidden fruit. To affirm that an infinitely wise and good being should enact laws for the government of his creatures which they are utterly unable to obey, is certainly the height of impiety and folly. "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength," and "Thou shalt love thy neighbor as thyself," two commands which embrace the sum and substance of all religion and all morality—are addressed to all mankind, whether favored with a written or an unwritten Revelation; and the obedience required by these commands necessarily presupposes the power of obeying them, which is thus established without argument. Still, so much has been said and written for and against the liberty of man, and honest minds have been so much perplexed by conflicting theories maintained with masterly ability, that no efforts should be left unattempted that are calculated to reconcile these differences, and "vindicate the ways of God to man." The equilibrium of opposing forces, if it can be fairly established, will cut the gordian knot of metaphysical difficulties that have for ages embarrassed this subject, and remove all doubts in regard to it. To return, then, to the consideration of this theory.

The constitution of the physical universe, and the laws that govern it, afford striking illustrations of the constitution of the moral universe and of the laws that govern it. We, by a legitimate process of reasoning, ascend from the seen to the unseen—from the natural to the spiritual, and contemplate the latter with a serene and steadfast gaze. "The invisible things of the creation," says St. Paul, "are clearly understood from the things that are made," and, "we look," with the poet, "through nature up to Nature's God." Thus, heat and cold, light and darkness, summer and winter, spring and autumn, pleasure and pain, health and sickness, life and death, are opposites that stand in contradistinction, and which, weighed in the scales, exactly balance each other. Nature contains no two elements that are more powerful and penetrating than cold and heat; none that are at once more beneficial and destructive. If heat clothes the earth with beauty and verdure in the summer, cold, its opposite, divests it of both in winter. If heat, carried to a certain degree of intensity, will destroy life, cold, carried to the same degree of intensity, will have the same effect. There is no degree of heat that has not the same degree of cold; no

degree of cold that has not the same degree of heat opposed to it. They balance each other.

Now, what heat is in the natural, love is in the moral or spiritual world, and what cold is in the former, hatred is in the latter. If heat animates the body, love, in like manner, animates the soul. Indeed, love constitutes the very life of man. If I love a friend, my heart grows warm towards him; if I hate a foe, my heart, in like manner, grows cold towards him. My behavior to him is frigid. These two passions, love and hatred, are the most powerful of all impulses to human action. They are peers in the race of life and hold equally the reins of defeat or of victory. One of them is no stronger, no more intense, no more ingenious in expedients than the other. If love will go any lengths to serve a friend, hatred will go equally far to defeat an enemy. The love of good is the hatred of evil; the love of evil is the hatred of good. These two passions lie on either side of the path of life, and are opposing forces of exactly equal calibre.

So, of light and darkness, truth and error. What light is in the natural, truth is in the moral or intellectual, world. What darkness is in the former, error is in the latter. Light and darkness are elements that have always contended with each other on equal terms, and neither, as a general rule, has ever yet obtained the mastery. If light has its dawn, its day, its noon-day, darkness has its twilight, its night, its midnight. So, truth and error, if a contest for sovereignty and dominion were waged, would come off with equal trophies. There is no truth that has not its opposite error; no error that has not its opposite truth; each of equal dimensions, and equal potency for good or for evil. Stern foes, and occupying positions in relation to each other as wide as the poles, they yet always move *pari passu*, one never, except in case of a disturbance of the equilibrium, advancing by a hair's breadth beyond the other, though they are constantly travelling around the world and through it with the rapidity of light.

The parallel might be run with the same results between all opposites that exist in the world of matter and the world of mind. The law of opposites and of equal opposites, is universal, it is imperative, it must be obeyed. The moment it is disturbed, the balance of all things is lost; light and darkness, truth and error, heat and cold, good and evil, become mingled in one common mass, and the universe rushes to its ruin. Such, in fact, was the state of the world at the time of the first advent of the Lord, when evil, in the minds of men, had obtained the preponderance over good, and falsehood over truth. The object of his coming—of his assumption of the humanity—was to restore the equilibrium between them; for the great central law of all laws in the spiritual as well as in the natural world, is, I repeat, the law of equilibrium. Every thing that exists is held in its place by the balance of opposing forces. What the centripetal and centrifugal forces are in the natural world, in relation to the heavenly bodies and their motion, right and wrong are in the spiritual world, in respect to man and his action. He is kept equally in the midst between the two, and acted on equally by each, so that when he acts, he may act on his own responsibility. Two men, acting under such influences,

may act very differently. *The moral temperament, the passions, the character, the judgment, the choice of each individual, make all the difference.*

There is this tendency to equilibrium not only in the moral world, but also in the three kingdoms of nature, the animal, the vegetable, and even the mineral. We everywhere behold the active and the passive, the living and the dead, the inflowing and the recipient. Action, reaction, and result, flow on in one perpetual stream. Life is ever pressing forward to occupy the receptive forms which the Creator has prepared, and, although we cannot see it, we know that it exists, as much in the little seed we cast into the earth in the spring, as in the human being who exults in the prospects of his industry and forecast. Were it not for the activity of light, how could the eye see? Were it not for the activity of the atmosphere, how could the ear hear? And were it not for the activity of heat, how could beasts, birds, fishes, men, flowers, trees, and even minerals, exist? The result which follows from action on one side, and reaction on the other, is the equilibrium, analogous to freedom, in which every thing exists. This equilibrium prevails in every part of the human body, in all its organs, in all its muscles, in all parts of the brain, as well as in the will and understanding, where the mind occupies its throne, and controls and regulates the whole economy of the body, its kingdom.

When I affirm that good and evil, right and wrong, truth and error, exactly balance each other, I must not be understood to affirm that there is *as much* evil as good, or as much error as truth in the world, or the contrary. To affirm this would be passing a judgment on the character of mankind in the mass, which I am by no means authorized to express. I speak of good and evil, right and wrong, simply as qualities or attributes, without the slightest regard to *the number* of individuals, more or fewer, in whom those qualities or attributes are found. Every man is a *microcosm*—a world in miniature—and even were there but one bad man in the world, his single history might, in case of the thorough corruption of his character, furnish as striking an illustration of the evils that afflict mankind, and of the errors prevalent in society, as could be drawn from the history of a thousand bad men, or even of a million. So, if there were but one good man in the universe of God, and all the rest who bear his image, though a perverted one, were as wicked as Lucifer himself, the relations of right and wrong, good and evil, truth and error, would not be affected in the least by so appalling a circumstance. Every evil would still have its opposite good, every error its opposite truth, of exactly equal proportions—of exactly equal weight in the scales. The eternal differences that separate them, and the equal terms on which they meet each other as antagonists on the great battle ground of humanity, are not affected in the slightest degree by the force of numbers.

I have thus far spoken of love and hatred, good and evil, truth and error, as antagonist forces, but there is actually no such thing as abstract truth—an isolated force, standing apart by itself, struggling for votaries, and going on from conquest to conquest. Truth is the representation of things as they are; it is especially conversant with facts



and realities, and, when separated from these, it has no force or vitality. So of goodness, which is merely the quality or attribute of some good thing or some being that is good. Separated from this being or this thing, the quality or attribute is nothing. It has no separate, independent existence. So of evil and error. Man is evil—man errs: apart from the man, the evil and error are nothing at all. So, love cannot be severed from the being that loves, nor hatred from the being who hates. In like manner, the properties that belong to matter—length, breadth, thickness, transparency, opaqueness, and the properties that belong to mind—reason, memory, will, judgment, imagination, are nothing when abstracted from the subject matter or the subject mind, to which they respectively belong. There is, therefore, no such thing in nature; no such thing in the moral and intellectual world, as an abstract quality. It is a non-entity, and had Dr. Edwards so regarded it—the only light in which it can properly be regarded—he would not have taken so much pains, as he has done, to convince us, not how an act, which has some character that may be appreciated, but how a volition, which is only part of an act, and which is nothing apart from the act itself, comes into being.

The qualities of things and the attributes of beings, having no separate existence, apart from the things or beings to which they belong, have consequently no functions to perform in the economy of moral agency. Nothing acts upon the mind, but what has the power of acting. Nothing moves it, but what has the power of moving. The power of all motion, under God, the giver of it, belongs to the mind itself. The mind moves. If it acts freely and independently, it moves itself—it is not moved. The mind is a moving force, and it is continually in motion. A proposition, presented to it, does not, in the legitimate exercise of its freedom, move the mind, but the mind moves itself in respect to the proposition. It considers its nature, scope, and bearing; hears the arguments that can be urged for or against it; it weighs them, considers their relative value; it deliberates, it compares, it judges, it decides for or against the proposition. Thus the proposition does nothing for the mind, but the mind does every thing in respect to the proposition. The motive power of the mind is from within outward—not from without inward. The mind acts and reacts on itself, and moves itself from one position to another, just as a man moves himself when he walks. It has no occasion to call on some motive power, outside of it, to propel it in this direction or in that. It acts also on other minds, and is acted on by them, but it neither moves them by its action, nor is moved by theirs. If it moves—if they move, they are self-moved, if they are free.

If the mind is free, and yet is acted on from without by other minds, it is obvious that it must be equally acted upon on both sides, otherwise its balance will be destroyed, and, consequently, its liberty. This is the economy of the Divine Providence in relation to man, for the preservation and maintenance of this all-important faculty. Human beings, the good and the bad, act equally upon each other, and are acted equally upon by them, for good or for evil. The bad desire to make others as bad as themselves: the good to make them as good



The efforts of the former to secure their object, are just as great, and no greater, than the efforts of the latter to secure theirs. The competition may be fierce and eager between the parties, but neither party resorts to force in respect to the prize to be won—an idle expedient where the affections are to be gained and the reason convinced. Reasonable beings can only be approached with arguments and persuasions adapted to their reason, and consistent with their liberty. To attempt to force the latter is a violence done to humanity itself.

Besides this agency, always bearing down with power on the universal mind of humanity, a thing of daily observation and general experience, there are also unseen agents at work, spirits good and evil, who are constantly occupied in inviting or instigating, in persuading or tempting, men to actions, and a course of action, beneficial or ruinous. The spiritual equilibrium brought about by the mutual action and reaction of these powerful but invisible agents, has not been understood, because it has not been known, that there is actually a world of spirits, a distinct world, occupying an intermediate place, or rather constituting an intermediate *state*, (since there is no such thing as place or space in the spiritual world) between heaven and hell, and that all men, from infancy to death, are inhabitants of the world of spirits as to their spirits, while, as to their bodies, they are inhabitants of the natural world. This great fact, so conclusive of the important question now under consideration, has, however, been distinctly revealed, in these latter days, for the benefit of the members of the Lord's New Church. Into this world, which, we are informed, resembles, in its external features, the globe we now inhabit, all men enter when they die, the good and the bad alike, and during their lifetime in the body, all occupy their place in the same world of spirits, and are associated and consociated with spirits good and evil. Thus, during their lifetime on earth, without their consciousness of so startling a fact, they are held in the midst between heaven and hell—between the Lord and his angels on one side, and the Devil and his angels on the other; and inasmuch as there continually expire and ascend from hell and its inhabitants efforts to do evil, and from heaven and its inhabitants continually expire and descend efforts to do good, man, who occupies the intermediate ground in the world of spirits, between the contending parties, is kept in a state of equilibrium; and, to prevent any disturbance of this equilibrium, so that he may be reformed, regenerated, and ultimately saved (which he cannot be without liberty), is the great aim of the Divine Providence. Such is the moral machinery which is forever kept in motion in order to maintain, in a healthful state, the liberty of man.

It may be asked, however, why is there so vast an expenditure of moral and intellectual power exerted by the inhabitants of two worlds, and exerted for the express purpose of moving the mind to act, unless the mind is actually moved by it? I answer, this course is adopted in the divine economy, in order that man, who is called upon to act, may act greatly and wisely as well as freely, after a full survey of the whole field of duty and action, and after a patient hearing of all that can be urged by the advocates of good and evil, truth and error, on

both sides. He is a reasoning being, and he will not act without a reason; and he must first see the reasons urged by one party—measure their length and breadth, and then see the reasons urged by the other party, and measure them also, and if he decides to act on the occasion, which may or may not be the case, it will be, not because he is compelled to act by any force of argument or persuasion, but because he has satisfied himself by his own reasoning on what he has heard, that action is proper, and because, of his own accord, he consequently determines to act. Unless he has so satisfied himself and so determined, not all the powers of earth, of hell, and heaven combined can induce, much less force him, to utter a word or lift a finger.

Such is the liberty of man,—a noble attribute, a divine gift, which, when lost, was divinely restored. It should not be a matter of boasting, but of gratitude to the Creator, that man is invested with a power of such dignity and excellence, and which may be turned to glorious account,—a power which enables him to return to that beneficent Being something of that love he has so largely experienced at his hands, and to render all the obedience enjoined on him—an obedience which, if voluntarily rendered, will secure for him more love from the same great source of love, and all the happiness, which a being most solicitous of happiness can desire. It is in order that his love may be an entirely free offering, and that by the very fact of its freedom, his happiness may be increased a-hundred fold, that man is endowed with liberty, and his liberty rendered inviolable. Love and wisdom, which constitute the life of God, continually flow down into the recipient forms of the human will, and understanding, and impart life to man, and with it liberty, just as the light and heat of the sun,—the representative of the Lord on earth,—perpetually flow down into all the receptive forms of the three great kingdoms of nature, diffusing life, wealth, and beauty. Thus the perception of good, the love of it, and the unrestrained pursuit of it, constitute the very essence of the life and liberty of man. I *will* a thing, because I love it, and *because* I love it, I will it; and I love it, because I perceive that it is good,—in other words, because it promotes my happiness, and I have no other end in life than happiness. Love and wisdom, in flowing into man, constitute his life, and life, ever acting, acting according to love and wisdom, constitutes his liberty. But love, wisdom, life, liberty, no more belong to man, the recipient of these heavenly blessings, than the wine that is poured into the goblet, belongs to the goblet, or than the rays of light and heat, which impart life and beauty to the vegetable kingdom, belong to that kingdom. I can with no more propriety appropriate liberty to myself, than I can appropriate life. In and of myself, I am utterly powerless, and of all the possessions of which I vainly boast as a man, there are none that I have not received, or, rather, which I do not receive, since God is in the perpetual act of giving. I know that I am as constantly dependent on Him for the liberty I enjoy as for the breath that animates my frame. From Him I derive the power to act, but if I am required to exercise this power *as of myself*, i. e., as a free agent, it is because, without so exercising it, I cannot obey his heavenly

commands, I cannot render to Him that homage, love and veneration, which, to be acceptable, must be freely rendered, and especially, because, without so exercising it, I cannot as a sinner be reformed, regenerated, conjoined to God, and ultimately saved.

D. K. W.

Charleston, S. C.

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## ARTICLE II.

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### CONJUNCTION.

CONJUNCTION is such a binding to ends and uses from affection, as holds us in the delight, satisfaction, and pleasure, which originate only in the love of ends and uses. Hence all pleasure for mere pleasure's sake is rejected and loathed as opposed to use and good, and therefore essentially infernal. All pleasure for the sake of pleasure, is only the life and operation of self-love, of our own proprium. Before we can feel pleasure and enjoy delight and satisfaction from use and good, from fructifying and multiplying, the former life's pleasure of self-gratification must have ceased; for the pleasures are opposite; one arises from good to self for the sake of self only, which is evil; the other arises from good done to others for the sake of others, for the sake of the race, for the sake of Heaven, and from love to the Lord. The one begins from outward appeals to the susceptibilities of our sensualized natures, the other originates in the rational mind by influx into the internal man from the Lord and from the internal man in the rational. The operation of this influx causes that the rational mind sees distinctly what good is, and what use is, and that all that is valuable or true is inherent in them, hence that every deed that is in any degree useful is from the love of good and use, and it also causes that we are enabled to turn from the pleasures of self-gratification to use and good for their own sakes, without asking for recompense to sense or self. We may for a long period of time doubt whether the work of regeneration requires the entire rejection of this false life. We may be of one opinion in the absence of potency and of another under the influence of potency. We may and must fall until we realize that the strength of our wills in temptation is from the Lord only by influx. We shall here also realize what is meant by a new proprium from the Lord. We shall see that it is one thing to see good and use, in opposition to the evil and false, and another to will and do what is good and true from affection. We shall see that this affection is from the Lord only by influx; that all the knowledges we acquire in this life externally, become recipient vessels for this influx of affection.

Our wills, understandings, and knowledges are all dead until made alive by influx from the Lord. The tie of conjunction is this affection, which is wholly derivative from the Lord by such influx. We must



first acknowledge this true derivative life of affection to be wholly from the Lord, and we must next be willing to forego and abandon the pleasures of self-gratification forever for the sake of use and good only, before the Lord can impart true life to us. Conjunction is induced wholly by the Lord through our passive reception of this new life and proprium and active co-operation from it in mortifying every pleasure of self-gratification. When we fully realize this and deliberately will our entire abandonment of all such pleasure, and afterwards when tempted even to despair of deliverance we *deny all self-indulgence*, because it is infernal and opposed to the Lord and his kingdom, and that we may have an eternal deliverance from all love of it, and an eternal life of use and good, and that we may reciprocate the Lord's unselfish love, conjunction takes place. "And I will adjure thee by Jehovah, God of heaven and God of earth, that thou take not a woman for my son of the daughters of the Canaanite in the midst of whom I dwell: but that thou go to my land and to my nativity, and take a woman for my son Isaac."—Gen. xxiv. 3, 4. Here is the most holy binding to use and good, and the abandonment of all life in self-gratification represented by the daughters of the Canaanite. "And the servant said unto him, perhaps a woman is not willing to go after me to this land; shall I by bringing back bring back thy son to the land whence thou camest forth? And Abraham said unto him, take heed to thyself lest perhaps thou bring back my son thither." "The servant said unto him, signifies the Lord's perception concerning the natural man: perhaps a woman is not willing to go after me to this land; signifies the doubt of the natural man concerning that affection, whether it was separable: shall I by bringing back bring back thy son to the land whence thou camest forth, signifies whether it could nevertheless be conjoined to the good of the rational. Abraham said unto him, signifies the Lord's perception from the Divine; take heed to thyself lest perhaps thou bring back my son thither, signifies that it could not in any wise be conjoined."—A. C. n. 3028. We must compel ourselves against our very life, our love, and pleasure, though exceedingly alluring, as we more and more distinctly see it is altogether from hell and separates us from the Lord, heaven, good, and use. And while we are thus combating, the Lord is by influx forming a new proprium in us in the place of the selfish one, that is being rejected. As this new proprium is formed we are illuminated more and more as to truth and good and the false and evil, and as to every thing pertaining to ourselves as being only evil and false, and as to all life, strength, illumination, and perception, being solely from the Lord; and yet appropriated to ourselves by active co-operation with the inflowing life. We no longer act or combat sin to merit any thing: but we understandingly resist it, solely because it is what it is—a certain absolute barrier against the entry of the Lord into the internal man; opposition to use and good to all true life, to the true interests of the race, to heaven, and a separation, parallel with its existence, from the Lord and all blessings. We deny and abandon this false life that we may be conjoined to the Lord and reciprocate his unselfish love by simply willing to receive it,

and to receive from Him an affection for good and truth, and thence our thoughts every moment, which is life eternal.

It is true, "That they in the world who conquer in temptations, conquer to eternity."—*A. R.* n. 301. "By temptations are here meant, spiritual temptations, which exist with those who have faith in the Lord and live according to his commandments, when they drive away the evil spirits that are with them, who act as one with their concupiscences; these temptations are signified by the cross in the following passages: 'And he that taketh not his *cross* and followeth after me is not worthy of me.'—Matt. x. 38. Jesus said, 'If any man will come after me, let him deny himself and take up his *cross* and follow me.'—Matt. xvi. 24; Luke ix. 23, 24, 25, and xiv. 26, 27. As also by crucifying the flesh in Paul; 'And they that are Christ's crucify the flesh with the affections and lusts.'—Gal. v. 24. The reason why they are signified by the dead who have afflicted their soul, crucified their flesh, and suffered temptations is because thereby they have *mortified their former life*, and therefore become as it were dead to the world; for the Lord says, '*Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.*'—John xii. 24. 'He that loseth his life for my sake shall find it.'—Matt. x. 39—xvi. 25; Luke ix. 24, 25—xvii. 33; John xii. 25."—*A. R.* n. 639.

B. L. F.

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### ARTICLE III.

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#### EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 458.)

#### *Concerning the Malevolence of certain Spirits.*

1795. The malevolence of spirits consists not only in their inducing thoughts and speech upon man, but also responses, so that the man knows no other than that he responds; that is, that he gives a response in their favor, which has oftentimes been proved to me by lively experience, and spirits have iterated it again and again. They learn this by use, for they thus know how to seduce men most easily, so as to act out the entire man, both in speaking and in answering. At the same time, they inspire also such cupidities as favor the response, so that the man can by no means know but that he is the one [who speaks and responds], for while he is in that cupidity he is in his life, and believes that it is he himself. Such is the malignity of certain spirits, which I can affirm for certain from experience, for they spake with me for a long time, and I had much to say with them on these points.—1748, March 30.



*How the natural Things of the Angels are represented before Spirits.*

1796. Those who are angels do not reflect upon the fact, that they are clothed with garments as do those spirits, or recent souls, who, in the life of the body, delighted themselves greatly in beauty of dress. These in the other life from phantasy, while they reflect, suppose themselves clothed in like manner as in the life of the body, in which they took delight. These ideas are so vivid with them, that when I said to them that they were not clothed in garments in the other life, then all those who had recently departed from life wondered, and could only be withdrawn with difficulty from their phantasy. Nay, such was the phantasy of some, that they supposed themselves to be able by touch to perceive that they were clad in garments; but that phantasy is done away in time, and then comes another idea, which is that of almost no garments at all, scarcely of bodies, as they call them.

1797. Moreover, the angels of the interior heaven, while they are represented to spirits, appear to them in comely garments, like virgins, their dress being of white and black mixed and elegantly plaited, modest, and handsomely fitted to the form. But the angels of the more interior heaven are represented before the spirits in most beautiful garments, adorned with various kinds of flowers and shining in blue and red as the prevailing colors, while the inmost angels appear naked as infants. Those representations are made to spirits, and signify the quality of the natural things of the angels, for such phantasies [as those mentioned above] do not exist in the heavens, wherefore garments appear to be laid aside at the entrance of heaven. From the garments and their color it may be known whence such representations flow.

*Concerning the Punishments of those who represent stagnant Humors in the Brain.*

1798. The humors which stagnate in the brain are mainly of a three-fold kind; the first, which is the most gross, is that which flows under the *dura mater*, or between the *meninges*, and is forced through its circuit, towards the *lamina cribrosa* (sieve-like membrane).

1799. Another kind is that which stagnates in the mamillary processes. This is a humor collected from the interiors of the brain, or from within its fibres, and is in like manner determined towards the *lamina cribrosa*.

1800. The third kind is that which is collected in the lateral ventricles of the brain, and is discharged through the *infundibulum*, and so on.

1801. While some of those humors stagnate or are without an outlet through which they may be discharged, they not only occasion inconveniences, but diseases, even deadly ones, which is a common occurrence in the body, when no opportunity is afforded for the discharge of excrementitious humors, as a stagnation, putrescence, corruption then ensues which destroys every thing.

1802. Those who correspond to the first kind of humors, are such as we have already spoken of, namely, those who instigate others to

dissensions, hatreds, and strifes, and thus to various kinds of mischief, in order that they may obtain dominion. They are, as was said, at a medium altitude above the forehead. I spake with them, [and learned that] their punishment is, being tortured in a manner almost similar to that of the humor between the *meninges* by somewhat large fluctuations, which previously I had not observed.

1803. Another kind, namely, that which is from within the fibres, is forced into the mamillary processes, and there stagnates. Of this I think I have spoken before. Their punishment is almost similar to that of those who are tormented by rotations and resistances.

1804. The third class are those who cause the greatest injuries to man, namely those represented by the stagnant humors within the ventricle, which are of a threefold kind, in regard to one of which it was shown me that they occupy a very high position, and speak as gently as if they were interior spirits, so that they can very easily deceive the unwary, as they actually did deceive those [interior ones]. Their speech is voluble and soft, and at the same time interior, for they think more than they speak; and while they deceive good spirits, they act by means of their thoughts. They were, in their life-time, those who did not openly strive to rule, because that was for them impossible, namely, to be made princes or kings, or lords, but yet they plotted to render themselves so intimate with, and so necessary to, kings, princes, and lords, that they should do nothing without their counsel and dictation. Indeed, they boast themselves of this in the presence of others, but when they perceive that they are liable to be deprived of that power, they speak modestly, attributing every thing to their prince. The blame, however, of misfortunes they cast upon this class of dignities, or they excuse them, while they claim for themselves the credit of whatever good is done.

1805. Those of this quality, because they study themselves alone, and are thus powerfully impelled by self-love, persecute and hold in aversion others who do not favor them. Such is the kind of humors which stagnate in the ventricles, and from which flow deadly damages; for these spirits, being collected together like humors, distend the hollow parts, and thus impede the operation of the nerves, depriving the blood of its liquids and spirits; and hence they are deadly.

1806. The punishment of such is, that they are subjected to rotation, now in this direction and now in that, towards the different quarters of the circle [of the horizon], in the first place from the left to the right, being thus forced into gyratory motions. But these rollings or rotations are such as to be attended with resistance, being of a two-fold kind, and attended with great torture, which continues for a long time, sometimes for several hours. This is one of the infernal punishments, for their thoughts and interior efforts labor and reluctate in this manner, but still they are violently driven on, while at the same time not only uneasiness, but anguish is experienced by them.

1807. Those who execute such penalties, that is, the discaptors or punishers, were near me, about my head, and took great delight in inflicting the punishment, nor did they feel disposed, as they said, to desist, even though they tried with all their might, and they remarked,

that even if they were permitted thus to punish to eternity [the case would be the same]; they call this their function. It was given me to perceive their delight that I might know its quality, and it was evident that they would never desist if it was permitted them to continue. These are they, who, like discaptors and severe castigators of the external plane, constitute such functions of the infundibulum, into which, when such things pour themselves, then they torture out such a humor.

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ARTICLE IV.

PRIVILEGE AND DUTY.

It is an unspeakable privilege which those enjoy who have been led, through the mercy and providence of the Lord, to a knowledge and belief of the truths unfolded for the New Jerusalem. We are apt to forget how great a privilege it is to be of that number; and only in seasons of severe trial, or sore bereavement, or approaching dissolution, do we appreciate the blessed boon as we ought. But let any cordial receiver of the heavenly doctrines pause for a moment, and reflect upon the different aspect which the world and all things in it would wear, if he were deprived of the knowledge of these doctrines; let him think how different from what they now are, would be his views of life and all its multiplied relations—its duties, its aims, its hopes, its joys, and its sorrows; let him consider what would then be his probable views of God, of Holy Scripture, of redemption and regeneration, of providence, of death, and the life after, of the judgment, of heaven and of hell; let him reflect upon the comparative insignificance and emptiness of all earthly things, and the darkness and uncertainty which would overhang all beyond the tomb; let him picture to himself the dreary desolation which every where and at all times would surround him; imagine how, in the language of divine prophecy, he would “grope for the wall like the blind, and grope as if he had no eyes;” how he would “stumble at noon-day as in the night, and be in desolate places as the dead;” and then, in contrast with this gloomy picture, let him for a moment contemplate the glad and cheerful hues which the crystal light of the New Jerusalem gives to all things; let him consider with what certainty he knows, and with what unwavering confidence he can tread, the path which alone conducts to heaven, and then he may be able to appreciate in some measure the infinite worth of the heavenly doctrines, and the unspeakable privilege which he enjoys in understanding and believing them. Then he will see that they are to be prized above all price, and will feel, if he estimates them according to their true value, that not the wealth of kingdoms nor the honor of thrones would be any inducement to part with them.

While there are few, probably, of the receivers of our doctrines, who will induce

are able at all times duly to appreciate their high privilege, there are none, perhaps, who do not sometimes feel that they are worth more than the labors of a long life, or the accumulations of successive generations. "For what is a man profited, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" It is true that men's souls may be *saved* without the knowledge of these doctrines in the ordinary technical sense; but as salvation is a thing of degrees, it is likewise equally true that they may be saved *in a higher degree* with them than without them.

Now every privilege involves a corresponding duty. We are nothing, have nothing, and can do nothing in and of ourselves alone. All that we have, we *receive* from the Lord. And what the Lord gives us, He gives not for ourselves alone, but to be communicated through our agency to others, that they may share the blessing with us. And this makes the gift not less but greater. The full value of any gift which we receive from Him, is unknown to us until we impart, or endeavor to impart, it unto others. Therefore it is written, "Freely ye have received, freely give." And again: "Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall they give into your bosom." We are to regard ourselves, therefore, as merely the stewards of God's bounty. And if we are more highly privileged than others, we should remember that the obligations resting upon us are proportionably greater. The measure of God's gifts to us, is the measure of our duties. Our responsibilities increase with our possessions and our privileges. As saith the Scripture: "That servant which knew his Lord's will and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him much shall be required." If the Lord has bestowed on us a larger amount of spiritual riches, which are the knowledges of heavenly things, than he has on others, He has thereby placed us under stronger obligations to apply this wealth to the purpose for which He gave it; and among other uses, to distribute it to the *poor*. We have no right to hoard it, nor to employ it for mere purposes of self-gratification; and if we do, it will assuredly breed corruption, or be stolen, that is, *lost* for all the purposes of spiritual life. "Lay not up *for yourselves*," saith the Lord, "treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal." Men may be proud of their heavenly, as of their earthly treasures, and hoard them as unwisely, as selfishly. They may look upon their vast intellectual storehouse—the abundant *knowledges* of good and truth garnered in their external memory, with a feeling closely allied to that with which a miser contemplates his lands or his gold. They may revel in a kind of spiritual luxury and ignoble ease, or, like the rich man in the parable, may go clothed in purple and fine linen, and fare sumptuously every day, and yet their final condition be far less enviable than that of many a poor Lazarus, who now, lying at their gate, hankers after the crumbs that fall from their table.

The end of the heavenly doctrines is to make men angels; to pro-

duce in us heavenly dispositions and feelings, and so mould us into the image and likeness of our Lord and Saviour. If they fail to do this, they fail of their legitimate and intended effect. Their first and highest use, therefore, is to reveal and then to remove evils from the hearts of those who receive them. If we neglect thus to apply them to life, however much we may talk about the second advent of the Lord in the truths of the New Jerusalem, these truths will not be a medium of His disinterested love to us; will not show *us* plainly of the Father; and therefore will not be *to us* that second advent of the Lord, which it is declared would be with *power*, as well as with great glory. As all know that a heavenly *life* is the great end for which the heavenly *doctrines* have been revealed, all will acknowledge that the first duty of those who receive them, is to apply them to life—to the removal of infernal, and the strengthening of angelic, loves in our hearts.

But it is not our purpose at this time to dwell upon this first and highest duty of the receivers of the heavenly doctrines. They know already that the privilege of being the recipients of these doctrines involves the obligation of regulating their lives according to them. They know that it is their duty to *live* the doctrines they profess. And the Lord says: "If ye know these things, happy are ye if ye *do* them."

But there is another duty involved in our high privilege as receivers of the doctrines of heaven—a duty not less imperative, and upon which we would here offer a few remarks; and that is, the duty of communicating a knowledge of these doctrines to others. They are not ours to hide or hoard, but to distribute to all who have need of them. If they have filled our hearts with joy and gladness, they may rejoice and gladden the hearts of others also, who are now "sitting in darkness and in the shadow of death." If they have shed new light upon our life's pathway, revealed to us more clearly the benignant face of our Father which is in the heavens, and opened to our longing eyes a brighter and more glorious future for humanity, they may do the same for others also. There are, doubtless, at this moment, thousands and tens of thousands in our land, who are in states to receive and be blessed by the heavenly doctrines; thousands and tens of thousands who are famishing for lack of the bread of heaven and the water of life, with which our tables are so bountifully supplied. And is it not our duty to seek out these poor people, and feed and clothe them from the rich stores which the Lord has so graciously bestowed on us? "He that giveth to the poor," says Solomon, "shall not lack." And a wiser than Solomon hath said, "Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." And again: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is clear,



a duty, therefore, incumbent on all who receive the heavenly doctrines, to communicate to others of their abundant knowledges of good and truth; to distribute them to the *poor*; and this is the certain way of increasing their abundance, or of preparing their own minds to receive the things of heaven in greater fulness. As the Scripture saith, "Give, and it shall be given unto you." All will admit that our duty on this subject is plain. What, then, is needed?

There is needed, in the first place, *an earnest purpose*. We must *feel* in earnest, before we shall *act* in earnest. No great achievements were ever wrought, no great good was ever done, by men who were not in earnest. Look at the Apostles and early christians, and see with what zeal and earnestness they proclaimed the advent of the Messiah. Look at Luther, and Mahomet, and George Fox, and John Wesley, and see how truly in earnest these men were, and what they were therefore enabled to achieve. The language of the incarnate Word ever is: "Wist ye not that I must be about my Father's business?" "My Father worketh hitherto, and I work." And in the degree that the Word *lives* in the hearts of men, they will be in earnest; ever ready to do with their might whatsoever their hands find to do. A weak, or even a bad cause, prosecuted by men who are devoted to it and wholly in earnest, will often succeed, when a much better cause, in the hands of those who are but half in earnest, will fail. See how Methodism spread under the preaching of John Wesley, and Quakerism under that of George Fox. The results were precisely what might have been expected from men of such earnest and determined purpose. Why is it that new converts to almost any creed are generally the most successful in converting others? Why is it that new readers and receivers of the heavenly doctrines, are usually the most successful in interesting others in the same doctrines? Simply because they are commonly more in earnest than others.

Now we have no desire to indulge in querulousness or fault-finding; and we do not forget that it is much easier to discover and expose faults, than to avoid or correct them—much easier to complain, than to act always with a wisdom which silences all complaint. Yet we cannot help thinking that there is among Newchurchmen generally a sad lack of that earnestness of purpose of which we are speaking, and which is so indispensable to the spread of our doctrines and the growth of the church. Few people who have, or who pretend to have, any religion at all, seem less in earnest about it, or do less than we do towards promulgating that religion. We behave almost as if we did not really believe what we profess. You cannot point to a single body of professing Christians in our land who have been as inactive and lukewarm, for the last twenty years, as the great body of the New Church. And the worst of it all is, that we have so long acted upon this unwise *laissez faire* doctrine—have so long indulged ourselves in this habit of indolence or quietism, that it has at length come to be regarded by many of us as the established policy of the Church, and as a thing, therefore, to be defended and persisted in. Talk of the need of more zeal and earnestness, and of more active efforts among us to spread the Heavenly Doctrines, and straightway you will hear grave doubts expressed as to the *propriety* of any in-

creased activity on our part. Possibly the words of Moses to the children of Israel, "Fear ye not, *stand still*, and see the salvation of the Lord," will be cited, as if applicable to us in their literal sense. And not unfrequently may we have to listen to a homily on the danger of putting *ourselves* into the work, if we undertake to do any more, and thereby disturbing the orderly operations of Divine Providence; or on the sin and danger of profanation, and of "casting pearls before swine." And thus it is attempted, not only to palliate and excuse, but to justify and defend, a course of "masterly inactivity" in promoting the spread of the Heavenly Doctrines, which, if adopted and pursued by a private individual in any ordinary business enterprise, would subject that enterprise to certain failure, and himself to disgraceful defeat. Is it that the cause of spiritual Christianity—the cause of the New Jerusalem—is of so much less consequence than that of banking, or merchandizing, or stock-jobbing, or railroad-ing, or ship-building, that those, to whose care its interests are mainly entrusted, exhibit so much less of zeal and earnestness in its promotion? Or do we imagine that the law, which makes success dependent upon well-directed and active effort in all other enterprises, is reversed in this instance, and that the prosperity of the New Jerusalem is best secured by the lukewarmness and inaction of the brethren? Truly "the children of this world *are*, in their generation, wiser than the children of light." Therefore let the children of light take a lesson from the children of this world, and learn from them how indispensable are zeal and devotion—an earnest purpose and active effort—to the success of any undertaking. The tardy progress of the New Jerusalem in our country, which presents such a magnificent field for its growth, is no doubt attributable in a good measure to our own lack of earnestness in the cause, and our consequently lax and feeble efforts. It is difficult otherwise to account for its slow growth, especially in those sections of our country where there is every reason to believe that the states of the people are so well prepared—so ripe for it. For if we will but "lift up our eyes and look on the fields," we can hardly fail to see that "they are white already to harvest;" and that "the harvest truly is plenteous, but the *laborers* (the men of earnest purpose, untiring assiduity, and laborious effort) are few." Should we not, therefore, "pray the Lord of the harvest that He would send forth laborers into his harvest?" And if we pray this prayer in sincerity, we shall each one of us seek to become himself a more earnest, active laborer in his Master's vineyard. And we shall strive to stir up each other's minds "by way of remembrance," and to quicken each other to more active effort.

And next to an earnest purpose, we need, in the second place, an *efficient organization*. We mean not an organization to "bring the Church into order," or to *govern* the Church, but an organization to scatter the good seed, and thus to *plant, establish, and build up* the Church in the hearts of the people; confident that, when this is done, the *governing* part will be quite easy, and the "order of the Church" be quite as perfect, perhaps, in the end, as if the sound of "hammer, axe, or any tool of iron," had been heard in it while building. W

are of opinion that the Church is *governed* too much, and *fed* too little; that the question of *church order* is too often allowed to overshadow and supersede the more important question of *church growth*. We believe that, if men can only *be brought into* the Church, they will then voluntarily place themselves under the government of the Word of the Lord, and may be safely left to the rule and guidance of the one Master. Can they, indeed, be said to be *in the Church*, until they have, of their own free choice, become the subjects of such government? We need an organization whose grand purpose shall be to supply the spiritually destitute of our land, with the food, and raiment, and shelter which their famishing souls crave;—an organization whose members will not “fast (mourn on account of the defect of good and truth) for strife and debate,” but who will seek to know and keep the fast which the Lord hath chosen. And what is this? “Is it not,” saith the prophet, “to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?” And may not an organization which seriously aims and earnestly strives for this, confidently hope for a new influx of light and life from the Lord, in further fulfilment of the prophecy? “Then shall thy light break forth as the morning, and thine health shall spring forth speedily.”

It needs to be emphatically a *working* organization, and this is what we mean by an *efficient* organization; simple in its plan of operations, democratic in its nature and constitution, comprehensive, yet definite in its aims; with no constitutional questions about the order or government of the Church likely to disturb its harmony or embarrass its proceedings; with no superfluous officers or machinery of any sort, but just enough to prosecute with vigor the work that is contemplated; with central organs, so located with reference to each other, that they may hold frequent meetings to consult as to the best manner of promoting the interests of our cause, and so unrestricted, that, like the heart and lungs in a free breast, they may act unimpeded, may expand to the full capacity of their usefulness, and thus impart health, vigor, and activity to the whole body. It should not be antagonistic to any existing organizations in the Church—should say nothing and do nothing to wound the feelings or impede the operations of bodies differently constituted, and aiming at the accomplishment of a similar object after the manner most agreeable to their own views and feelings. While asserting and maintaining its own rights and freedom, it should cheerfully concede the same liberty to all other bodies. The welfare of the Church is not to be promoted by different organizations assuming a hostile attitude, and waging war upon each other. The angels delight not in conduct of this sort. We have had enough and too much of this already, and the melancholy effects of it have been manifest to all. Henceforth, then, let us “beat our swords into ploughshares, and our spears into pruning-hooks,” and no more lift up sword one against the other. And we have faith to believe that such an organization as seems to be so much needed at this time, would not want for members, nor for the means necessary to carry forward its

operations. We have reason to believe that a considerable number of receivers, in different parts of our country, are now ready to unite in such a movement, and to contribute their mite in aid of plain and obvious uses, so soon as an organization shall be formed upon a truly catholic platform, and inspire the brethren with confidence that it is to be a *working* body, and one that aims at the performance of no *doubtful* uses.

It is impossible to estimate the amount of good which such an organization might be instrumental in accomplishing. It might proclaim the glad tidings of the New Dispensation to ten thousand waiting souls, who now "sit in darkness and in the shadow of death." It might pour strength and hope and gladness into ten thousand drooping hearts, causing "the lame man to leap as a hart, and the tongue of the dumb to sing." It might be the means, under Providence, of turning the feet of ten thousand groping and restless wanderers into the way of everlasting peace. It *might*, do we say? Who can doubt that it *would*, in time, accomplish all this, and more?

The most extensive and magnificent field of usefulness lies open before us—*ripe for the harvest*—which the eye of man ever looked upon. The most wonderful instrumentalities have been prepared by a wise and merciful Providence, and are placed within our reach—all finished, ready for use, and brought to our very doors; and the angels of the New Heaven stand pleading with us, if we would but listen to their voices, imploring us in the name of the Divine Humanity, to take and use these instrumentalities for the upbuilding of the New Jerusalem, and the welfare of mankind. We live in a country of vast extent, and among institutions and under a government such as the world has never seen before. We can expose and condemn errors however venerable—can exhibit and plead for truths however new—without danger to life, limb, personal liberty, political privileges or social position. We can send forth our ministers, missionaries, and colporteurs, can preach and lecture, can publish and circulate our books, tracts, and periodicals, unrestricted by any law of the land, and without forfeiting any of our social privileges. And a very large number of the American people are a reading and thinking people. Then see how fast and how cheaply paper is manufactured now! Why, a single mill will make almost enough in a year to blanket the huge round earth. And the printing-press, in its present improved state, what a wonderful contrivance it is, in connection with paper, for circulating the thoughts of men and angels! "This is the Lord's doing, and it is marvellous in our eyes." True, the press is now devoted in a large measure to the circulation of thoughts that are low—of the earth, earthy. But, however it may be prostituted for the present, we know that the *end* for which, under Providence, it has been brought to its present state of perfection, is high and holy. It is none other than this, that it may be a means of purifying the intellectual and moral atmosphere of the world—a means of bringing the earth and the heavens together—of making men angels. Shall we take hold of this noble instrument, and use it for this high purpose? Already we have done so to some extent; shall we increase our efforts? What say ye, brethren of the New Jerusalem?

Our *privileges* are great—far greater than those of any other people. Our means and opportunities of usefulness are great. The instrumentalities within our reach are noble and abundant. Our *duties*, therefore, are commensurate. “For unto whomsoever much is given, of him shall much be required,” saith the Lord.

B. F. B.

#### PRACTICAL SUGGESTIONS.

Under the prompting influence of the main idea that runs through the foregoing article, a few of the receivers of the Heavenly Doctrines in New-York and Brooklyn met together, a short time since, at the house of one of the brethren, for the purpose of consulting in regard to the expediency of forming such an organization as is here contemplated. After a pretty thorough discussion of the subject, and a patient hearing of the *pros and cons*, it was finally determined, through a sub-committee, that a plan of organization should be prepared, and the attention of receivers in different parts of the country be called to it through the columns of the Repository, and communications and suggestions on the subject at an early date be solicited from all those who feel friendly to the enterprise. Besides the receivers in New-York, Brooklyn, Williamsburg, and Jersey City, it is known that there are a large number of brethren in other parts of our country who are not at present connected with any organization for the performance of the more general uses of the Church. If these could all be united upon the broad ground of the New Church, with the single purpose of use, and would contribute but a single dollar a-piece annually, it is obvious that an incalculable amount of good might be done in the course of a few years. One brother stands ready, in case an efficient organization shall be gotten up, and any number of other persons will make up a sum equal to twice the amount, to contribute towards the purposes of the Association the handsome sum of \$500 per annum; and to increase it to \$1,000 yearly upon the same conditions. To secure an annual contribution of this amount is certainly worth making a pretty strong effort. There are purposes enough to which a few thousand dollars annually might be very profitably applied. The Swedenborg Printing and Publishing Society have undertaken and are successfully prosecuting a most important work. We want to encourage them in their noble enterprise, by supplying city, and town, and college libraries with a complete set of the works which this Society are bringing out in such elegant style, and at such reduced prices. We want to stereotype several of the popular and leading collateral works of the Church, and then put them at as low price as Barrett's Lectures are now sold (of which work we understand nearly 4,000 copies have been put in circulation within a little more than two years). We want to encourage the preparation of lucid and able tractates or treatises of from one hundred to three hundred pages in length, on several of the doctrines of the New Church—such as the doctrine of the Sacred Scripture, the doctrine of the Lord, of Charity, of Faith, of Life, the doctrine of USES, the doc-



trine of the At-one-ment, the doctrine of the Resurrection, an exhaustive treatise on the Last Judgment, and the Second Coming of the Lord, a popular treatise on Heaven, another on Hell, another on Marriage, another on the dangers of open intercourse with the spiritual world illustrated by the mischiefs of the modern "manifestations," and many more; treatises written in a popular and attractive style, forcible and conclusive in argument, of a mild and winning spirit, and adapted to reach the understandings and the hearts of all who have any real love of the Lord. And when we get treatises of the right sort on any of these subjects, we want to stereotype them, and then sell them at a very low price. We want to send into the field a number of colporteurs, who shall visit, with a goodly supply of our books, the various towns and villages in our land, converse with the people upon the New Dispensation, and sell them books. One good colporteur, well stocked with books, might do more in this way to spread the knowledge of the Heavenly Doctrines than twenty stationary ministers, and at a fiftieth part of the cost. This simple and economical method of scattering the seeds of truth, has been providentially developed, and stands ready prepared for us. We want to furnish small, well-selected, and *free* libraries of New Church books to the hundreds of noble steamers that navigate our rivers and lakes, and the two broad oceans, freighted with thousands of immortal souls—men and women, who, for lack, perhaps, of other employment, will often peruse, on ship-board, a book which they would scarcely deem worthy of their notice upon land. We want, in fine, to get up, here in this great centre of industrial and commercial enterprise, a NEW CHURCH BOOK CONCERN, with all the necessary appliances, at no very distant day, which shall rival in extent and completeness any similar establishment in our land. New-York is clearly the place for such an establishment, and the sooner we take the preliminary steps towards it, the better will it be for the country and the Church.

We see, then, that there is no lack of useful work for such an organization as is contemplated. It may commence now, and work earnestly for many long years, and go on steadily increasing in numbers and pecuniary strength, and accomplish much good, and after the lapse of centuries even, its work shall *seem* but just begun.

The following brief outline of a plan of organization has been drawn up, and is here presented as embodying about the idea of those who have thus far taken the most active part in the matter. But nothing final has yet been adopted, nor will there be until a general meeting of the brethren shall be called, of the time and place of which due notice will be given. Communications and suggestions on the subject are earnestly solicited from our brethren in different parts of the country at the earliest possible date. And as it is not intended that this organization shall be hostile to any existing body in the New Church, but friendly towards all, it is hoped that those of the clergy, who feel free to do so, will call the attention of their congregations to the subject.

## CONSTITUTION

*Or Plan or Organization suggested for consideration and future adoption, if thought best.*

ARTICLE 1. This Body shall be known by the name of the American New Church Association.

ART. 2. The object of this Association shall be, to diffuse a knowledge of the Doctrines and Life of heaven, and to promote the cause of genuine Christianity as expounded in the theological writings of Emanuel Swedenborg; and all persons who sympathize with this object, and desire to unite and co-operate in its promotion, shall be invited to do so.

ART. 3. Any person, by an annual contribution of one dollar to the funds of this Association, shall be a member thereof so long as such annual contribution shall be continued; and the payment of twenty-five dollars shall constitute a person a member for life.

ART. 4. The officers of this Association shall be a President, two Vice-Presidents, a Secretary, Treasurer, and seven Directors, a majority of whom shall be laymen, and shall reside in the city of New-York, or its immediate vicinity. They shall be chosen annually by ballot, and shall hold their offices for one year, or until their successors shall be elected.

ART. 5. These officers shall constitute an Executive Council, and shall have charge of the business of the Association—shall consult its interests, direct its operations, and disburse its funds. They shall hold regular monthly meetings for the transaction of business, and shall have power to fill any vacancies that may occur between the annual meetings, and to call special meetings of the Association whenever they may deem it expedient. One-third of the whole number shall be necessary to constitute a quorum for the transaction of any business.

ART. 6. The President, Vice-Presidents, and Treasurer, besides the duties devolving upon them as members of the Executive Council, shall perform the duties usually belonging to their respective offices. But the Treasurer shall not pay out any money on account of the Association, except upon an order from the President, countersigned by the Secretary.

ART. 7. The Secretary shall keep a full record of the meetings of the Association and of the Executive Council; shall conduct its correspondence, and keep a file of the same, which shall at all times be open to the inspection of members; and in general it shall be his duty to perform such services, to devise, suggest and execute, under the direction of the Executive Council, such measures as they may deem calculated to promote the objects and increase the usefulness of the Association; and his salary, if any, shall be fixed by vote of the Association at the annual meeting.

ART. 8. The annual meeting of the Association shall be held on the third Friday of May of each year, at 9 o'clock, A. M., at such place in the city of New-York or Brooklyn, as the Executive Council may appoint, of which due notice shall be given by advertisement in two or more of the periodicals of the New Church.

ART. 9. Any addition or amendment to this Constitution, proposed at one of the annual meetings, may be adopted at the next meeting, provided it receive the vote of a majority of the members present.

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ARTICLE V.

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HEAVENS AND HELLS—IN CONCLUSION.

PROF. BUSH,—I find it necessary to say, in reply to your remarks on my former article, that while you fully concede the whole strength of my position, yet you seem disposed to slight its importance. (a) You say, “To say that evils and falses reside in the natural mind,” [only in the natural] “is simply saying that they reside in the natural man viewed as a *tripartite whole*; and the question is, *whether there may not be opened, IN THIS NATURAL MIND, a threefold hell corresponding with this threefold arrangement of his being?*”

This, then, is the question; and, let me remind you, it was the *only* question I raised upon the subject. (b) I simply denied, or stoutly questioned, on Swedenborg’s own principles, whether there could be any hell in the future world fully corresponding to the spiritual, much less to the celestial heaven. Of course there cannot be, if all evils, as Swedenborg teaches, reside in the natural mind. We can only come into those *heavens* in the future world, the corresponding degree to which, in the mind, has been opened here. Of course, then, the same with the *hells*. Now, if the spiritual degree has *never been opened* in those who are predominantly evil, but all their evils have been confined to the natural, how can they come into any hell fully corresponding to the spiritual heaven? You ask me what the three “*natural heavens*” are. I answer, what I *mean* by them, is the three *degrees* into which the natural is itself divided. (c) There may be, doubtless are, three *hells*, made of the natural mind, corresponding, and *fully* corresponding, to these *three degrees* of the *natural heavens*, but that must be all. There cannot be any thing equal to the *spiritual* and *celestial* heavens. And yet it may be, and of course is, that these three *hells* are in *opposition* to spiritual truth and celestial good. *All* evil and falsity is in *opposition* to good and truth, yet it cannot be that these *hells* are so deep as the spiritual and celestial heavens are high.

But this, you think, an unimportant question. You say, “As to the question about the *depth* of the evil, how it can be as profound as the spiritual, when it exists only in the natural—or how there can be a *full correspondence* between a spiritual or celestial hell, so to term it, and a spiritual or celestial heaven—this is a point of comparatively little moment, as the grand position is that of the *fact* of such a correspondence. We find Swedenborg, however, explicitly asserting that the ‘*hells, in all and every thing, are opposite to the heavens,*’

and how far this fails to come up to a *full correspondence*, we leave it to the astuteness of the writer to judge."

Now I beg leave to say, as before, that the question of a full correspondence was my *whole* question. Of course, I was not so blind as to deny a correspondence; but is it not important to know that these hells, so much talked of, are all inevitably confined to the natural? Is it not the general understanding of the New Church, that the three hells, "in all and every thing," in a *full* correspondential sense, are opposed to the three heavens? But if it is not so, it is time the subject was better understood. It makes a milder, altogether different matter of it. And we question very much, if the "all and every thing" of Swedenborg, as also all his other statements on this subject, may not consistently agree with the three mutual hells only. At all events, nothing more is admissible on Swedenborg's principles, whatever may be his statements.

There is much about this hell question which remains to be settled. Swedenborg himself is more liberal and rational than any New Church writers I have found, for while some of them are contending for the abominable doctrine of the eternal sinking of the wicked into worse and worse, Swedenborg expressly vetoes it, by saying they can only ultimate the utmost of the evil that was here concealed in them, and then come to a full stop; while many of his statements favor a progression there, even in hell, by being reduced to the performance of uses from a principle of self-interest; and nothing, of course, can be plainer than that hell cannot be so deep as heaven is high, for hell is from man, and heaven from the Lord. We should like to see the best that *can* be made out from Swedenborg on this subject; by some man of good rational parts, who is not cramped and bent into a system, much less having more of the narrowness of hell in him, than of the broad generosity of heaven. But it is bound to come. In the meantime, I remain,

Yours, for the truth in its simplicity,

\* \* \*

#### REMARKS.

Our correspondent evidently finds it hard to forego the temptation to utter a few more *last words*, and yet he must be aware that it is no easy matter to persuade an editor to forbear replying to what appears in his pages that is contrary to his own position. We, at any rate, do not pretend to lay claim to such a superhuman stretch of meekness, and therefore not only exercise our prerogative of reply, but also of making it final on the present subject.

(a.) It is not exactly clear to us, how we can be said to have "conceded the whole strength" of our friend's position, when our entire drift was to deny the truth of that position, and to demonstrate its fallacy. What that position was we shall see presently.

(b.) The question, it seems, was, "whether there might not be opened, *in the natural mind* (i. e. the natural man), a threefold hell corresponding with the threefold arrangement of his being?" This, the writer says, was the *only* question; and surely, if there is any difference between *yes* and *no*, we took the affirmative of this question against the writer, who held the negative. Was this "fully conceding the whole strength of his position?" If so, we are curious to know what a denial of this position would be. We conceded what we had not previously questioned, that the natural mind is the seat of evil, although we had, indeed, on a former occasion, employed the phrase, "*more appropriate seat*," in which we had an

eye to the *external* of the natural principle as contradistinguished from the *internal*, where evils and falsities exist also, although ordinarily the term suggests the outer region of this degree. If the waiving of this epithet is, in the mind of the writer, a total concession of the point in debate, either he or we have made a great mistake as to what that point really was. We had not before conceived that the granting an opponent's premises was a full agreement with his conclusions. The writer's conclusion in the present case is, that as evil is confined to the natural degree, so must the hells also be, and consequently there can be no hell *fully corresponding* to the heavens of the spiritual and celestial degrees. "Of course," he says, "there cannot be, if all evils, as Swedenborg teaches, reside in the natural mind. We can only come into those *heavens* in the future world, the corresponding degree to which, in the mind, has been opened. Of course, then, the same with the hells. Now if the spiritual degree *has never been opened*, in those who are predominantly evil, but all their evils have been confined to the natural, how can they come into any hell fully corresponding to the spiritual heaven?" What can we say to this? Do they come into a hell corresponding with the spiritual or celestial degree *at all*? If they do, what matters it whether we are able to measure the precise degree of their immersion? Suppose a hell to be not so deep as its opposite heaven, what then? Will it be so shallow that its inmates will be able, by and by, to get out? What but the hope of this can prompt such an extreme anxiety to establish the non-correspondence in question?

(c.) The writer contends, that the natural principle is divided into three degrees, on the ground of which there are three *natural heavens* and three *natural hells*, and that all the opposite correspondence asserted by Swedenborg holds solely between these two classes of heavens and hells. Now we shall hope to lay our correspondent under some obligation, by informing him that he has completely mistaken the drift of Swedenborg's teachings on this head, and that there is no such thing hinted at throughout his writings, as *three degrees of the natural heavens*, nor the least authority for saying that the *natural mind*, as contradistinguished from the two spiritual and the celestial, has *in itself* three degrees, as our correspondent so confidently asserts. Swedenborg affirms, it is true, "that the natural mind descends by three degrees and also ascends by three degrees," but these are no other than the three grand degrees of natural, spiritual and celestial, and all that he means is, that the *natural man*, consisting of these three degrees, may descend by virtue of evils and falses to hell in all his entireness, carrying, so to speak, the natural, spiritual, and celestial elements of his nature with him; and so also may ascend in the same manner. The idea of a threefold degree in the natural principle by itself, on which is to be founded a corresponding threefold division of the natural heavens, is nothing short of a complete misapprehension of the whole scope of what Swedenborg says on the subject. Let our friend read over the whole of what is said in the "Divine Love and Wisdom," 222-227, and he will not find the least intimation of any such distinction. So clear are we on this head, that we do not hesitate to withdraw our purpose of finality announced above, and offer the fullest range in our pages for adducing evidence in support of his construction of Swedenborg's language. As, however, the whole argument, as maintained by the writer, is built solely and exclusively upon this assumption, which we pronounce to be baseless, it seems but reasonable to demand, that if he finds himself mistaken he should say so.

In the following extract, let the phrase, *natural man* (comprising the three degrees), be substituted for *natural mind*, which our correspondent mistakenly supposes to designate but one degree, and it will be seen that it would be hardly possible to enounce a set of propositions more diametrically opposite to his position: "*That the three degrees of the natural mind, which is a form and image of hell, are opposite to the three degrees of the spiritual mind, which is a form and image of heaven.* That there are three degrees of the mind, natural, spiritual, and celestial, and that the human mind, consisting of these degrees, looks



towards heaven, and turns spirally thitherward, was shown above; hence it may be seen, that the natural mind, when it looks downwards, and circumgyrates towards hell, also consists of three degrees, each opposite to a degree of the mind which is heaven. That this is the case was made evident to me from what I have seen in the spiritual world; namely, that there are three heavens, and these distinct according to three degrees of altitude, and that there are three hells, and these also distinct according to three degrees of altitude or profundity; and that the hells, in all and every thing, are opposite to the heavens; also that the lowest hell is opposite to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven. It is the same with the natural mind, which is in the form of hell; for spiritual forms are like themselves in the greatest and least things. The heavens and hells are thus in opposition, because their loves are in such opposition. Love to the Lord, and consequent neighborly love, constitute the inmost degree in the heavens, but the love of self and the love of the world constitute the inmost degree in the hells; wisdom and intelligence grounded in their loves, constitute the middle degree in the heavens, but folly and insanity, which appear as wisdom and intelligence, grounded in their loves, constitute the middle degree in the hells; lastly, conclusions from their two degrees, which are either deposited in the memory in the shape of knowledge, or determined in the body to actions, constitute the ultimate degree in the heavens, and conclusions from their two degrees, which either become knowledge or action, form the outermost degree in the hell."—*D. L. W.* 275. Add to this the express declaration that follows from the same work (n. 273), and we shall find little else to say in reply to the writer. "There are two hells distinguished in general according to those two loves, because all the heavens are distinguished into two kingdoms, the celestial and spiritual, according to two loves, and the diabolical hell corresponds in opposition to the celestial kingdom, and the satanic hell corresponds in opposition to the spiritual kingdom."

Whether we have thus, according to our correspondent's wish, shown "the best that can be made out from Swedenborg on this subject," we will not affirm; but we scruple not to say, that we have exhibited his real teachings on the particular point in discussion, and that no man, however "good and rational his parts;" however little "cramped and bent into a system;" however much less he may have of the "narrowness of hell" than of the "broad generosity of heaven," he will be unable to elicit any other purport from his language than we have done, unless by a course of palpable falsification.

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## POETRY.

(For the N. C. Repository.)

### SUBSTANCE AND SHADOW.

BY WM. H. HOLCOMBE.

I SEE a bright and joyous child astray  
 Along the brooklet in a vernal meadow!  
 I watch their gentle harmonies at play  
 As one might watch a violet and its shadow.

Is not the rivulet's verdure, sweet and wild,  
 Symbol of something in the living creature?  
 The thoughts and loves and raptures of the child  
 In flower-forms imaged on the face of nature?

Those sounds which make the listener's heart rejoice,  
Those jubilant notes upon the ether flying,  
Have in the buoyant stream an answering voice  
Like their own echoes from the earth replying.

Those smiles of innocent beauty, a sign and seal  
Of angel presence in the young affection,  
Are like the sheeny sparkles which reveal  
The loving sun in thousand-fold reflection.

From ancient hills beneath auroral beam  
Crept out the brook with dewy kisses laden,  
Pure, bright, and silent, like the human stream  
Forth-stealing from the golden gates of Eden.

Unvexed, unviolated, free they roam,  
Those linked currents, gloriously outflowing,  
The light and music of their little home  
Receiving joy and double joy bestowing.

Each in its sphere of action onward pours,  
Lapsing away from early bird and blossom,  
Still strange creations rise upon its shores,  
And mighty shadows sink upon its bosom.

The human channel wears into the grave,  
Losing on earth its individual motion,  
While its poor symbol, the complying wave,  
Gives up its being to the wasteful ocean.

But lo! the halcyon vision re-appears!  
An angel stands beside the Crystal River!  
The heart of childhood in celestial spheres,  
Is pictured in the stream of Life forever.

*Natchez, Sept., 1854.*

## CORRESPONDENCE.

STATISTICS OF THE LAST GENERAL CONVENTION.—REPLY OF  
B. F. B. TO W. B. H.

BROOKLYN, Oct. 18, 1854.

DEAR BROTHER BUSH,

The strictures of W. B. H., in the September number of the Repository, upon the communication from your Bath correspondent, published in the August number, call for a rejoinder. But, before replying to those strictures, let me explain to your readers how my letter came to be published, and without my signature.

Near the close of the last conventional session at Portland, I received a note from the Editor of the Repository, requesting me to make memoranda of the doings of the Convention, and furnish them to him, if possible, in season for the July number. But I was unable to comply with this request, on account of the late date at which the letter reached me. As soon as I reached Bath, however, on my return from the Convention, I sat down and penned a few hurried lines, *not intended for publication*, in which I aimed to give a correct general statement of what had transpired at the Convention, as nearly as I could remember—speaking doubtfully (because from memory) on some points, as my letter shows. In the course of a week or two, I received another note from the editor of the Repository, asking permission to print my letter. Having by this time forgotten precisely what or how I wrote, remembering only that I aimed to state facts as correctly as I could from memory, I yielded to the Editor's request, adding, at the same time, that I was afraid there were some expressions in my letter which would sound harsh and appear unfriendly, and that I was not certain of perfect accuracy where numbers were mentioned, and begged that the Journal might be consulted on that point, and the correction, if necessary, be made accordingly. I trust that this will be deemed a sufficient apology for whatever of inaccuracy or apparent unfriendliness may be found in the letter referred to, as also for the fact of its being published without the author's name, or initials.

But I find that I was much nearer correct on all points to which my communication referred, than the strictures of our Portland brother would lead your readers to suppose; indeed, I was inaccurate only in one statement, made at the time with this qualifying clause, "*if I am not mistaken*," as if I was not sure that my memory reported correctly. This was in regard to the number of delegates present from the States other than Maine and Massachusetts. It turns out that there were six or eight more than I was able to recall to mind at the time of writing. When I said that "the delegation from Massachusetts alone, I should think, was double that from all other parts of the country put together," I meant to embrace, by this word *delegation*, all the receivers both male and female, who came from other places than Portland. This may not have been a strictly legitimate use of the word, but in the sense in which I employed it, *I still think* that the statement was strictly true. My impression at the time of writing—an impression forced upon me by observation and facts—was, that the General Convention was falling more and more into the hands of our Massachusetts brethren; that, while *their* interest in the Body had increased of late, the interest of the receivers in other parts of the country had diminished. Hence I wrote, not precisely as I should have written, had I intended my letter for publication, for there is something harsh and grating in the expression: "This is as it should be. The Convention has been modelled and controlled by Massachusetts, and it is quite proper, therefore, that she should be left to take care of her own offspring." Was my impression, which led me to pen these words, for which our good Portland brother takes me to task, correct?

And here, I am sure my brother H. will pardon me, if, by way of settling this question, I adopt the very excellent method which he has himself suggested, but not pursued so far as I wish he had, and as I shall endeavor to pursue it. I, too, think "it may be worth while to call attention to a few statistics of the Convention," not for the last *five* years merely, but for the last *sixteen* years, "as gathered from the Journals." And in exhibiting these statistics, I hope no one will impute to me any unfriendly disposition towards the General Convention, for I am not conscious of cherishing any such disposition. The reason for going back to 1838, in presenting

statistics, is, because it was in that year that the Convention's "Rules of Order," were adopted. What, then, are the facts in regard to the number of delegates that have attended the Convention since 1838, from Massachusetts and the other parts of the country respectively, as exhibited by the records? For the sake of convenience, we present them in a tabular form, premising that, as the delegates to the Convention have generally been from New England, New York, Pennsylvania, and Maryland—there seldom being more than two or three, and often none at all, from the Western States, we have allowed *four* delegates from the West for the year 1853; which, although much less than the actual number in attendance from that part of the country, will be seen to be considerably more than a fair average, and as many certainly, as could reasonably have been expected to attend, had the convention been held, not at Chicago, but in one of the Atlantic States as usual. The first horizontal line of figures denotes the successive years, commencing with 1838. The second horizontal line gives the number of ministers and delegates present each year from Massachusetts, and lettered at the left, M. D. (*Massachusetts Delegates*). The third horizontal line, lettered at the left, O. D. (*Other Delegates*), gives the number of ministers and delegates present each year from all other parts of the country except Massachusetts.

Year	1838	'39	'40	'41	'42	'43	'44	'45	'46	'47	'48	'49	'50	'51	'52	'53	'54
M. D.	12	21	11	13	19	8	13	26	10	10	31	7	27	31	12	11	31
O. D.	22	16	23	22	20	21	25	29	30	21	21	24	29	22	25	9	26

As the Convention, during the last sixteen years (excepting 1853), has met alternately in Boston, New York, and Philadelphia, it will readily be seen why the number of delegates from Massachusetts and other places, differ so much in different years, as shown by the above table. But by adding together the number of delegates for every successive three years, the aggregate will show the number present at the alternate sittings in these three cities; and by a careful comparison of these aggregates, we shall see what proportion the number of delegates from Massachusetts bears to the number from all other places, during every three years since 1838, and what changes have since taken place in that proportion. Adding, then, the number of delegates for the first three years, we have as the aggregate, *forty-four* from Massachusetts, and *sixty-one* from the other States; or, *seventeen* more from the other States than from Massachusetts. Adding the number for the next three years, or from '41 to '44, we have as the aggregate, *forty* from Massachusetts, and *sixty-three* from the other States; or, *twenty-three* more from the other States than from Massachusetts. Adding the number for the next three years, we have as the aggregate, *forty-nine* from Massachusetts, and *eighty-four* from the other States; or, *thirty-five* more from the other States than from Massachusetts. Thus, we see, that, up to this time (1847), there was a gradual and steady increase in the number of delegates from other States upon the number from Massachusetts. And it is also worthy of remark in this connection, and a fact of some significance, that during the six or seven previous years, while this increase of delegates from other States was going on, there was a gradual tendency in the acts of the Convention towards a more comprehensive and liberal policy. But some of our brethren did not look very favorably upon this tendency. They believed honestly, no doubt, that it augured no good to the church; that it was a species of radicalism, which ought to be checked or rooted out. And there soon commences a return to a more exclusive and stringent policy; and mark the result. Adding together the number of delegates for the next three years, commencing with 1847, we have as the aggregate, *forty-eight* from Massachusetts, and *sixty-six* from the other States; or only *eighteen* more from the other States than from Massachusetts; and, adding the number for the next three years, we have as the aggregate, *seventy* from Massachusetts, and *seventy-six* from the other States; or only *six* more from the other States than from Massachusetts. Again, adding the number of delegates for the last two years, and allowing the Western States *four* for the year 1853, which is considerably larger than the average number in attendance from those States, we have as the aggregate, *forty-two* from Massachusetts, and *thirty-five* from the other States; or *seven* more from Massachusetts than from all the other States together; and the number from Massachusetts in 1854 was only a trifle larger in proportion to the whole than it was in 1853. In 1853, there were at Chicago *eleven* delegates from Massachusetts, and only *five* from all the other Atlantic States.

Thus the statistics, "as gathered from the Journals," show that, while from 1838 to 1847, there was a steady increase of delegates from other States over the number of those from Massachusetts, there has been since that time a steady and even more rapid diminution. The *falling off* in the number of delegates from the other States, as compared with the number from Massachusetts was not less than twenty-five per cent. for the three years commencing with 1847, and twenty-five per cent. more for the next succeeding three years, and upwards of twenty-five per cent. more for the last two years.

These are very significant facts, which ought, we think, to be looked at, and carefully considered by all the true friends of the General Convention and of the New Church in our country. They are facts which really exist, and all we are attempting to do, is, to search them out and exhibit them. We are no more responsible for their existence than others, and others are as much interested as we are in ascertaining the cause. Nor do we here undertake to account for the facts, or to explain them for others. We leave each one to interpret them for himself. Some may regard the former increase and the latter diminution in the proportion of delegates from other States than Massachusetts, as quite a *normal* thing; but to us it seems rather *abnormal*. Some may find in "geographical locality," a sufficient explanation of the facts here presented; but we cannot see that this explains them fairly. We cannot help thinking that the facts indicate very clearly a declining interest of late in the General Convention on the part of receivers out of New England, and at the same time a growing interest in that body on the part of the receivers in Massachusetts. But whatever they may indicate, or however they may be explained, we certainly think that when our excellent brother W. B. H. has duly pondered them, he will be convinced that they fully justify the impression which prompted the statement in our last June communication which he has criticised, but in no unfriendly spirit.

It was said in the same communication, that "there were fewer reports from societies, and fewer communications from isolated receivers than usual, and those received were of less than ordinary interest." Our Portland brother takes exception to this language also, as involving a statement which he thinks the facts will hardly justify. Well, let us see how this is. And for this purpose we will again go back to 1838, and present the number of Reports and Communications to the Convention for each successive year in a tabular form as before. In the second horizontal line will be found the number of Reports from Societies and other associated bodies for each year; and in the third the number of communications from ministers and others.

Year,	1838	'39	'40	'41	'42	'43	'44	'45	'46	'47	'48	'49	'50	'51	'52	'53	'54
Reports,	17	19	21	16	14	17	20	21	22	26	26	21	23	22	26	26	19
Comm.,		10	6	5	8	9	10	11	9	11	13	7	11	15	15	10	10

We think nothing more than a bare reference to the above table, and a comparison of the number of reports and communications for 1854, with those of the previous years, can be necessary to show, that the statement complained of in our former communication, that "there were fewer reports from societies, and fewer communications from isolated receivers than usual" received at the last Convention, is fully sustained by the facts. The number of reports from societies and associations we see was less than at any other meeting of the Convention since 1843. And when we consider that out of this number there are not less than *eight* from bodies that had never reported to the Convention, and most of whom had no *existence* prior to 1843, we are at a loss to see how any one can avoid the conclusion following so naturally from these significant facts, that our New Church brethren generally "are feeling less and less interest in a law-making body for the church."

There occurs in the strictures of W. B. H., the following paragraph, which, though of a personal nature, deserves a passing remark. He says, that "had it not been for a certain matter that was inadvertently introduced by Rev. B. F. Barrett, which many present supposed to be chiefly of personal interest between himself and other parties, and which, after the state of feeling in regard to it became somewhat apparent, through a half-day's discussion, *he withdrew*—nothing would have occurred to have rippled the onward flow of the proceedings, or impeded the march of business." We regret that our good brother should have indulged in a remark so personal as this. It does not sound like him, and could not, certainly, have been penned with his usual deliberation. Besides, it is



unjust and unkind, though we do not believe that either injustice or unkindness was intended. It is unjust, because the matter alluded to was not "introduced" by Mr. Barrett, but by the Executive Committee. This committee, as their report showed, had done a certain thing, which they were not authorized to do under the constitution, and which Mr. B. honestly believed to be wrong and prejudicial to the interests of the Convention. He, therefore, was opposed to the Convention's confirming the action of the committee in this instance, and sought to have their mistake, as he conceived it to be, rectified by the Convention; and in this he certainly did nothing more nor less than his duty. But when he saw how much unpleasant feeling was awakened in the Convention by his unwillingness to have the doings of the Executive Committee pass without the correction which he believed the interests of the Church demanded—a feeling which he could not reasonably have anticipated—he expressed his regret that he had opposed the action of the committee; and, as a means of restoring the harmony which his opposition had so unexpectedly disturbed, he waived, or "*withdrew*" his objection. And if, as our brother alleges, "many present supposed the matter to be chiefly of personal interest between Mr. Barrett and other parties," we have only to say, that, in our judgment, this proves that "many present" were not feeling nor acting very charitably towards Mr. Barrett; for had they been, they certainly would not, in the absence of evidence and in the face of his own declarations, have imputed to him any motive for his opposition less worthy than that by which they themselves were actuated.

Our brother also takes us to task for saying that less than usual *was done or attempted* at the last Convention, by way of advancing the permanent interests of the Church. As we do not perceive the justness of his strictures upon this part of our communication, any more than upon the points already noticed, and as we have something to say in regard to *some* things which the Convention did, or attempted, at its last session, we shall, in the next number of the Repository, give the balance of our rejoinder to W. B. H., and something more, which, we fear, would be too lengthy if given here.

In conclusion, we would add, that in adducing statistics, as we have, exhibiting the relative weight of influence which Massachusetts and the other States have respectively exercised in the General Convention, and the changes which have taken place in the respective number of their delegates, we have had no intention of finding fault with Massachusetts or the other States for what has occurred. It is to be presumed that all have done generally what seemed to them right and best under the circumstances. And if the Convention has received, through the predominant influence of Massachusetts delegates, a form more in accordance with the wishes of our brethren in that State than of those in others, this was not only a very natural result, but an unavoidable one, and one for which nobody is to blame. And it is much to be hoped that those of our brethren in various parts of the country who find their interest in the General Convention of late years declining, because its ecclesiasticism is not agreeable to them, will ere long unite together upon some broader and more republican platform suited to their wishes, and in this way stimulate and strengthen each other towards the accomplishment of the sublime work which, it is hoped, lies near all our hearts. In this broad land of ours, there is surely room enough for any number of church organizations; and it is not to be expected, neither is it at all to be desired, that the New Church in our country should be organized into one body, like our federal government, stretching from ocean to ocean. It were far better and more desirable that there should be a great number of separate and independent organizations, provided they only maintain a co-operative and friendly, not an embarrassing and hostile attitude towards each other. And as there are at this time a goodly number of New Church societies, and a still greater number of isolated receivers in different parts of our country who are not connected with the General Convention, and as there is work enough for them all to do, even if their number were a thousand times as great as it is, why should they not come together and organize in some efficient manner, and thus encourage and strengthen each other for the grand work that lies before us? Certainly, why should they not?

Yours truly,

B. F. B.

B. F. B.

## INQUIRY ON THE LORD'S DIVINE HUMAN.

We insert the following in the hope that some one of our correspondents, who has more leisure than we can command at present, will take up his pen, and reply to the honest and truth-seeking inquiries of our brother.

W—, Ohio, Sept. 26th, 1854.

PROF. BUSH,

Dear Sir,—In the July number of the "Repository," you have replied to four queries propounded by me. Your remarks on the first three were very satisfactory. In respect to the fourth, I cannot see that you have met the difficulty, or shown the "good deal of inaccuracy involved" in the query. I acknowledge that there was a verbal inaccuracy in the statement of the query, and I could hardly suppose that I had so worded the question. You make it read (and I suppose you printed it as written), "If the Divine of the Lord is from the essence of the Father, and the Human from the essence of the mother," &c., I intended to have said, "If the Divine Essence of the Lord is from the Father, and the Human Essence from the mother, and all that he had from the mother was put off, how am I to understand that in the person of the risen Saviour, God and man are united! If the Lord had his human essence from the *mother*, it was from the essence of the mother; from what other source was it derived?" From the mother, differs not very essentially from the expression I used: "from the essence of the mother." You say, "We are not taught that the Human of the Lord is (was) from the essence of the mother." If by "Human," you mean the Divine Human, your assertion is correct; no sane mind can for one moment suppose that the Infinite proceeded from the finite; but if by "Human," you mean the Human human, that which was assumed, (and it was this of which I spoke), then, with all due deference to your superior knowledge and ability, I must differ from you. What else is meant in *A. C.* 1990, by the expression, "He assumed the Human Essence itself by actual nativity," than that the Human Essence was from the mother? What you and I had from our mothers, we had by nativity.

Where Swedenborg so often speaks of uniting the Human Essence to the Divine are we not to understand the human received from the mother? what else can be meant? "The essential Divine Human principle" of which you speak, cannot be meant, that was never disunited from the Lord, *vide A. C.* 2016, 2021, 2025, 2030, 2033, and many others. In some places, the term "conjoined" is used, as *A. C.* 1616, "that his external man, or Human Essence, was conjoined to the Divine Essence by degrees." In 2107, he speaks of the Lord's expelling evil from the external man, *viz.*, the Human Essence. "His external man was his Human Essence," *A. C.* 1584. Now in all these places, and numerous others which might be cited, I know not *what is taught* respecting the immediate origin of the Human Essence, this external man, from which evils are expelled, unless we understand it to be from the mother. As to "the essential Divine Human principle which existed in Jehovah from eternity," you could very easily see I was not speaking of that, but of something which could be, and which was, *put off*. To put off, is to separate from, so that the thing put off forms no constituent part of the being from whom it is put off. 2 Pet. i. 14, establishes the meaning of the expression, "put off." If the material fabric which the spirit of Peter for a time animated, when put off, formed no part of Peter after it was put off, surely the same is to be understood of all putting off. So far from the paragraph quoted from *D. L.* (n. 35) setting the "matter in clear light," it is that very paragraph, or a part of it, that originated the difficulty. I had marked the following sentence as to me very obscure: "From this it follows, that he put off the Human taken from the mother, which in itself was like the human of another man, and thus material, and put on a Human from the Father, which in itself was like his Divine, and thus substantial, from which the Human was also made Divine." This I say I had marked, in hopes that I might come across some intelligent New Churchman who might explain it to me; but in despair of having any such opportunity, I addressed myself to you, stating the difficulty as briefly as possible, and lo, you adduce the very passage that threw

me into the difficulty, as one clear and luminous, and calculated to make it so plain, "that there is nothing which should make it difficult to conceive how that," in the person of the risen Saviour, God and man are united. Am I right in my understanding of the meaning of the words "put off?" If so, pray tell us how God and man are (not were) united. In the above passage Swedenborg says: "The Human taken from the mother was put off;" was there any other Human except that taken from the mother? If so, whence was it; from Joseph? You will not say that. It follows, according to my apprehension of the subject, that the Lord had no Human Essence except that taken from the mother, and if all this was put off, I cannot understand how God and man are united, any more than how the soul and the body should be united after the body is put off, and the soul has gone to the spirit land. Bear in mind, my dear sir, that I am all along speaking of the assumed Human. The Athanasian Creed, to which Swedenborg alludes in the above quotation, says nothing about putting off so far as I am able to understand it; yet I must confess that that creed, as given in the Protestant Prayer-book, goes clear beyond my feeble understanding; it is to me a jumble of nonsense. Another difficulty is to determine the antecedent to the pronoun *which* in the last clause, "from which the Human also was made Divine." And what "Human" was it that was made Divine? Not that, surely, that was put off; and the essential Divine Human, could not be made Divine, for it always was Divine. You say, "it is important to bear in mind the distinction between the human essence and the human nature." I grant there is a distinction; but can the one exist separate from the other? I understand the human nature to proceed from the human essence; it is the outward manifestation of that essence; you and I as individual existences, have a human nature, because our essence is the human essence, and if we as individual existences had the essence of the horse, we should have the nature of the horse: the nature of a being results from the essence of the being; the nature may be modified, but cannot be entirely put off, otherwise a being in the form of a horse may possess the nature of a man, and the doctrine of the metempsychosis be true, and the story of Circe no longer regarded as a fable.

Again, you say, "it was the human nature in its infirm and fallen state, which was successively put away, while the human essence was ever a constituent element of his being." Do you mean by "human essence" the assumed human essence? if so, you err; that which was assumed cannot be said to have been "ever a constituent element of his being;" but for aught we know, that which was assumed, may, after the assumption, forever continue to be a constituent element of his being, and being glorified, become Divine, nevertheless we cannot say of it, that it was put off. I can conceive the possibility of the putting off the material body, and yet all the *essential elements* of man's being still remaining; and I can conceive of man's nature, or the human nature, being changed, modified, renewed, regenerated, but not put off. A being not possessed of human nature, is not human, consequently not man. But least of all can I conceive the possibility of putting off successively or otherwise, the human nature, and retaining the human essence; a human essence, with some other nature than the human, or with no nature, is beyond my comprehension. But if by "human essence," you mean the same as in the expression above quoted, that "an essential Divine Human principle existed in Jehovah from eternity," all I have to say is, that of this I was not querying, but of that which was assumed. Of the essential principles or elements of Jehovah, we cannot speak of putting off, nor of putting on. You quote from *A. C.* 1461, "The Human Essence was only an additament to his Divine Essence;" was that which was only an additament, "ever a constituent element" of the Lord's being? Surely your idea of the term Human Essence, and Swedenborg's, must differ, or else an additament (something added) "was ever a constituent element" of that to which it was added, and consequently, never was added; a plain contradiction.

You speak of the necessity of rising above natural into spiritual thought, which is the abstracting of space, in order to understand these things. I admit this has been *given* of the Lord, and may be *given* to individuals at the present day for aught that I know, but it cannot be "attained" by any exercise of the powers we possess, and if an individual is enabled so to rise above natural into spiritual thought, as to think abstractly from time and space, it is given of the Lord as much as the opening of the spiritual senses.

S. C.

## MISCELLANY.

## TRIAL OF DR. W. M. HOUSTON, FOR HERESY, BY THE FIRST PRESBYTERIAN CHURCH, URBANA, OHIO.

PROF. BUSH,

DEAR SIR:—I have been requested by some New Church friends to furnish for publication in the Repository, a statement of my trial before the Presbyterian Church of this place.

In the Spring of 1852, I connected myself with the First Presbyterian Church at Piqua, O., and in the Autumn of the same year removed to this village, but did not take from the Piqua church a certificate of my membership. After being here several months I became acquainted with the doctrines of the New Church, and was not long in coming to the conclusion that Swedenborg was a divinely commissioned man, and that the doctrines of the New Church are the genuine doctrines of the Bible.

Up to that period I knew nothing of the doctrines of the New Church; I had, indeed, heard something of Swedenborg and his writings, but from what I had heard concerning them, I was led to suppose that he was a monomaniac, and his writings a compound of mystery and delusion. A careful examination of his writings soon and forever banished these pre-conceived opinions from my mind; and although my reception of the doctrines has caused some of my former acquaintances to become enemies, yet I feel thankful that I have found a system of theology which is consistent with both reason and revelation—something which I had long previously looked for, but looked in vain.

In the Spring of '53, and before I had become sufficiently acquainted with the doctrines of the New Church to adopt them, my former pastor visited this place for the purpose of assisting the pastor of the church here on a communion occasion. He called at my office, and, after some conversation, said he would give me a certificate of membership before he would leave. Instead, however, of giving the certificate to me, he gave it to the session of the church, and on the following Sabbath it was announced from the pulpit that I had been received into the church by certificate from the Piqua church. After this I had frequent conversations with the Pastor in regard to the doctrines of the New Church; but I found that he had never read any of the writings, and was strongly prejudiced against them. Finding the preaching of the old doctrines becoming from week to week more repulsive to me, I finally absented myself entirely from the Old Church, and became a regular attendant upon the services of the New Church.

About the first of June last, the Pastor of the Old Church called on me, and stated that my course was calculated to injure the church, and if I had determined to walk with the *Swedenborgians*, they would give me a certificate of membership stating that I was holding opinions that are at variance with the doctrines of the Presbyterian Church. I replied that I did not wish to give them any trouble, and would consent to be dismissed in that way. A few days after, the Pastor called again, and said the Session was of the opinion that they could not grant a certificate in my case, but would be glad if I would meet them and talk the matter over. I told him I had no objection to meeting with the Session, but did not see the necessity for doing so. He said they wished to get the subject before them, so that they might take some action in regard to it. I handed him a letter to the Session, which I had drawn up on the 20th of March previous, requesting the Session to erase my name from the record of the church; saying to him that I supposed that would bring the subject before them without my presence.

On the 20th of June I received a note citing me to appear before the Session, on the 30th inst., to answer to the following charges which had been preferred against me, viz.:—“1st. Neglect of the ordinances of religion as established in the Presbyterian Church. 2d. Holding and publicly avowing sentiments entirely at variance with the doctrines of the Presbyterian Church.”

I appeared before the session at the appointed time, and demanded specifications under each charge, "stating, under the first, which of the ordinances of religion, as established in the Presbyterian Church, I am accused of neglecting, and how often such ordinance or ordinances may be neglected before such neglect becomes an offence for which a member may be expelled from the church. Stating also the chapter and section of the Book of Discipline where the Session are authorized to cite a member to appear before them for neglecting such ordinance or ordinances. Stating under the second charge, what particular doctrine or doctrines of the church, the sentiments I hold and publicly avow, are at variance with. What those sentiments are, and the time when, and place or places where, such avowal was made."

The Pastor was opposed to complying with the demand, but the other members of the Session decided that the specifications should be furnished. Accordingly, on the 17th of July, I was cited to appear again before the Session on the 30th of August. The specifications were as follows:—"You are accused of habitually neglecting to attend upon all the ordinances of this Church, as specified in 'Form of Govt.,' ch. 7." "We do not consider it necessary to state the particular doctrines the sentiments you hold and publicly avow, are at variance with. Your letter to the Session of this Church, dated March 20th, 1854, contains an avowal of your belief in the doctrines of the New Jerusalem Church, which doctrines are well known to be fundamentally opposed to the doctrines of the Presbyterian Church."

On the day appointed for trial, I replied at considerable length, and maintained the following points, namely:—"1st. There is no evidence properly before the Session to prove that I have neglected the ordinances of the church. 2d. There is no rule in the Presbyterian Church which makes attendance upon the ordinances obligatory upon the members, or that makes the neglect of them an offence punishable by censure, suspension, or excommunication. 3d. The doctrines of the New Jerusalem Church, which I am accused of holding, are the genuine doctrines of the Bible. 4th. There is no rule in the Church which requires the *lay members* to hold the doctrines taught in the Confession of Faith, or that makes them liable to censure, suspension, or excommunication, for holding opposite doctrines. 5th. The Piqua church did not require me to accept the Confession of Faith as the exponent of my religious views. 6th. I stated expressly to the Session of the Piqua church, that I rejected, as unscriptural, the doctrines of Predestination, Reprobation, and limited Redemption, as taught in the Confession of Faith, Chapter III. Sections ii. iii. iv. v. vi. 7th. I never asked to be admitted into the Urbana church nor authorized any other person to do so for me."

Several days after the trial, one of the Elders called and informed me that they had decided that I was not regularly received into the Urbana church, and was therefore to be considered under the jurisdiction of the Piqua church.

What course the Piqua church will adopt remains to be seen.

If the Presbyterian Church may excommunicate a member for holding opinions that are at variance with the Confession of Faith, it is time the fact should be publicly declared, for I verily believe that not more than one in ten of the *lay members* hold to the doctrines taught in the Confession, and, consequently, nine-tenths of them are liable to excommunication if this rule is to be enforced.

W. M. HOUSTON.

## REPORT

RECEIVED AND ADOPTED AT THE FIRST GENERAL QUARTERLY MEETING OF THE MELBOURNE SOCIETY OF THE NEW CHURCH, HELD JULY 11TH, 1854, AND EMBRACING THE PERIOD FROM THE FOUNDATION OF THE SOCIETY TO THAT DATE.

The first meeting of New Church friends in Melbourne, Australia, was convened by public advertisement, and was held on the 18th September, 1853. Several meetings were subsequently held of the few persons then informed of our proceed-



ings, at which portions of the Word were read, and passages from the Universal Theology brought under consideration.

On the 19th of October, 1853, a Special Meeting was called of those interested, to make arrangements for the formation of the Society, when it was unanimously agreed to appoint a committee, with power to carry out these arrangements.

Towards the formation of the Society the following resolutions were then adopted :

I. That a Society be formed, to be called the "Melbourne Society of the New Church."

II. That the Society be formed for the worship of the LORD JESUS CHRIST, as the only God of the heaven and the earth, and for instruction in spiritual things.

III. That the Members of the Society shall, in the first instance, consist of those who have already been associated with the New Church in England or elsewhere ; and others who may wish to enter the Society to be received as members at any general meeting of the Society, on the introduction and recommendation of any two members of the same.

IV. A record of the members of the Society to be kept by the Secretary ; and members, on admission, to sign a declaration of their faith in the doctrines of the New Church, as contained in the Holy Word, and explained in the writings of Emanuel Swedenborg.

Since then, the service, as embodied in the American Liturgy, has been celebrated every Lord's day morning, followed by the reading of a Sermon selected from those published in England and America ; six or seven members of the Society officiating alternately.

There are already twenty-four enrolled members ; but there are double this number, who more or less frequently attend the meetings for worship, and several of whom are expected to join the Society, not a few having been but recently enlightened by the descent of the New Jerusalem.

The average attendance has been above twenty persons, and it would have been much greater but for the distance at which many of them reside. It may further be stated that about thirty individuals who have at various times attended our meetings are now no longer residents of the place : thus will the good seed be scattered in the neighboring Colonies, and though we suffer loss, that loss will be gained to others, and doubtless to the great cause which we all have so dearly at heart.

It may further be stated that the formation of a Library has been commenced, and that it contains already sixty volumes, accessible to all those who desire their perusal.

In conclusion, the Committee, in acknowledging the Divine assistance already received, would remark that the aspect of the Society is both favorable and progressive, and that, altogether, it is encouraging to those interested to proceed in the good work ; and while they pray for the continuance of the Divine blessing, and for the watchful guidance of Divine Providence, and also the full establishment of the Lord's kingdom upon earth, they hope that each and all will be stimulated to increased exertion on behalf of those principles of Truth and Goodness, upon which the Church is founded, and upon which only "Peace on earth and good will towards men" can ever be firmly established.

C. HENRY, *Secretary.*

On the adoption of this report it was determined to vary the order of service by introducing the invitation to worship, and the supplicatory prayer which follows, from the English Liturgy ; and the want of a leader or minister being severely felt, it was resolved to make that want known to our friends, both in England and America. It was further resolved to apply to the government for a grant of land, under the terms of the Colonial Act, whereon to build a place of worship. A building fund was also opened, the rent of the present room being £52 per annum, to be used on Lord's day morning only.

## NOTICES OF BOOKS.

1.—THE TRUE PRINCIPLE OF EDUCATION. *The Law of Nature the Law of Mental Development: a New View of the End of Juvenile Culture, especially as regards the Female Mind.* By E. A. BEAMAN. Boston: Crosby, Nichols & Co. 1854.

MR. BEAMAN'S position as a practical teacher makes the arguments of this able pamphlet a matter of experience rather than of speculation or theory. His object is to show, from a real, though not avowed, New Church point of view, that a school should be a *nursery of mind* in the widest sense, and that its first grand object should ever be the most perfect *health and growth* of mind. The acquisition of a large amount of knowledge, especially when there is no genial adaptation of the particular branches to the taste of the pupil, is not the legitimate end of education in the opening period of life. The mind, as well as the body, is an organism, and requires the organic nourishment and growth of its several faculties. It is futile and pernicious to attempt to *crowd or cram* into a child's mind a mass of knowledges which excite no natural, healthy mental action. It is as injurious to deal thus with the mind as with the body. On this head the author remarks:

"All know that absolute fasting is better than surfeiting; and no action, than over-action. A pupil may be forced, or enticed by stimulating appeals to pride, to self-love, &c., to perform seemingly herculean tasks of mental labor; but if it does not answer the true *conditions of growth*, what is the gain? Such learning—and much of the school learning is like it—is as leaves and fruits artificially stuck upon trees, which have no real connection with the living fibre. All true learning is woven into the very substance of the mind, and is fastened there by some delight; it extends its roots into a deep and rich soil; it is a part of the mental life, and is ever fresh, nourishing and invigorating in its nature; it is such as faculties unduly strained, wearied and exhausted, can never acquire."

The obvious tendency of the course ordinarily pursued in schools and seminaries, in the writer's judgment, is to over-tax, and thus enfeeble, the tender powers of youth. More especially does this hold in regard to girls:

"All pupils, and most especially girls, should form such habits of application as to be capable of getting through with all their mental *labor*, in the usual school hours. If they are obliged to take their books home with them, it is a proper inference that either they are in fault or their teacher is in fault. But, in order to form these habits, it is necessary to begin young, and that their *lessons should be in strict accordance with the principles which I have stated*. I am satisfied that such application, when the habit has been formed and the lesson is properly adapted, is delightful, however intense it may be. The mind in such states is drinking in a most delicious beverage, and the intellectual action suffuses the whole mental organism with a refreshing and grateful glow; it is analogous, in its results, to agreeable physical exercise. But such states of application should not be continued after the usual school hours, however agreeable they may be. The practice of poring over books at home, when the mind has been in such vigorous tension in school, cannot be otherwise than injurious. The effect must be similar to that of overtaxing the energies of the body, whether with food, or with exercise. It blunts and stupefies the faculties, and destroys their healthy tone; and what is acquired under such circumstances is more an *appearance* than a *reality*. In fact, it is worse than an appearance. It is a violation of *organic law*; and this can never take place without *positive injury*."

"What a spectacle would be presented, if the intellectual stomach of a common school girl, who had been pressed through the fashionable course of a year's study, could be laid open! I can think of nothing more appropriate as an illustration than

the family rag bag which is the 'omnium gatherum' of bits and patches of every conceivable fabric, shape and color. You would behold an undigested and indigestible hotch-potch of broken fragments of Latin, German, French, Logic, Rhetoric, Grammar, Arithmetic, &c., &c., all huddled and mixed together in one impracticable mass."

The following suggestions on the qualities and sphere of woman, as contradistinguished from those of man, meet our approbation :—

"It is no degradation to females that the qualities of their minds are not those of the male mind, any more than it is that their chins are not covered with a beard. They would be most unlovely, if they were different from what they are in this respect. No true man can love a woman with a masculine mind; and no true woman can love a man with a feminine mind. Both sexes are most lovely in each other's eyes, and most perfectly adapted to promote each other's happiness, just in proportion as they are, in *all their qualities*, most distinctly male and female. They are different from each other throughout their *entire mental*, as well as physical organization; and the union of the two in one, is perfect in proportion to this difference. The two cannot be compared by the terms superior and inferior. They are *equals*, though not alike. The only terms of comparison are male and female. They are made for each other. And it takes both to make a perfect *one*, and each is equally an essential part. Justice to both, then, requires that they should be educated for each other; the male, *as a male*; and the female, *as a female*. It is cruelly wronging the female, therefore, to attempt to develop in her mind the qualities of the male mind; and you rob her future spouse, as well as herself, just in proportion as you succeed in doing this, of those things that render a wife, a companion, a mother most happy, desirable, and lovely. Is it not the part of folly, then, nay, of blind insanity, to push the two sexes, during the tender *forming* years of childhood and youth through the same rigid and unyielding course of education. Think of a college course for females! As well might we educate boys and young men to fill the relations in life of female gentleness, affection, and sensibility.

It is the province of true education to provide the *means of developing the mind according to its organic germinal structure*. The sex exists in the germ. The mind is *born* either male or female; and whether it be the one or the other, it is so in all its qualities. And we might as well attempt to develop the apple seed into a pear-tree, as the female germ into a masculine mind. Any effort, therefore, to give the female mind characteristics that do not naturally belong to it, is not only vain,—would that this were all!—but is a cruel violation of the laws of health and growth; it is an attempt to untwist the living fibres and pervert them to unnatural purposes. If the female mind acts, it *must act as a female mind*; it must seek and appropriate nourishment as a female mind, and must grow as a female mind; it cannot do otherwise, any more than an apple-tree can appropriate nourishment and grow as an elm. Children and youth are dependent upon others for the *means* of such nourishment and growth. If these are not supplied, the true qualities of the mind are not developed, but remain in infantile feebleness. The healthy balance of the mind is destroyed, and the faculties are marred and distorted. It is, therefore, cruelly depriving the female of her rights, to attempt to educate her like the male. Let her be educated according to the *organic structure, nature, and destiny* of her mind. Let her true character and the real wants of her mind for the means of nourishment and growth be our basis and guide in education. That is, let us observe strictly the conditions of health and growth, rather than make some ulterior object our aim and law, and we may then have *reason* to hope that all will be well. We shall then educate females as females and for the sphere of females, and shall not sacrifice them, in the bloom and loveliness of youth, on the altar of foolish and vain ambition, or to ignorant and misguided affection. We shall then do the *best* that can be done, to preserve in integrity, all the attributes and peculiar qualities of the female character, and to give them the proper means of growth.

"Let it not be inferred, from what has been said, that females are not to drink at the same fountains of knowledge at which males drink; that they are to be deprived of any of the branches that are adapted and congenial to their nature. Very far from it. They must study language, science, philosophy, art, religion, &c., *somewhat* as males, yet essentially as females. They, as well as males, must be made acquainted with the laws of their structure, the laws of society, the laws of nature, and the laws of God.

And such studies, if adapted, will be delightful to them. But the different sexes will naturally study these things in a different manner, in different proportions, and to a different extent. For many things are required to properly nourish and develop the female mind, that the male mind does not need and could not appropriate; and *vice versa*. Females will therefore excel in one thing, and males in another. In fact, they will derive different instruction from the same lesson, and often manifest equal excellence, though of a different kind."

The excellence of this essay has induced us to quote more largely from its pages than we can well afford, yet we have scarcely been able to resist the temptation of citing several other paragraphs of equal interest. Our highest commendation of the pamphlet is to be found, perhaps, in the fact, that if we had a daughter to put at school abroad, we should seek one conducted on just such principles as are announced in its pages, and in all probability, to the very school of the author.

2.—DISCOVERIES IN CHINESE; or the Symbolism of the Primitive Characters of the Chinese System of Writing as a Contribution to Philology and Ethnology and a Practical Aid in the Acquisition of the Chinese Language. By STEPHEN PEARL ANDREWS. New-York: Charles Norton. 1854.

The Chinese language is no doubt the very greatest of "Chinese Puzzles." Consisting of thirty thousand written characters, it must constitute a most clumsy machinery as an instrument of thought, and can never be a language of acquisition by foreigners except for purposes like those of the merchant or the missionary. To the latter especially who may be engaged in translation or publication, or who may deal mainly with the *written* language, the researches of Mr. Andrews will have a practical value, but less to those whose object it is to acquire the Chinese as a *spoken* language, which differs immensely from the written. To the English reader the work possesses a deep philological interest as developing the genesis of a very complex tongue from certain ideographic elements, which have been expanded by the genius of the people into a vast system of symbolic signs constituting a vehicle of communication among the millions of the most numerous population of the globe.

It is difficult to do justice to the inductions contained in this little work without going into the subject at greater length than time or space will now permit. We will, however, endeavor to give the reader a tolerable idea of the drift of the work, quoting in the first instance Mr. A.'s illustration of the manner in which the *phonetic* (or *sound*) principle has found a representative in the language along with the symbolic.

"Let us suppose that the writing of our language had been begun on the ideographic or symbolic plan, and that to denote the idea of the word *WRIGHT*—an *artisan, especially in wood*—the rude picture of a man and a broad-axe, or hewing instrument, had, in the earliest times been adopted. Let us further suppose, that in the process of time the outline of the picture becomes abridged and obscured by use, and that it is reduced practically to a mere arbitrary sign for the word *wright*, and intimately associated with that *sound* or *utterance*. Suppose, in the next place, when this has come to be the case, a character is wanted to signify the idea of *RITE, a religious ceremony*; and that for this purpose the picture of a man and an altar is adopted; but that, in order to *fix* and render more *definite* the idea intended, the inventor of the new character joins to it the old picture of the man with the broad-axe—which has now become a proper representation of the *sound* of the word which he is wishing to denote—to serve in that capacity, and that only. So again, when a character is needed for the abstract idea of *RIGHT—that which is straight*

and accurate—a picture is made of a compass and rule, a plummet and line, as symbols suggestive of the idea; but, that there may be no mistake, the man with the broad-axe is added, to give the sound of the word by which it is denoted. For WRITE (ING)—the making of letters on paper—the picture of a man and a pen is adopted; and the man with a broad-axe is again added for sound; and so on of as many different significations as this vocal syllable may chance to have.

“Now, this process is precisely what has taken place to some extent in the Chinese language; and the proper point of investigation is the limit which divides the symbolic from the phonetic development of the system—a point which can only be determined satisfactorily by re-discovering the original emblems of which the whole written language was composed, and tracing each through all its combinations with all the rest; and a point which can only be approximated in proportion as this is done.”

The characters of the Chinese language are remarkable for being compound of different elements, all which may be resolved into two—the Radicals or Clefs (*keys*), and the Primitives or Phonetics. Of the so-called Radicals there are but 214, and these have first to be mastered in learning the language. Of the Phonetic class there are said to be not far from 800 or 1,000. The forms of these elements have changed very considerably in the lapse of ages. The distinctive characteristic aim of Mr. A. is to compare the ancient and modern styles of the characters, with a view of going back to their primitive meaning. For this end he takes the word for “tree” (Mu), gives its ancient and modern forms, which have a rude resemblance to the natural object, and then by a subtle but intelligible and ingenious process traces the gradual development of the accessory ideas from the original stock. Thus for instance by doubling the character is obtained the word “Lin,” signifying a forest, a wood, and the addition of another tree at the top makes a character denoting a thicket. The next step is to vary the character so as to represent rudely a row of trees or shrubs, with brush or branches stuffed between to fill up the interstices, and thus originates the character denominated “Fan,” and signifying a hedge, to surround with a hedge. From this comes “Kin,” to prohibit or forbid, which is the use of a hedge in regard to unruly animals. The emblem of the tree with a curving line thrown over the top of it to represent the direction of pendent branches, gives rise to the word “To,” signifying such branches. The tree, the emblem of wood, with the figure of an iron style or point standing by it—the instrument used for writing on slips of bamboo and thus indicating the act of writing—stands for the word “Cha,” a tablet for writing, a document. The idea of root, origin, nature, disposition, essential, is expressed by the word “Pan,” the representation of which is the same rude outline of a tree, with the addition of a stroke across the principal or tap-root, to direct attention to it as the principal part intended—the root of the tree. Compare in our language radical with fundamental, principal, essential. Compare also root with origin and with the essential nature of a thing.

In this manner Mr. A. goes on and exhibits no less than 141 variations of the simple tree character, which are equivalent to at least 500 different shades of meaning, many of them having at first blush no conceivable relation to a tree, and yet all reducible without violence to that archetypal conception.

We must refer the reader to the work itself for the detail of the developments, which certainly constitute a new and very interesting study in linguistic analysis.



3.—OFF-HAND TAKINGS; or, *Crayon Sketches of the Noticeable Men of our Age.* By GEO. W. BUNGAY. *Embellished with twenty Portraits on Steel.* New-York: Dewitt & Davenport, 160 and 162 Nassau-street.

Mr. Bungay is master of a very elaborate style, and of a felicitous tact in touching off the salient points in the characters of the several celebrities constituting the subject matter of the present volume. He has accordingly produced a highly readable and agreeable work, containing sketches, with portraits, of Edwin H. Chapin, Wm. H. Seward, Edward Everett, John P. Hale, Henry Ward Beecher, John Van Buren, G. C. Hebbe, Solon Robinson, P. T. Barnum, Samuel Houston, Horace Greeley, Neal Dow, Ogden Hoffman, Wm. Cullen Bryant, Gerrit Smith, T. H. Benton, George Law, S. A. Douglas, and John Mitchell; also sketches, without portraits, of Daniel Webster, Henry Clay, J. C. Fremont, G. P. Morris, N. P. Willis, Father Taylor, J. C. Calhoun, L. Cass, C. C. Burleigh, Albert Lawrence, R. W. Emerson, J. G. Whittier, Washington Irving, G. W. Bethune, E. P. Whipple, Rufus Choate, Horace Mann, Dr. Boardman, John Ross Dix, Dr. E. Kane, Nathaniel Hawthorne, S. F. B. Morse, G. W. Kendall, Pierre Soulé, W. Thackeray, and about thirty others.

4.—RODE'S UNITED STATES POST OFFICE DIRECTORY AND POSTAL GUIDE. New-York: C. R. Rode, 161 Broadway.

From our own personal experience we can testify to the signal convenience of this manual. The arrangement instead of being by States, is alphabetical, so that any particular post office in the Union is at once found with the State and county by referring to its pages. When this is said, all is said that can be or need be said in commendation of the work, except that No. 2 brings it up to the latest dates. Price 25 cents.

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#### EDITORIAL ITEMS.

The Swedenborg Printing and Publishing Society held their regular monthly meeting at the Bible House in New-York city, on Wednesday evening, the 1st inst. We are happy to learn that the Society is prosecuting its work with a commendable zeal and activity. The third volume of the *Arcana* is just printed and ready for delivery, and is equal, if not superior in execution to any of its predecessors. The plates of the fourth volume are finished, and volume five is already commenced. The Society voted to take up the *Apocalypse Revealed* forthwith, and authorized its printing and binding committee to proceed with this work as rapidly as their means will allow. It is now their settled purpose to *finish* their great undertaking on or before the year 1857, the centennial anniversary of the Last Judgment. We sincerely hope that they may be able to do this, and that our brethren will not suffer the Society to lack for funds necessary to the vigorous prosecution of the enterprise.

The New Church brethren in New-York and Brooklyn are about getting up a New Liturgy or Book of Worship, adapted to their own tastes and wants. We think it desirable that the music and selections in the Book of Worship issued by the Convention should be retained, and understand that this is the intention. But some variety in the other portions of the Liturgy is doubtless to be expected in different New Church Societies, where each will be left to the exercise of its own freedom in every thing of this kind.

Rev. A. E. Ford and lady have recently taken passage for England, intending to spend one or two years abroad, and for the most part on the continent. They will probably visit France, Italy, and Germany before their return. Our brother gave us reason to hope for an occasional letter for our pages during his absence.

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OBITUARY.

Departed this life, on the 18th of October, 1854, at Baltimore, SAMUEL B. WETHERALD, in the 30th year of his age.

The subject of this notice was a young man of uncommon endowments, which were rendered the more conspicuous by an earnest faith in the doctrines of the New Church. He was by profession an architect, and numerous public and private buildings in the city of Baltimore testify to the high taste and refined skill which he brought to bear upon the works he planned and directed. Although a close student of the writers upon the different branches of his profession, he was not a mere imitator, but a born artist of the highest order of genius. And it was not in architecture alone that he displayed so much talent, but also in painting and sculpture. Several specimens of his work in these departments remain to perpetuate a remembrance of his genius and skill. He published one number of a work, which was to be continued in a series, on Street Architecture, and left in the hands of a publisher a work on House Furniture, which may yet be published. At various times he communicated valuable articles to the columns of our most respectable journals, upon subjects of literature and art, and evinced at all times a readiness and ability to correct public judgment in matters of politics, science, or religion. The writer of this notice could still linger in the admiration and praise of his artistic abilities and great and varied talents as displayed in a public professional career, but his life furnishes characteristics and qualities still more worthy of notice. At the time of his death he was a member of the Baltimore Society of the New Jerusalem, and had been a receiver of the doctrines for seven or eight years. It is in this regard that the writer, from an intimate friendship and daily intercourse with him, is enabled to speak of Mr. Wetherald in terms of sincere praise. The doctrines were to him a never-failing spring of water, to which he turned on all occasions to satisfy his own thirst or to give freely to those whom he believed to be in need of its refreshing power. They were to him the touchstone of faith and practice in every thing. No subject which came within the range of his mental vision—no work that he put his hands to—no act in the conduct of others—must fail to come up to the test and bear the light of New Church faith and practice. It is true that there were MANY subjects of a deep, scientific character, which, owing partly to the fogs that the *old-school* men have contrived to throw around them, he confessed himself unable to understand in their relations to the philosophy of the New Church, but present ignorance was to him but an incentive to future study and labor for the purpose of understanding, and he was frequently able to solve difficult questions of this kind by earnest study and investigation. He was actively engaged, at the time of his death, in aiding his brethren of the New Church in various efforts to extend a knowledge of the truths of our faith, and was an able advocate of missionary and tract labors. He was chosen President of a Book and Tract Board which was formed in this city a little more than a year ago, and on the Sabbath previous to his death was to have delivered the annual address before that body. This address will be publicly read, and forwarded to the Editor of the Repository for publication.

It remains only to notice his social qualities, and in these it may be said that he was wanting neither in inclination nor ability to render himself agreeable, although owing to a strict independence of thought and action he may have occasionally appeared severe and uncompromising; but those who understood his real character could not attribute any thing to an unkind nature. His conversation was agreeable and instructive, and he found the greatest delight in the intercourse of those who took pleasure in the investigation of subjects of a spiritual kind. He was an affectionate son, husband, and brother, and his first child was just learning to lisp the name of a kind and loving father. He had for more than a year been apprehensive of a termination of his earthly existence, and had made preparation for his departure; his disease, however, assumed a somewhat more violent character than was anticipated, and after an illness of ten or eleven days, during a part of which time he suffered with the greatest patience the most intense pain, he yielded up his spirit unconscious of his close. During his illness he conversed freely and rationally upon the subject of his departure, and remarked to the writer, when first taken ill and when he supposed he must die, that he was ready whenever the Lord called him. "Blessed are the dead who die in the Lord."

W. H. H.

Baltimore, Oct. 23, 1854.

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ORIGINAL PAPERS.

ARTICLE I.

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NEW CHURCH EDUCATION.

THE grand, saving, consolatory hope of the present generation of men, is involved in that sublime declaration of Scripture, "Behold, I make all things new!" If this hope is not read in plain and legible characters, rising above the chaotic confusion of past ages, it is sensibly felt in the animating influence which pervades all minds, and which is so wonderfully affecting all departments of knowledge. It is the ascending sun of the new era of light and heat to the world, still lingering, it is true, in its far distant and shaded lustre, but cheering us nevertheless by the ruddy and increasing tints that are illuminating the horizon as the harbinger and pledge of its mid-day effulgence.

What a beautiful structure is the temple of truth, and yet how madly have its noblest ornaments and finest proportions been mutilated by the selfishness and presumption of men! Not one stone has been left upon another that has not in some shape been cast down. And now, when a better feeling and a clearer discernment would attempt to repair the sad destruction that has been so barbarously going on during past generations, its professed but false patrons watch these attempts with such a narrow-minded jealousy, that scarcely one of them is suffered to accomplish the good its disinterested advocates intended. A universal exclamation is raised against what is termed the spirit of innovation, and whatever materials may be brought to reconstruct and perfect the edifice, whether they be of stone or of wood, nay, whether they be of gold or of silver, or other substance, the offering is resisted with vulgar and noisy vociferation, and the best purposes of the best men are sought to be frustrated by the blind zeal of conceited ignorance and folly. Thus the building is left to languish; and still presents to the eye of the unprejudiced and considerate beholder, little more than a heap of confused and dismembered rubbish.

Are we sure that the man of the New Church is altogether guiltless of the Vandal impiety that would retard the growth and prosperity of this beautiful building? Of his own accord he certainly desires nothing less than its entire and perfect renovation, but he is surrounded and chilled by a whole world of cold reserve and indifference, nay, of absolute dislike and antagonism, which cannot but sensibly affect the earnestness and zeal of his warmest and best wishes. It behoves him, therefore, to guard well the avenues to his own heart, lest the noble structure be seen by him through a false medium, and he comes at last to regard it in no other light than as it is erroneously viewed by the world at large.

These remarks have suggested themselves to the mind of the writer, while engaged in considering the claims of education on the notice and attention of the New Church, or, more accurately speaking, the manner in which that subject might be most successfully attended to by its members. But he does not feel himself at all competent to the task of going fully into the consideration which involves so many important particulars. It might be doing a benefit to the cause of education, however, if he were able to make but a single suggestion of any real value, and even should he be altogether mistaken in his own views on the subject, there will be something gained by calling to it the attention of others.

The policy, or rather the selfishness, which prescribes in such confident terms the orthodoxy of the generally received religious creeds, may not be less stringent, or less mistaken, in laying down rules for the cultivation and improvement of the intellect. If men have erred most grievously in their methods of trying to instruct the will, there would be nothing to wonder at if they should equally err in their modes of instructing the understanding. But the truth is, these two departments of the human mind should always be taken together, and religion as well as science has suffered seriously from attempting their separation. This was the grand error committed in the church, as it is the grand error now prevailing in our systems of education. Faith alone in the one, and intellect alone in the other, have nearly led to the destruction of every thing vital both in religion and science. It was not, therefore, any fundamental defect in attempting merely to instruct the heart in the first instance, or the head in the other, that has caused so much confusion and disorder, but it was the strong effort in both to cultivate the understanding alone, to the exclusion of the will and the affections. That this has been the case in the church, no one who has come to the blessed light of the New Jerusalem will attempt to deny. That it has been equally the case in our schools and colleges, may probably appear quite as plain after a little thought and investigation.

It might be matter of curious interest to inquire, whether there is not something redundant and unnecessary—something heavy and burdensome, in almost every system of knowledge formally taught in our seminaries of learning. That the highest and best minds have often felt a very strong degree of repugnance to the manner in which several branches of knowledge are obliged to be studied, would seem to be

some evidence at least, if not of their little adaptation to the ordinary wants and tastes of society, yet of the superfluous and unmeaning classification of many of their preliminaries and details. These systems seem to be got up more for the purpose of testing the strength and capacity of the brain, than with a view to any immediate or ulterior objects of utility. They are of little practical value (we are speaking of some branches of knowledge only), and are much better calculated to make a mere show of learning, than they are to enlarge and improve the understanding and heart. The inventors of them were not the men of any particular period or age of the world; but men of distant and successive ages, who severally added a new branch of speculation to the original study, not for the purpose of simplifying what was already complex, but with a view of occupying a wider surface, and displaying a higher degree of individual ingenuity and learning. A greater number of men, perhaps, have written for fame or for fortune, than for the sake of any solid advancement in the path of science. Every one is partial to his own scheme of improvement, and wishes to attach to it his own vocabulary of definitions and terms. Hence it is that we find so much that is technical and expletive in law, medicine, and divinity. Each of these departments has reference to the ordinary wants of society, but is by no means plain and practical in its customary operations. And what is still worse, the men who are most devoted to them, are the very persons who are least disposed to bring them down to the level of common sense and common discernment.

And just so it is in regard to all authors, teachers, and professors in the learned world. They are bigots by virtue of their professions, more, perhaps, than by predilection or principle. They are swayed by no higher feelings than those which govern a company of mechanics or merchants, and stand up for the honor of their guild, without much concern for the benefits and wants of society. They would rather receive the homage and respect that are paid to dullness and pedantry, than become the free and generous expositors of truth and reason. There is usually a mystery in their art which, if it does not cover a multitude of sins, at least conceals a vast amount of meanness and presumption. These remarks, we believe, are justly applicable to some, we are afraid to many, learned men, who occupy conspicuous places in society.

If what are called the learned professions are more or less obnoxious to these changes of cumbersome technicality and inflation, and if many of their most devoted followers delight in and cherish them as the outworks necessary to preserve and foster the air of mystery to which we have just alluded, then may we suppose that the members of other professions, even of those which are esteemed more refined and intellectual, are equally exposed to the same selfishness and folly. Certain it is, that our halls of learning are not exempt from this universal sin of pedantry. Much, we are afraid, that is taught from the consecrated chairs of our college professors, is founded on no better reason than that it has the sanction of ancient and immemorial usage for its authority. The incumbents of these honored seats are content to follow



in the wake of their illustrious predecessors, without giving themselves much pains to inquire whither they are drifting, or at what precise point they are likely to land. Hence it is to be feared there is much in the pure mathematics, much in what is called the art of reasoning, much in metaphysics, much in history, much in astronomy and the other scientific studies of a collegiate life, nay, even much in the elementary branches of a common school education, that might with propriety be excised and lopped off from the several principal trunks on which it has been so injudiciously grafted. The great inquiry in all these cases ought to be, what is there in these studies calculated to make the student a better man and a more useful member of society. Whatever has this tendency ought to be most sacredly retained. Whatever is involved in the unmeaning complexity of pedantic rules and syllogistic formulas, without pointing to any practical utility, ought to be discarded with as little delay as possible.

But let us enter somewhat more particularly into the details and meaning of our subject. To write Latin and Greek hexameters may be an art and accomplishment, but is it a solid and useful acquisition? Will it pay, as the money-loving and money-making tradesman would say; and is it worth to its possessor, and to the world at large, what it costs in hard, honest, and persevering labor? Perhaps the only person of our own days who was ever much benefited by the art in question, is the man who is paid for teaching it. So, to be able to describe the particulars of some ancient battle, or to enumerate the devices on a shield that existed in the days of Grecian chivalry, may secure to its relator the name of a great historian, and this has been absurdly enough called philosophy teaching by example. But how does this kind of philosophy either enlighten the intellect, or ennoble the affections? And yet history, as taught in books and colleges, would seem to consist of little more than accounts of battles and victories, with the additional particulars descriptive of cities, temples, and monuments. So, too, the student who is capable of pointing out some refined distinction between different kinds of pronouns, or different kinds of adjectives, is considered by many as entitled to the praise of a very learned and efficient grammarian; yet no one sees how it renders him either an abler citizen or a wiser man; how it qualifies him to write English with more purity, or to act in his station with more justice and liberality. If it be said, as I know it is sometimes said, that the mere habit of investigating these subjects sharpens the intellect, and qualifies the mind for a higher range of thought in other directions, the obvious answer to all this is, that the mind could just as readily be exercised on subjects of far more serious and practical importance, in the study of which there would not only be an equal sharpening of the faculties, but a real gain in solid and substantial knowledge.

But there is one subject of study pursued in our universities and colleges, which, whatever may be said of others, claims pre-eminently from the New Churchman the entire benefit that may be expected to flow from the fulfilment of that prophetic declaration, "Behold, I make all things new." That subject is moral philosophy—a subject

that has languished under the cold and phlegmatic reasonings of such teachers as Paley, and has been long destitute of life and animation both before and since his time. In relation to this subject, more than to any other, we see the great danger and folly of system-making, or rather the barrenness and sterility of an over-strained elaboration. The active blood that ought to circulate about the heart, by a process of experimental empiricism has been diverted to the surface and extremities, and the hectic flush that is burning in the cheek of the patient, is claimed as the encouraging symptom of inward health and vitality.

How stiff and formal a matter is the subject of moral philosophy in the hands of its precise and deliberate expounders, and yet with what a free, generous, and noble spirit, ought it to meet the wants and exigencies of a disordered world! Instead of trammelling it with the nice calculations of arithmetical exactitude, we would suffer it to well out into the diversified channels of practical life, attacking in its course the solemn mockeries of legalized falsehood, assaulting the glaring and shameful humbugs of the day, exposing the hollow pretences of political quackery, brushing away the empty gew-gaws of fashionable extravagance and finery, spurning the sneaking mendicity of sordid avarice, blasting the foul usurpations of injustice and tyranny, and claiming as its right the inherent power of reforming at least, if not of regenerating the world. Instead of presenting it to the student in the lecture-room as the skeleton figure of something only to be tolerated by men, we would hold it up as the ministering angel of society, all spirit, all benevolence, all love. We would call it the hand-maid of religion, the fore-runner of the Gospel, the blessed form of religion itself, whenever God shall breathe his spirit upon it. Such a philosophy would be worthy the name and the age of the New Church. It would give to the professor's chair a character of unspeakable importance, and cover it with a halo that would pierce into the dark places of the earth.

Let us learn wisdom from other departments of mental and artistic labor. When the past brings together the collected images that are to form the story or sentiment of his poem, he does not crowd it with all the statements and figures belonging to his subject. Many of these he properly rejects, in order to allow a greater play to the thought and fancy of his reader. And the painter, too, rarely attempts to group together on canvass all the figures that have passed before his imagination. Such a purpose would only serve to bewilder the mind, and destroy the effect the artist had in view. He presents to our eyes the prominent outlines of his subject merely, and suffers us to supply the deficiencies of the picture according to our own powers of taste and imagination. Thus, whether we are engaged in studying the poem or the painting, we are at liberty to improve the sentiment, to perfect the narrative, to heighten and extend the expression of the landscape, and to modulate and finish the work before us agreeably to our own notions of beauty and propriety.

And why should it not be so in regard to the manner of teaching and acquiring knowledge? It might not be sufficient indeed, that

the student should be assisted merely in arriving at the naked outline of his subject, but neither is it necessary that his mind should be mechanically trained to torture and refine it to depletion. Only furnish a youth with a guide to that which is most prominently and most available useful, and he will do much of himself to fill up whatever he finds to be really defective, and will learn to discriminate between the worthless and good in science, as well as in the other concerns of life.

In lately looking over the number and kind of studies prescribed for the students of a New Church university, recently established in this country—the first, I believe that has assumed this distinctive claim and character in the world—we observed no difference, so far as we at present remember (for the pamphlet containing this information is not now before us), between the branches of knowledge taught at this institution, and the instruction received at other similar establishments, either in regard to the number of branches to be studied, or the mode and manner in which they were to be learned by the student. Nothing seemed to be changed, or even modified, so as to make them more generally cohere and harmonize with the new era of light in the world. Some suggestions were indeed made, about applying the knowledge to be acquired to the great practical purposes of life, but scarcely with a more confident or wider aim than is claimed for them by every other learned institution with which we are acquainted. How, or in what manner this application was to be enforced, did not seem to be stated. The writer of this article trusts that he may not have mistaken the designs, or misunderstood the specific plans, of his brethren engaged in this laudable enterprise. If he has done so, he freely asks their pardon, and will be ready at any time to make a frank confession of his error. Perhaps, after all, it was not to be expected, that any very wide or sudden departure should be made from the ordinary rules prescribed for the government of our schools and colleges. And yet he finds it difficult to forego his own views and feelings on this subject. A thousand new thoughts and new schemes in relation to other matters of far less importance, are developing themselves every day. In relation to this one, too, the noblest and best of all, he cannot but hope that the prophetic declaration is to be fulfilled, speedily, entirely, and happily, “Behold, I make all things new!”

A. J. C.

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EXTRACT.

“By reward is properly understood that delight, satisfaction, and blessedness, which is contained in the love or affection of good and truth, for that love or that affection has in itself all the joy of heart, which is called heavenly joy, and also heaven; the reason is because the Lord is in that love or in that affection, and with the Lord is also heaven; this joy, therefore, or this delight, satisfaction, and blessedness, is what is properly understood by the reward which they shall receive who do good and speak truth from the love and affection of good and truth, thus from the Lord, and by no means from themselves; and whereas they act and speak from the Lord, and not from themselves, therefore the reward is not of merit but of grace; from these considerations it may appear, that he who knows what heavenly joy is, may know also what reward is.”—*A. E.* 695.

## ARTICLE II.

## THE MIRACLE OF PETER'S LIBERATION A SPIRITUAL MANIFESTATION.

PETER, in being taken into the service of our Lord as the representative of faith, became, by thought and action, an organism of the truths of faith. That is, the impressions which were made on his myriad of spiritual forms, by the words and deeds of the Lord, were changes or modifications of those forms, which in his spiritual respirations breathed into themselves the spiritual principles which they corresponded to; by which influx they (those impressions) were created into existing forms or knowledges of the truths of faith with him; which knowledges were as numerous as there were forms of his complex modified in relation to faith, and which altogether constituted a *spiritual organism* or *body* with him representing the faith principle of the church, thus making Peter that principle in form, and that organism the finite of the Lord with him as to the principle of faith which he represented.

Peter in chains, in prison, represented the truths of faith bound or confined by the evil of the natural man; and the loosening his chains and setting him free, represented the power of those truths over the evils and falses of the natural man. Moreover, as all influx from the Lord is by legitimate mediums, and as Peter was the divinely chosen medium, by being made, in the only orderly way, an organism representing faith in chains, or, in the bonds of the flesh he, as a spirit, was the *only* proprium by or through which the Lord could have worked the miracle of his freedom. For only such a representative of faith in chains could have been receptive of the influx of powers for such a miracle; that a man, spirit, or angel, who was free, could not have been receptive, or a medium of the influx of that liberation, is evident. Besides it is a universal, that freedom from the restraints of evil can be effected but by faith; *i. e.* a man can be freed from the trammels of evil only by his becoming an organic form of the truths of faith. It seems, therefore, conclusive that it was, or could have been, *only* by influx operating through or by the spiritual organism of faith with Peter himself representing faith, that he could have been spiritually unchained and led out of prison.

Now it is also a universal, in spiritual philosophy, that every organism or form of a man's complex is, in the exercise of its function, propagating a sphere of forms of use which necessarily flow into an image or appearance representative of the proprium of that organism. For the forms of a sphere of use have, or *are*, the same relative affinities to each other, among themselves, as the constituent forms of the organism from which they proceed have to each other (these affinities between the forms of a sphere for each other, are affections of mutual use in relation to others). Therefore those forms, in proceeding, must arrange themselves in the order of those affinities, and in so doing, terminate in an image, or portrait likeness, representative of the pro-

primum of that organism. But as these representative appearances are spiritual, they can be manifested only to our spiritual sight.

Accordingly, there was produced from the organism of faith with Peter, while it was being moved in its function by the influx of powers liberating him, a sphere of forms, which flowed into an image representative of the proprium of faith liberating; which proprium was the angel of the Lord. This image was seen on the plane of his spiritual vision.

And as to these representative images in general, it appears that they are spiritual ultimates, and are a mode of form by which spheres of forms of spiritual ideas (which they are confirmations of) flow into forms of use with us in this plane.

The forms of the sphere produced from the organism of faith with Peter, being more universal, that is, being of a more interior discrete degree than the forms of the external, spiritual and material things, which were the medium of the miracle of his liberation, they (the forms of that sphere) legitimately flowed into those things from within, imbuing them with the proprium of the organism of faith of the Church, which was subjecting them to the power of that proprium, and thereby holding or restraining the soldiers in the prison, and loosening the chains, bars, and bolts, to the end of setting Peter at liberty.

The principle of interpretation here offered seems applicable to all such spiritual manifestations mentioned in the Word.

Z. H. H.

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### ARTICLE III.

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#### MELCHIZEDEK.

NAMES, in the Divine Word, are the continents of infinite principles, and within some names Heaven seems to open, and the Humanity of God stands revealed to us. It is thus with the name Melchizedek: since the spiritual meaning of the Divine Word has been opened to us, the words of Paul are no longer like a visionary myth, and this "Priest of the Most High God, without father, without mother, without descent, having neither beginning of days, nor end of life," shines upon us as the revelation of the Divine Love in its inmost celestial principle.

But to understand fully who Melchizedek was, it is necessary that we should patiently study out the mental drama of the whole Divine Word. The Bible is the exposition of the human mind, laid open in all its infinite intricacies. But before the Word was written it was lived and brought out into the fullest ultimates. The infancy of the human mind is fully represented in the Most Ancient Church. Adam stands as the symbol of that celestial Church; likewise he is the symbol of every individual infancy in its celestial love and innocency; and



above all he is the symbol of the Infancy of Jesus, which gradually assumed humanity, and developed all that was pre-written in the lives and actions of those early ages. Were it not that God was to develop Himself in the ultimates of existence, there would have been no Adam, no Most Ancient Church, no peopled world. "We are, because God is," and thus all History is the Life of God working in ultimates for an eternal purification of those ultimates.

While then we read the Bible as the history of the regeneration of the church upon the earth, or as the history of the regeneration of each individual man of the church, yet we should never lose sight of the fact, that it is, in the truest and highest sense, a history of the regeneration of the assumed Humanity. It is God ultimated upon the earth. Hence the first verse of the Bible embodies the whole of this infinite truth: "In the beginning God created the heaven and the earth," is the revealing of that brooding of the eternal spirit in its embryo of earth. The earth "was without form and void," but receptacles were gradually formed in it into which the Infinite could descend, and the six days of creation were the ultimations of these receptive faculties. Adam was that beautiful state of loving innocence, in which the first sensation of the Divine life upon earth was developed, and before that hereditary proprium of human evil began to bewilder the childish consciousness. This infant innocence of ignorance little by little disappeared, until the child Jesus stood in a mental, spiritual consciousness to meet the floods of evil that rushed in upon His human soul. Each developing child also feels this desolating flood of misery and temptation, and every mother that has watched closely the infant soul expanding, can see the world's past history written in the life of her own little child, and remembers how at times the great flood came up till the ark of inmost remains floated wildly on the dark rushing waters, until it rested upon some mountain-top of love. The child Jesus suffered the weariest temptations to which His human development could then be subjected. Year after year the phase and the plane of His temptations altered and became more interior; and when a temptation was overcome, and the Divine principle was ultimated, then it is written, that the symbolical man "died and was gathered to his own." Generations of states had thus passed, until the inmost celestial form of His natural man, represented by Abram, became developed to His boyish consciousness. As yet, the child who was nurtured in all the rites and ceremonies of the Jewish Church, had lived unquestioning in this external faith, represented by Chaldea. But now the Divine principle consciously moved in His human feeling, and like Abram rising up to seek a land of which the Lord had spoken to Him, so the child Jesus aspired to a more spiritual state. Lot, who represented the sensual man, was also carried forth with Him.

Swedenborg tells us that Chedorlaomer represents "apparent good and truth in the Lord's external man." Now we can understand clearly how it was that Lot, the sensual man, was taken captive by this apparent good and truth, and how by the opening consciousness of the celestial principle in Him, Abram hastened to deliver the sensua

man from mere apparent natural good and truth. But this celestial principle, Abram, was aided by three other princes, Aner, Eshcol, and Mamre, and these represented "the angels who were attendant upon the LORD, when he was engaged in combat in His earliest childhood, which angels were of a quality like that of the goods and truths then with the LORD." How beautiful is this revelation of the gradual progression of the assumed Humanity! And as one faculty after another is opened by the indwelling Divine purity to a perception of the false and evil in the external, and these falsities and evils are combatted and put away from the sensual man, at length there dawns a consciousness of the DIVINE upon the human soul—Abram! after the contest which represented the conquest of that celestial principle which looks up to God, over that sensual principle which looks out upon the world—which desires to be good because God is good, and not because it will be well with us in the world. This conquest opened the soul to heaven, and the Christ realized within Himself His own Infinite Divine Humanity. The God, in the fulness of His Divine Love, came conscious upon the earth. This consciousness, this interior perception, was ultimated to Abram in a vision; he saw ONE, in the fulness of priestly power, come forth to bless him; the spiritual vision of Abram was opened, and HE who alone has neither "beginning of days, nor end of life," presented to him the "bread and wine" which were symbols of the goods and truths by which our Lord's human life was sustained from His own indwelling Divinity.

Melchizedek is called "King of Salem, which by interpretation is King of Peace." This also is beautifully illustrated by Jeru-salem, which, as the representative of the human understanding, was called Salem, until it was conquered by Jebus. Now the Jebusites represented an idolatry in which there was nothing good. Thus it is in the human understanding; it is Salem, or peace from the inmost remains stored up by the Lord in celestial states of love, until it is overrun by some external falsity. But when, by the conquest of falsity in the sensual, the celestial faculty opens up to the LORD, it beholds Him through these inmost states, as a "High Priest," as the "King of Righteousness, and after that also King of Salem," and peace flows into the heart of man from the Divine Humanity of our LORD.

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EXTRACT.

"How conjunction of the Lord with man is effected, and of man with the Lord, shall also be explained in a few words: the Lord continually flows in with all men with light which enlightens, and with the affection of knowing and understanding truths, also of willing and doing them; and whereas that light and that affection continually flows in from the Lord, it follows, that in proportion as man receives of that light, in the same proportion he becomes rational, and in proportion as he receives of that affection, in the same proportion he becomes wise, and is led by the Lord; and that affection with its light draws or attracts to itself the truths which man from infancy has learnt from the Word, from doctrine derived from the Word, and from preaching, and conjoins to itself; for all affection desires to be nourished by the knowledges which agree with it; from this conjunction is formed man's spiritual love or affection, by which he is conjoined to the Lord, that is, by which the Lord conjoins man to himself."—A. E. 701.

## ARTICLE IV.

## MUTUAL AND CONJUGIAL LOVE.

“MUTUAL love consists,” says Swedenborg, “in wishing better to another than to itself” (*A. C.* 2738). In every religion on the earth the Divine or Creator dwells, flows in, operates, and imparts life, through the honest, sincere convictions of the individual, and his conforming to his convictions in practice. His religion consists both in the honesty and sincerity of his convictions, and in his faithfulness in carrying into his deeds and life such convictions. The pagan, unenlightened, must offer himself in sacrifice before the car of Juggernaut. The Catholic must do penance. The Tripersonalist, in his prayers and worship, must be conformed to his convictions until those convictions are elevated. The man who is in faith prior to regeneration into the good of faith must, although harsh and severe upon others, act honestly and sincerely, in conformity to his judgment of duty, until such judgment is elevated. The external worshiper must be permitted to overestimate external forms and rites, and be rigid to extremes, and condemnatory against those with whom such external things have become less essential, by their progression in the good of faith. He will, of course, place more stress on faith, embracing opinions, knowledges, doctrines, and belief, than on honesty and sincerity in act and deed, though the latter constitutes charity; he will think human prudence everything in the regulation of the order of ecclesiastical affairs, and he will feel that there is great responsibility upon him personally touching the due administration of the external order of the Church.

Now, mutual love consists in loving and feeling delight in the honesty and sincerity of every class and grade of religionist in the land; though that honesty and sincerity may not only lead them, in appearance, in opposition to us and our apparent interests, but even to judge us harshly. This for two reasons: the first, because all the derivative divine they have dwells in that honesty and sincerity, and operates in them by influencing them to carry the same into their deeds; the second, that their good and their salvation is inherent in the preservation and development of such honesty and sincerity in practice. In exercising such charity, we are in true life and order, and harmonizing with the Divine order and love. Yea, in mutual love we not only show mercy and pity to the imperfect, and love them according to the good—that is, the honesty and sincerity—they carry into their deeds, but we rejoice in the Divine mercy, pity, condescension, wisdom, and order that are manifest in every grade of religious life, and which are the same everywhere. It is true, it is varied in degree of reception by the various states of recipients; but the Divine is the same in essence in the greatest and least recipients and deriva-

tive existences. Mutual love is the love of the neighbor for what the neighbor is—not for his agreement with our faith or opinions, nor for his favoring in act our opinions, party, or interests. His state is determined, not by his faith at all, but by his honesty, sincerity, and fidelity in and to his faith. Owing to his difference in faith from us, he may appear the opposite of us, and yet be accepted of the Lord. Instances of this kind have been given, and may be enumerated to any amount, as in case of the Pagan, the Mahometan, the Catholic, the Tripersonalist, the Unitarian, and Universalist. The Divine mercy condemns none of these for being born and educated in the errors of any of these theories, nor for being honest and sincere in them; nor breaks their faith, but bends it gradually, as by investigation they slowly change their views, adhering faithfully to the old, until, by little and little, it is seen to be erroneous. Good all the time from the Lord flows into their minds through their honesty, sincerity, and fidelity to convictions. Hence the meaning of the text, “For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”—1 Sam. xvi. 7. The Lord not only looks on the end, intention, motive or heart, but feels only pity for the bad; and progress in regeneration will lead us to pity others, as we are willing ourselves to have others pity us in our imperfections and sins. A true spirit will allow others to be exactly scrupulous in adhering, under all circumstances, to their own convictions, as we must have the same liberty, and exercise it at the peril of our damnation.

Again, love to the Lord as our neighbor in a supreme sense, will make it very delightful to exercise that charity to all others differing from us only in matters of faith, and in honest practice under that faith. And in the New Church this will equally apply, coming as we have out of so great a variety of theories, and those, too, so conflicting and diverse; and *being only in the progress of* BEING BENT in our consciences and perceptions to the good and truth of the New Jerusalem, THERE MUST BE DIVERSITY AND IMPERFECTION.

#### THE MANIFESTATION OF THE STATE OF MUTUAL LOVE.

This state is manifested by the delight we feel in giving all the privileges to others which we are willing to enjoy ourselves, by the delight we feel in seeing others honestly differ from us in faith and practice, provided they are not wilful conscious sinners in holding to such faith or practice; by the delight we feel in the honesty and sincerity of others, when that honesty and sincerity leads them in apparent opposition to our course and to our apparent interests; by the delight we feel in the forgiving of the injuries of others, and in exercising pity and charity towards their imperfections; by ceasing to see the motes in others' eyes, and being perplexed by them, and by a cessation of restless anxiety to be pulling them out, or to be condemning those to whom they pertain, or placing them beneath ourselves in consequence of such motes or imperfections; by the earnest work of painful self-compulsion towards exploring, acknowledging, confessing, and repenting of, and removing the beams of our own eyes; by the delight we feel in thinking that others

with their *motes* are probably in a better state altogether than ourselves ; by the delight we feel in rendering to others all their rights, privileges, and dues, against our own apparent interests ; by the delight we feel in the success, prosperity and blessings of others, who occupy what is supposed to be rival positions to our own ; by the delight we feel in contemplating the Divine attributes shown in the mercies, blessings, and providences towards all the imperfect around us ; and lastly, by the delight we feel in excusing and covering with the mantle of charity the faults of others.

Mutual love is manifested in degree also, by the intensity of our delight in being affected with the happiness, enjoyments, and innocent pleasures of children and others, and with their good, spiritual and temporal. The natural proprium or heart is annoyed and disturbed with disquietude at the imperfections of others, and at the prosperity of opposers and the bad ; but the new heart or proprium is only moved to mercy and pity, and grief at imperfections, and rejoices that the Divine mercy is doing the very best for our opposers and the bad that can be done, and we would not stop the descent of Divine mercy to any being. Mutual love delights in conferring benefits upon others, and where mutual love is there is no concealment or duplicity, and one's own imperfections are seen with the same impartiality as those of others, and are spoken of in the same spirit as if the subject of discourse were only in historical review. Where mutual love is, there is entire willingness for every thought, feeling and act, to be universally known. Where mutual love is, there is a love of right for its own inherent nature, and it is the right independent of any consequences to us or others that affects us, and determines our action. Mutual love when realized delights in the use of everything, as everything relates to eternity. Mutual love is rarely thus fully developed in this life. In mutual love we envy none, we hate none, we intentionally injure none. But we do not know what it is to delight only in the good and happiness of others. We have not seen the dreadful evil of our own proprium. We have not yet seen in its depth, nor considered how vile and self-conceited it is to think, comparatively, that we are better than others.

#### CONJUGIAL LOVE.

Mutual love, then, differs from conjugal love in this, that the latter does not love self at all. It consists in loving only one's self in others ; that is, in loving the good and happiness one may produce in others for the sake of the good itself ; for the sake of others as derivative forms of good ; that is, for the sake of good irrespective of persons or in the absolute. Hence conjugal love yearns in mercy and pity over enemies and opposers. It loves every body, no matter who they are, or what they are, but in different modifications of love. It prays for enemies. Mutual love does not lose sight of self, but loves others better than self. Conjugal love includes mutual love, but not *vice versa*. Before conjugal love is attained we shall damn ourselves for our sins, and explore ourselves and our sins, that is, make the most



critical and close examination of each sin specifically. Then when seen we shall condemn ourselves for them, and implore Divine help, acknowledging that the Kingdom and Power and Glory are the Lord's only. We shall confess the Lord's words, when he says, "I am God, and besides me there is no Saviour," as realized truth.

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ARTICLE V.

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EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 503.)

*Concerning those who constitute [a Class of] spurious Spirits, and who obstruct the Interiors of the Vessels and Fibres.*

1808. There are many of either sex who were such in their lifetime, that wherever they came they sought by art and deceit to obtain rule, aiming to subject men in a kind of secret manner to themselves, especially the rich and powerful, in order that they alone might exercise dominion under their name. But they act so clandestinely that the man of wealth or power is not aware of it.

1809. They begin by removing others out of the way, especially the upright, whom they persecute in various ways, and yet not by vilifying them, as integrity defends itself, but by manifold other methods and procedures, as by taking advantage of [a patron's] simplicity to pervert his counsels calling them evil, and attributing to him unfortunate results, and by many other means, as I learnt by lively experience, since there were those about me of this quality, to whom it was given to obtain a certain degree of controlling influence over me.

1810. Such is their subtlety that oftentimes I scarcely knew that they were swaying me, for they act in a clandestine manner, so that while they were speaking with each other it was not granted to me to hear or perceive what they said. It was said by others that their counsels were most nefarious, and such as no one could ever believe, inasmuch as it is through magical and diabolical arts and assistance that they manage to compass their ends. The putting to death of good men they think nothing of, and the Lord, under whom they would fain exercise dominion, they despise so intensely as actually to vilify and put the grossest indignity upon Him.

1811. Concerning these I can say, they brood over the mind, as if their thought, was the interior thought of the man, so that the man without the special mercy of the Lord, can by no means be aware that such spirits are present and controlling him, so covertly do they act.

1812. These therefore are they who are to be called spurious spirits or such as have in them nothing of life except the harder congluti-

nated portions or the material things of the interiors, which enter into the purer blood, and that without order. They are thus rather [to be regarded] as sublimated and subtle poisons, than as animal spirit or the purer blood. Their effect is, that wherever they come they stiffen other things, inducing cold upon them, as also a torpor upon the nerves and upon all the other several parts, as the brains with their fibres, cavities (*cavis*); so also upon the organs of the body, whence arise torpors, phthises, interior obstructions, occasioning the breaking forth of very many and very severe diseases, of which they are the interior causes.

1819.\* They act in a certain regular quadrupedal manner, but marked by slowness and heaviness. They seat themselves upon the back part of the head under the cerebellum to the left; inasmuch as those who adhere, as it were, to the occiput, act more secretly than others; while those who occupy the hinder part would fain bear rule. —1748, April 2.

1820. They reasoned with me concerning the Lord, [affirming] that it was strange that he did not hear the prayers which they offered, and succor them in their supplications. I replied [by asking] how it was possible they should be heard when they had for an end such things as were contrary to the salutary state of the human race, inasmuch as they prayed [solely] for themselves against all others, thus against the whole human race, which however, they were not willing to acknowledge, for self-regards and the love of universal rule were all in all with them, and hence they could make no reply, as they perceived that in this state heaven was shut and not opened.

1821. I saw them in company with women, and they said that they could derive many valuable suggestions from them, as they were of a quicker genius or discovered things quicker. They took great pleasure in the society of harlots, and I was made sensible of their delight. A multitude of women in company with them was represented in a long and spacious court somehow pertaining to an obscure city.

1822. It is wonderful how intensely such spirits apply themselves to secret and even to magical arts in order that they might fascinate, as it were, those with whom they wish to stand high, and to rule under their auspices; thus they shrink from nothing however abominable, for they are poisoned in their interiors, which is itself a most nefarious thing; they are therefore like interior poisons which penetrate the pores; the same is to be said of such a spurious spirit or blood.

1823. I spake with them through a certain interior speech, when they wondered that I gave to the poor, supposing that that would be meritorious and therefore not to be done. I replied, that it was done solely for the sake of conscience, for conscience dictated it, and if it were contrary to conscience it would be sin, which would carry its punishment with it, as there is [always] punishment in sin. But [in the present case] there was no expectation of reward, and so nothing

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\* The intermediate numbers from 1818 to 1818 are wanting in the original.

meritorious. Indeed I then perceived by a spiritual idea that if even the least degree of the meritorious was present in what was done nothing of reward would accrue, for all reward is of mercy to which every thing of self-merit is repugnant. Wherefore certain spirits wonder much that they obtain nothing, inasmuch as they performed good deeds in their lifetime, but the reason is, that they did every thing from a selfish motive, for the purpose of obtaining a reward. The case, however, is different when one acts from simplicity and innocence, not being aware but that the hope of reward is a proper motive of action.

1824. Nor was there anything which they perceived in others which they did not seize upon [and draw] within themselves and endeavor to pervert; and so with whatever there was that was agreeable to me, but which they were not inclined to favor. The case with spirits is such, that all their endeavors come forth into the light, for they then act from their own genius, which, is manifested and in virtue of which they are of such a quality, and they act as spirits with so refined a subtlety as to stagger belief. The reason is that externals do not then stand in the way. In a moment they see, perceive, pervert, favor; whatever has in it nothing of life, whatever is deceitful, whatever is cunning, is so manifestly open to good spirits, still more to angels, that almost nothing can be hid; for spiritual vision involves that in it.

*That all the Things of Faith are filled from Inmosts.*

1825. It was said to spirits that the nature of heaven, or of celestial and spiritual things, which are of faith in the Lord, can by no means be otherwise than is the case with everything which is in the animal, and everything which is in the vegetable kingdom, to wit, that each particular proceeds from inmost things, or from those which are most remote from the senses, and these particulars in either kingdom are such that they can never be adequately conceived. However deep the keenest eye may penetrate, it still detects increasing wonders, and yet these are only in the lowest degree advancing but little way into the interior. Without principles derived from inmosts, which are all in all in lower things in orderly arrangement, nothing would ever exist or subsist, nor would there be any thing such that life from the inmosts could enter into it. The case is the same with each one of the ideas of men, spirits, and angels who are led by the Lord; the wonderful and incredible things begin first in the interiors.—1748, April 2.

1826. It is wonderful that ideas are more filled by the Lord while man does not particularly attend to them or does not aim himself to fill them, and so does not advert to them. Thus I think the ideas of little children are much more filled than those of adults while praying the Lord's Prayer; for the adult is liable to be disturbed in his ideas, so that they are less easily filled, the things of his proprium interfering; which will indeed sound like a paradox, while yet I have learned it by lively experiences.

## ARTICLE VI.

## MEN AND SPIRITS—HOW FAR ARE THEY KNOWN TO EACH OTHER?

MR. EDITOR,

In my reading of Swedenborg, I have met with two classes of passages which seem to be in conflict with each other; at least their perfect harmony is not obvious to me; and if you, or any of your correspondents, will throw light upon the subject, I shall for myself feel laid under great obligations. The apparent discrepancy to which I allude occurs in such paragraphs as the following; the one class seeming to affirm that spirits and angels know man's thoughts and affections, the other to deny it.

"I imagined, like other people, before I was instructed by living experiences, that it was absolutely impossible for any spirit to know what was in my memory and in my thought, these things being solely with myself, and concealed; but I can assert that spirits, who are with man, know and observe the minutest particulars of his memory and thoughts, and this more clearly than man himself does; and that angels know and observe the very ends, how they bend themselves from good to evil, and from evil to good, and many more things than man knows, as those things which he has immersed in delights, and thereby, as it were, in nature and natural propensities. When this is done, they no longer appear, because he no longer reflects upon them. Let no man, therefore, any longer believe that his thoughts are concealed, and that he must not give an account of his thoughts and of his actions, according to the quantity and quality of the thoughts which were in them; for actions have their quality from the thoughts, and thoughts have their quality from the ends."—A. C. 2488.

"How difficult it is for man to believe that spirits know his thoughts, might be manifest to me from this. Before I discoursed with spirits, it happened that a certain spirit accosted me in a few words concerning the subject of my thoughts: I was amazed heretofore, that a spirit should know what I was thinking about, because I supposed that such things were deeply concealed, and known to God alone. Afterwards, when I began to speak with spirits, I was indignant that I could not think anything but what they knew, and because this might be troublesome to me; but afterwards, by some days' habit, it became familiar to me. At length it was also known that spirits not only apperceive all things of man's thought and will, but even many more things than the man himself; and that the angels apperceive still more, namely, intentions and ends, from the first through the middle to the last; and that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. Hence it may be manifest, that nothing at all is hidden; but what man inwardly thinks and devises is open to view in the other life, as in clear day."—A. C. 6214.

"Man believes that no one knows what he does in secret, when no eye is upon him, and still less what he thinks. Nevertheless, the real truth is that common spirits perceive the thoughts of man better than man himself does; angelic spirits perceive the more interior things of his thought; and angels those more interior still, viz., the causes and ends, with which man is little acquainted. This it has been given me to know by much and continual experience of several years' continuance."—A. C. 1931.

This would appear to be very unequivocal on one side of the question. Both spirits and angels know our thoughts better than we do

ourselves. But what shall we make of the *per contra* extracts that follow ?

“The angels of heaven, and also the spirits under the heavens, know nothing of man, as neither does man know anything of them, because the state of spirits and angels is spiritual, and the state of men is natural, which two states are connected solely by correspondences; and connection by correspondences does indeed cause them to be united in affections, but not in the thoughts. Wherefore, one does not know anything of the other, that is, man does not know anything of the spirits with whom he is united as to his affections, nor spirits of man; for that which is not in the thought, but only in the affection, is not known, because it does not appear or is not seen. The Lord alone knows the thoughts of men.”—*A. E.* 1346. (And the same, *A. R.* 943.)

“The spirits which are with man, do not know that they are with man; only angels from the Lord know this; for they are adjoined to his soul or spirit, but not to his body; for those things which from the thoughts are determined into speech, and from the will into the acts in the body, flow ordinally into act by common influx, according to correspondences with the Grand Man: wherefore, the spirits attendant upon man have nothing in common with these things; thus they do not speak by man’s tongue, for this would be obsession, neither do they see through his eyes what is in the world, nor hear through his ears what is passing there. It is otherwise with me, for the Lord has opened my interiors that I might be able to see the things which are in the other life; hence spirits have known that I was a man in the body, and the faculty was given them of seeing through my eyes the things in the world, and of hearing those speak who were in company with me.”—*A. C.* 5862.

“The spirits do not know at all that they are with man; but when they are with him, they believe that all things which are of the man’s memory and thought are theirs. The greatest care is taken by the Lord that spirits may not know that they are with man; for if they knew it, they would speak with him, and then evil spirits would destroy him; for evil spirits, being in conjunction with hell, desire nothing more ardently than to destroy man, not only as to his soul, that is, as to his faith and love, but as to his body also. The case is otherwise when they do not speak with man: then they do not know that what they think, and also what they speak among themselves, is from him; for among themselves also they speak from man; but they believe that what they think and speak is their own, and every one esteems and loves his own: thus spirits are constrained to love and esteem man, although they do not know it.”—*H. H.* 292.

“From much experience it has been given me to know, that whatsoever thing spirits think and speak from man’s memory, they suppose to be their own and in themselves: if they are told that it is not so, they are exceedingly indignant. Such is the fallacy of sense which prevails with them.”—*A. C.* 5858.

“The spirits which have intercourse with man enter into all his memory, and into all the sciences of memory which man possesses; thus they put on all things which are man’s, insomuch that they know not otherwise than that those things are theirs. Spirits have this prerogative above man; hence it is, that all things which man thinks, they think; and that all things which man wills, they will; for they act as one by conjunction. Yet it is supposed by both that such things are in themselves: so spirits suppose, and so men, but this is a fallacy.”—*A. C.* 5853.

“It has been shown me to the life in what manner spirits flow in with man. When they come to him, they put on all things of his memory, thus all things which the man has learned and inbibed from infancy, and the spirits suppose these things to be their own; thus they act, as it were, the part of man with a man; but it is not allowed them to enter further with man than to his interiors which are of the thought and will—not to the exteriors which are of the actions and speech; for these latter things come into act by a general influx from the



Lord, without the mediation of particular spirits and angels. But spirits, although they act the part of man with a man, as to those things which are of his thought and will, still, however, they do not know that they are with man, by reason that they possess all things of his memory, and believe that those things are not another's but their own; and by reason, also, lest they should hurt man; for unless the spirits who are with man from hell believed those things to be their own, they would attempt by every method to destroy man as to the body and as to the soul, for this is infernal delight itself."—*A. C.* 6192.

"And whereas they knew that I was a man in the body, therefore they were in the continual effort to destroy me; but I have been continually protected by the Lord."—*A. C.* 5863.

On a close analysis of the above paragraphs, it would appear that there is a difference between the case of spirits and that of angels; the spirits that are with man know not that they are with him; "only angels from the Lord know this." And yet it is said that "neither the angels of heaven, nor the spirits under the heavens, know anything of man; the Lord alone knows the thoughts of men." This constitutes the real *nodus* of the difficulty in regard to which I would bespeak a solution through your pages.

ALIQUIS.

#### REMARKS.

The seemingly opposite and inconsistent tenor of the two classes of extracts above cited has been frequently somewhat of a stone of stumbling with novitiate readers. In the attempt to explain the apparent solecism we must abide by what is clear and unequivocal, and make that the criterion of what is doubtful. It is beyond doubt that both spirits and angels have a cognition of the thoughts of men's minds; and that the angels have moreover knowledge in advance of this, to wit, of the causes, ends, or affections by which the thoughts are prompted and governed, and also of the fact that they are with man. But in all this it would seem to be implied that spiritual beings, as a general fact, do not take cognizance of the *persons* of men—that they do not know them as such and such individuals—but are simply aware of the presence of certain spheres of thought and affection, and that spirits moreover take these thoughts and affections to be their own, which it is natural they should, as they are one with their own. This we take to be the ground of the statement in one of the above extracts (*A. C.* 5862) that spirits "are adjoined to man's soul or spirit, and not to his body." The personality of the man in this world is so intimately connected with the bodily form and structure that one can scarcely be said to be known unless he is known as to his body. But the spirits attendant upon man have nothing in common with the things of the body, as its manifestations in speech and action are governed by a common and not a special influx, and thus they lie without the range of spiritual cognition. In the same sense we understand Swedenborg when he says that the angels, though they are with man, yet know nothing of man, that is to say, they know nothing of him as a man pertaining to the natural plane, clothed with a body and immersed in a material element, although they, from a superior power of discernment and from a prevailing love of doing good, are enabled to know that they are with man. This knowledge with them will be attended with no bad consequences, but not so with spirits, who are for the most part impelled by a desire to injure men, which they would be sure to do if they were to come into open communication with them, and thus to recognize them as personalities distinct from themselves. But so long as they do not make this distinction and "know no otherwise than that they are the same as the man himself, with whom they are associated, they do not desire to do him any injury, for that would

be to do injury, as it were, to themselves."—(*Sp. Diary*, n. 661.) We can see from this that it is a very merciful arrangement of the Divine Providence that this knowledge should be hidden from them, notwithstanding the fact that they are continually transfusing man's thoughts into their minds, and making use of his natural memory instead of their own, which becomes dormant in the other life. It is wisely ordered that spirits should be no more conscious of being attendant on men, than men are of their association with spirits. With Swedenborg himself the case was different, because he, by the opening of his spiritual senses, and by the development of the faculty of reflexion, was in open communication with spirits and angels. He knew them and they knew him. But ordinarily spirits and angels are cognizant only of *impersonal* spheres of life and thought.

Thus explained we do not for ourselves realize the inconsistency or discrepancy alluded to by our correspondent.

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#### ARTICLE VII.

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#### THE AMERICAN NEW CHURCH ASSOCIATION.

UNDER this name, it has been proposed to organize an efficient corps of *working* New Churchmen, who, leaving behind them all measures of doubtful expediency, and all questions which have hitherto caused division among the brethren, shall labor earnestly in the dissemination of the heavenly doctrines, through the instrumentality of the pulpit, the press, the lecture-room, colporteurs, and such other media as have been, or may be, providentially developed. A plan of organization has been suggested, which was published in the last number of the Repository, and to which the attention of those is invited who have not already examined it. From the plan proposed, it will be seen that any one who sympathizes with the objects of the association, and is desirous to aid in their accomplishment, may become a member by paying \$1 00; and his membership will be continued so long as he shall continue to pay this sum annually into the treasury of the association. It will also be seen, from the proposed plan, that any person may become a member, who desires, without separating himself from any existing New Church organization to which he may already be attached; the purpose being not to organize a body which shall be hostile towards any existing organization, but one which, cherishing friendly feelings towards all, shall labor *earnestly and efficiently*, in the performance of great and obvious uses.

Now suppose—and we will aim to be sufficiently moderate in our calculation—that five hundred New Churchmen would agree to pay their \$1 00 annually into the treasury of such an association as is proposed; and that fifty others would agree to pay \$10 00 a-piece annually, which would make \$500 more. This, with the \$500 per annum, already promised by one brother, on condition that twice that amount shall be raised by others, will make \$1500 a-year. We should hope that twice this amount would be raised. But let us see how much might be done with \$1500 a-year.

Suppose \$700 of this were expended the first year on stereotype plates of useful New Church books and tracts in 12mo. form, with a page about the size of that of the works published by the American Tract Society. This would enable us to stereotype 1000 pages. Then we should have \$800 to expend on paper, press-work, and binding; and with this amount we could print from our plates, in neat style and on good paper, and bind in cambric, 1,000,000 pages, or 3,500 volumes of nearly 300 pages each; and 300,000 pages of tracts besides. Putting the price of these volumes, say at 50 cts., which would be considerably less than books of that size generally sell for, and supposing one-third of the whole number to be sold the first year, the aggregate amount of the sales would be sufficient to support one good colporteur, keeping him constantly employed, and return \$200, the actual cost of the books sold, into the treasury of the Association. And while engaged in selling the books, we may calculate that the colporteur would be able to distribute *gratuitously* 100,000 pages of tracts.

We should then have, at the commencement of the second year, even supposing (which is very improbable) our number of members and donors not to have increased at all, \$1700 in cash, 200,000 pages in tracts, and over 600,000 pages in cloth bound volumes. With \$700 of our money we could stereotype 1000 pages more; and with the balance we could print and bind 1,250,000 pages, or about 4,500 volumes large and small, and 200,000 pages of Tracts; which, added to the stock remaining on hand from the first year's operations, would give us about 6,800 volumes, or 1,850,000 pages in cloth bound books, and 400,000 pages in tracts. We could now employ *two* colporteurs; and supposing them to sell 1200 vols. a-piece during the year, and distribute each 100,000 tracts, the profits on the sales of the books, at the prices of the first year, would support the colporteurs, and there would be returned into the treasury about \$400.

Then without any addition to our members or donors, we should have at the commencement of the third year, \$1,900 in cash, and about 1,200,000 pages in books, and 200,000 pages in tracts. With \$700 of this we could stereotype 1,000 pages more, which would leave a cash balance of \$1,200. This sum would enable us to print and bind into books 1,500,000 pages, or about 5,500 volumes, and 400,000 pages in tracts; which, added to the stock in hand, would give us 2,700,000 pages in books, or about 10,000 volumes, and 600,000 pages in tracts. We could now employ *four* colporteurs, and begin to reduce the price of our books; and supposing, as the prices are reduced and the demand increases, they should sell 2,000 volumes a-piece, and distribute each 100,000 tracts, the profits would be sufficient to pay their salaries, and there would be returned into the treasury of the association about \$1,400.

Thus, at the commencement of the fourth year, our cash in hand would be \$2,900; and we should have as stock, 540,000 pages in books, or about 2,000 volumes, and 200,000 pages in tracts. Expending, as before, \$700 of this on plates, we have a balance remaining of \$2,200.

With this we could print and bind 3,000,000 pages, or about 10,000 volumes, and 500,000 pages in tracts; which, with the stock in hand, gives us 3,540,000 pages in books, or 12,000 volumes, and 700,000 pages in tracts. This year we may employ five colporteurs, who, selling 2,000 volumes and distributing 100,000 tracts a-piece, will be supported out of the profits, and return \$1,700 into the treasury.

We then commence on our fifth year with \$3,200 cash in hand, and stock the same as at the commencement of the fourth year. With this we should be able (expending nothing on plates this year) to print and bind 4,000,000 pages in books, or about 14,000 volumes, and 1,500,000 pages in tracts; and from the sales of books as before, we could support *seven* colporteurs, distributing 200,000 tracts a-piece, and receive into our treasury about \$2,400; which, added to the \$1,500 due from subscribers, would give us \$3,900 with which to commence our sixth year's operations.

According to this moderate calculation, therefore, we shall have set in circulation in the course of five years, about 2,600,000 pages of New Church tracts, and 10,000,000 pages more in books, or about 35,000 volumes—in all about 12,600,000 pages! And shall have in hand, as a means of extending our operations, 4,000 pages of stereotype plates, 2,000 volumes of books, 300,000 pages in tracts, and \$3,900 in cash. And in addition to this, our colporteurs might, and undoubtedly would be employed as agents for the A. S. P. & P. Society; and it may fairly be presumed that they would, in the course of these five years, obtain orders for thousands and tens of thousands of volumes of Swedenborg's works. And all this will have been accomplished simply by the payment in addition to the amount already pledged, of \$1 per annum by 500 persons, and \$10 annually by 50 more. Are there not to be found in our country five hundred and fifty Newchurchmen, who will joyfully unite in contributing thus much—an amount so small that no one would feel it—in view of the possible and *probable* amount of good which might thus be accomplished? Is it not our duty, at least, *to try*, and see what such a union of effort can accomplish? "Freely ye have received, freely give," saith the Lord.

And is it too much to hope, that, through the multiplication of receivers, and the general increase of interest in the Heavenly Doctrines, which would result from the energetic and well directed efforts of such an Association as is contemplated, we might receive, before the lapse of five years, in donations and legacies, an amount sufficient to enable us to *own* our printing-presses, bindery, book and sales-rooms, and every thing necessary to a complete establishment? We have entire faith to believe, that, whenever an efficient organization shall be formed, the Lord will not suffer it to lack for the means necessary to the extending and building up of his kingdom on earth.

B. F. B.

## ARTICLE VIII.

## THE PROPOSED "AMERICAN NEW CHURCH ASSOCIATION."

MR. EDITOR :

Your correspondent B. F. B. has invited the discussion of the plan of organization announced in the last Repository under the above proposed title. To this invitation I am prompted to respond. The measure suggested is intrinsically one of no minor importance should it be carried into effect, and it is evidently urged with the zeal of a fond favoritism on the part of the propounder. I have great doubts of the expediency of the particular mode of operation which he suggests, while I fully appreciate the object, and think too that I can do justice to the generous impulse which has given the project birth. The mode, however, of accomplishing important uses in the New Church is always a proper subject of inquiry, and especially is that the case when a plan of action is proposed on so large and comprehensive a scale as the present. This is no less than to unite, as far as possible, in one organized body, all the receivers in our country who are not already enlisted in the support of the existing Convention, and, for ought that appears, as many of them also as may see fit to come into the measure. Now the desirableness of such an organization will depend upon the precise ends to be accomplished by it, also upon the fact of there being or not being at the present time a system of organized agencies competent to effect all the good results which our brother has in his mind.

That it is desirable to subsidize the Press more and more in the service of the New Church, is a point upon which we see not that there can be any question among the friends of the heavenly doctrines. There may, however, be a question whether, even if the Church were ready for a grand system of propagandism, the world, in its present state, is also ready. It is doubtless ready for as much of enlightening effort as has already been brought to bear upon it, and perhaps for somewhat more. But assuredly it is the part of spiritual wisdom to guard against outrunning the indications of the Divine Providence in this respect by scattering abroad in rank profusion the precious and hallowed verities of the Lord's New Church. Still we are ready to concede that there is a field open for the putting forth more effort in this line than has yet been done ; and, this admitted, it only remains to decide whether there be an obvious call for the establishment of precisely such an order of operation as is now proposed.

It is intended, if we rightly read the programme, to form an association, not for purposes of government, but for purposes of use, and of use in a particular direction, to wit, "to diffuse a knowledge of the Doctrines and Life of Heaven, and to promote the cause of genuine Christianity as expounded in the theological writings of Emanuel



Swedenborg." It is true, this latter clause opens a pretty wide door for the entrance of almost any system of measures which might promise to "promote the cause of genuine Christianity;" but, waving all objection on this score, and granting that the "diffusion of the doctrines" is to be the one grand aim of the proposed organization, it is still proper to inquire whether the Swedenborg Printing and Publishing Society and the American New Church Tract and Missionary Society may not, as at present constituted, if duly sustained by the Church, accomplish all that is proposed by the present plan. All superfluous machinery is a mere clog in the way of associated action, and with my present light I am unable to see why the proposed body is not superfluous, if the circulation of New Church writings is the exclusive object. I see nothing propounded in the programme set forth that is not embraced within the legitimate scope of the two above-mentioned Societies; and if these are sufficient, why add another? Methinks I see in these Societies the two great arms with which the Church may work to the utmost advantage in accomplishing the uses to which she is prompted. At any rate, before consenting to active co-operation in carrying out the plan proposed, I would request it as a favor of B. F. B. if he would state with the utmost possible precision in what respects he considers these bodies, as viewed in their constitutions, inadequate to effect the ends he would hope to attain by the measure he has now submitted for our consideration. In a matter of so much moment we want to act advisedly, and to do that we must have the requisite data. When a great measure is propounded, we wish to know, first, whether it is necessary; secondly, how it is practicable.

QUÆSITOR.

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## CORRESPONDENCE.

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### STATISTICS OF THE LAST CONVENTION.

BROOKLYN, Nov. 14, 1854.

DEAR BROTHER BUSH:—I promised, in my communication in the last number of the Repository, to give in this number the balance of my rejoinder to the strictures of W. B. H. I hasten now to fulfil that promise—in part, at least.

In adducing statistics gathered from the journals, going to show that the relative interest felt in the General Convention of the New Church in the United States by receivers outside of New England or of Massachusetts has been steadily declining for the last few years, we omitted one very important item, which we hope our Portland brother will pardon us for adding here.

There is nothing which evinces more clearly the degree of interest that men feel in any organization, than the amount of money which they freely contribute towards the funds or purposes of such organization. If their contributions, in proportion to their means, are liberal, it proves that they feel an interest and a confidence in the organization; but if their contributions are meagre, it is evidence that interest or confidence, or both, are wanting. Men who have money are always ready enough to contribute it for that which lies near their hearts, that which interests them, or to hand over a liberal share of it to an organized body in which

they feel a lively interest and strong confidence; but they will pay it with much reluctance, and in *stinted sums*, for that which they care nothing about, or to a body in which they feel but little interest or confidence. No one, we think, will gainsay this; and, granting this to be sound logic, we are forced to the conclusion that no considerable number of the receivers of the Heavenly Doctrines, in *any part* of our country, care much about the General Convention, or feel much confidence in it. For see what pitiful sums are contributed to the funds of the Convention from year to year, as shown by the Reports of its Finance Committee. We will here present, in a tabular form, the amounts received at Convention for the last eight years, beginning with the year 1847, which, according to our last communication, seemed to be the year when the general interest in the Convention reached its culminating point.

|             |          |     |     |     |     |     |     |        |
|-------------|----------|-----|-----|-----|-----|-----|-----|--------|
| Year, . . . | 1847     | '48 | '49 | '50 | '51 | '52 | '53 | '54    |
| Amount, . . | \$178 18 | 214 | 141 | 173 | 231 | 153 | 161 | 341 50 |

Are not these pitiful sums indeed to be contributed annually towards the general uses of the Church in this broad land, and by *thirty* or more *Societies*, besides many isolated receivers? Who that feels the slightest interest in the General Convention can look at them without a feeling of intense mortification, if not of shame? It is actually less than \$200 00 a year! or some five or six dollars per annum to each Society belonging to the Convention! Why, a single individual, with an income of \$2,000 a year, could contribute this whole amount easily; and he *would* do it if the cause were one that lay near his heart, and he felt confident that his contribution would be judiciously applied to its promotion.

But it would not be fair to infer, from these meagre contributions to the funds of the Convention, that, *therefore*, all the people who are in connection with that Body feel no interest in the *New Church*, and no disposition to aid in spreading its doctrines. We do not believe that these sums are to be taken as a fair measure of the interest which their contributors feel in the Church, or in the general spread of the Heavenly Doctrines: if it were so, the thought would indeed be a sad one. But it is fair to take them as a just measure of the interest and confidence felt in the General Convention. It is an old adage, that "actions speak louder than words;" and, as a general thing, no action expresses so plainly the degree of one's interest and confidence in any Body as the act of giving money to that Body. And the withholding of money must, therefore, be equally significant. If those belonging to the General Convention who love the doctrines of heaven, and rejoice in their dissemination, felt much real interest in that Body—if they had entire confidence in its plan of organization—if they heartily sympathized with its spirit, and with all its plans and purposes, and believed it to be a well-organized and *efficient* Body for promoting the growth of the Church in our land, would they suffer it to go on year after year, recording such paltry contributions to its funds as those here given—a little more than enough to pay its Secretary's expenses, and the printing of its annual proceedings? *Could* they suffer it to go on thus? We are sure that our good brother W. B. H. will answer No, as emphatically as any one.

But we have not yet come to the worst of it. For worse than this which we have already shown, there has been quite a falling off in the annual contributions to the funds of the Convention within the last eight years, from those of the eight years prior to 1847, although the number of Societies belonging to the Convention have *increased* more than 20 per cent. in that time, and it may be fair to conclude that the members in the several Societies have increased in fully as large a ratio. The following are the amounts contributed each year to the funds of the Convention, during the eight years immediately preceding the year 1847, as shown by the Reports of the Finance Committee:—

|             |          |        |        |     |        |        |        |     |
|-------------|----------|--------|--------|-----|--------|--------|--------|-----|
| Year, . . . | 1839     | '40    | '41    | '42 | '43    | '44    | '45    | '46 |
| Amount, . . | \$421 30 | 144 50 | 176 50 | 224 | 300 80 | 161 83 | 243 50 | 226 |

These sums are surely insignificant enough; yet they average \$237 30 per annum, or \$38 21 1-2 per annum *more* than the average annual contributions for the last eight years. And this, too, notwithstanding the increase in the number and wealth

of the Societies, over what they were during the previous eight years. Does not this prove a very decided decline of interest latterly in the General Convention, among some portion of our brethren, at least? Supposing the interest during the *last* to have been barely *equal* to what it was during the *previous* eight years, the contributions should have averaged at least \$350 per annum, on account of the increase in wealth and numbers. Instead of this, we find they have averaged but \$199 08 1-2.

But has this decline of interest in the Convention latterly, as indicated by the contributions to its funds, been general, or has it been mainly outside of Massachusetts? Let us again refer to statistics to settle this question.

We find that the aggregate amount of the annual sums contributed during the eight years immediately preceding 1847, is \$1898 43. Of this sum Massachusetts contributed \$673 50, or a fraction more than *one-third*. The aggregate amount of the sums contributed during the last eight years, is \$1592 68; of which Massachusetts contributed \$769 50, or nearly *one-half*. And of the \$341 50, the amount received at the last Conventional Session, Massachusetts contributed \$221 50—nearly *double* the amount contributed by the receivers in all the other States. While, therefore, Massachusetts has *increased* her contributions for the last eight years nearly fifteen per cent. above what they were for the eight years previous, there has been a *falling off* of nearly 50 per cent. in the contributions from the other States during the same time; and at the last Convention, Massachusetts increased her contribution to more than *double* its usual amount.

Do not these facts, then, prove as clearly as any facts or statistics can prove, that, while there has been a growing interest in the General Convention among our brethren in Massachusetts during the last few years, there has been a steadily *declining* interest in that Body among the receivers in the other States?—precisely the thing which the statistics in our last communication went to prove. How is it possible to draw any other inference from such facts as we have here presented? And how our Portland brother, in view of such facts, can persuade himself that the General Convention is in such a healthy and flourishing condition—how he can think that, in respect to that Body, “all the outward signs of prosperity are becoming more visible,” puzzles us a good deal to understand. We shrewdly suspect that, in casting his “eyes over the reports of the Treasurer,” he was a little too hasty in his observations, or did not embrace a sufficiently wide field of view.

We beg to be understood as not intending, in the exhibition of these facts, to cast the slightest blame on our Massachusetts brethren, or on any other portion of the Church. We make no complaints here, and find no fault with anybody. We have no regrets even that the statistics are as we find them. We think, however, that they are calculated to teach a lesson, and that our Massachusetts brethren, and all the friends of the General Convention, if they are wise, will ponder these facts, and endeavor to learn the lesson that they teach. It is more their business than ours to interpret the facts, and, if possible, to search out the cause of them, and—apply the appropriate remedy, too, if all be not right, or if they would have the future history of the doings of the Convention different from that of the past.

In our communication from Bath, published in the August number of the Repository, we said, “I believe I may also add, that less *was done* or *attempted* this year than at any previous meeting of the Convention at which I have been present, in the way of advancing the permanent interests of the Church.” This is one of the statements which called out the strictures of our brother, W. B. H. But after due deliberation, and the most careful examination of the Journal of the Convention, we confess ourselves unable to take back or alter this statement, and, of course, unable to perceive the justice of our brother’s strictures. Indeed, we think the statement far too *weak* rather than too *strong*; for, upon a careful perusal of the Journal, we find that the *doings* of the Convention at its last session fall far below the mark which we had before fixed in our own mind. According to its Journal, it did the very next thing to *nothing* “in the way of advancing the permanent interests of the Church.” It *adopted a proposition* contained in the report of its Executive Committee, “that one hundred dollars be sent to Dr. Tafel this year.” This is *everything it did*, as far as we can discover, towards advancing the permanent interests of the Church! And we would thank our dear brother, W. B.

H., to read over its Journal of Proceedings, and then tell us if there be anything else that it *did*, or *resolved* to do. Did it *resolve* to execute any other work for the Church, great or small? Did it adopt any other proposition made by any of its Committees—if they made any? Did it direct, instruct, or even *recommend* any of its Committees to do anything? Did it provide any plan for raising the *means* necessary to enable it or its Committees to do anything? For it is impossible to perform any important uses without some means; and the Convention understands this very well. And the Ex-Committee say in their Report, that “for a few years past the contributions have dwindled down to a small sum,” and that the “*means* of accomplishing” anything useful, by themselves or the Convention, “seemed hopelessly deficient.” This does not indicate “the outward signs of prosperity” that our Portland brother discerns. And yet, in view of the late “dwindling down” of contributions, and the utterly forlorn state of its treasury, the Convention takes *not a step* towards raising the means, which it knows to be necessary to enable it to perform any uses. So far from providing any plan for raising, the Convention does not even ask the question, *What shall we do for, means?*

The only act of the Convention, then, at its last session, that is worth naming, is its Resolution to send \$100 00 to Dr. Tafel; and of the magnitude of this we will let others speak. At least, we find no record of any other on its Journal. And where else but to its Journal of Proceedings are we to look for the *doings* of an organized body like the Convention?

But our Portland brother undertakes to enumerate some of the things that the Convention did. He says: “It is not an unimportant item in the business of the session, that the *New Liturgy*, or Book of Worship, was laid on its table in a completed form, after having occupied some three years in its preparation.” Of the merits of this *New Liturgy* we may have something to say hereafter. All we shall say now is, that, so far as relates to this work, we sincerely think that the members of the Convention have cause of mortification rather than of congratulation: 1st, Because of the great length of time that has been occupied in getting it out; 2d, Because of the extraordinary amount of money that has been expended on it; 3d, Because of the defects in the work itself. We have no hesitation in expressing it as our opinion, that the Boston Society alone could have produced a much better Book, and one which would have given greater satisfaction to the Church generally, in less than half the time, and at less than half the cost.

But whatever may be said or thought of this New Book of Worship, it cannot, in any sense, be said to have been the work of the Convention at its last session. That Convention did literally *nothing* in regard to it. The work was all done, and paid for—in part at least—before the Convention met. It did not even *adopt* the Book, nor recommend others to adopt it. It expressed no opinion of it whatever. And how the simple act of laying this New Liturgy on the table, could be considered an “important item in the *business* of the session,” is by no means very clear to our understanding.

Our brother further says: “Measures, also, have been taken to procure a Monthly Magazine, which shall be the organ, and under the control of the Convention,” &c. Well; what if they have? We spoke, in our first communication, of what *was done by the Convention* at its last session. Did the Convention then do anything towards procuring a Monthly Magazine? Did it *attempt* to do anything? Did it pass any resolution on the subject, or take one step in that direction? The Record mentions no act of this sort. But our brother, we presume, refers to the “measures” taken by the Executive Committee previous to the session. And what were these? Rather extraordinary, as we view them. The Convention of 1853 adopted the following resolution:

“*Resolved*, That the Executive Committee be authorized to establish a new periodical, or purchase the New Jerusalem Magazine, published in Boston, and also the New Church Magazine for Children, if satisfactory arrangements can be made with the editors and proprietors of those works, in order that they may be published under their sanction and supervision, and conducted by such editors as they may appoint.”

Now, the authority given by the Convention to this Committee is very clearly expressed in the above resolution. It was “to establish a *new periodical*, or pur-

chase the New Jerusalem Magazine, published in Boston," if satisfactory arrangements could be made with the editors. But the Committee did neither the one nor the other. They neither established a new periodical, nor purchased the New Jerusalem Magazine, as their Report shows. Yet (and this is the extraordinary thing about the matter) they proceed, without having *purchased* the magazine, gravely to appoint "Messrs. Caleb Reed, Sampson Reed, and Theophilus Parsons, Editors thereof"—the very men, be it observed, who were then its Editors, and had been for several years. And as if they had not, by this singular course, made a sufficient display of prerogative and authority, they proceed further to appoint *six Assistant Editors* residing in as many different States! Suppose this Committee had, without purchasing the New Church Repository, appointed Rev. George Bush its Editor; or, without purchasing the New York Tribune, had seriously appointed Messrs. Greeley & McElrath Editors thereof, *what act*, except a very idle and unnecessary one, in relation to the establishment or conduct of these periodicals, could be said to be justly attributable to the Convention or its Committee? True, this Committee, during the sitting of the Convention, discovered that they had not done exactly what they were authorized to do by the resolution under which they were appointed. But do they or the Convention therefore consider their previous *unauthorized* doings null and void? Not at all; and from that day to this, the Magazine has been issued with this as the first line upon its cover, "*Published under the Direction of the General Convention of the New Jerusalem.*" If this be an "orderly" proceeding, why, then, we must conclude that our views of order are—rather peculiar.

In all soberness we would ask our dear brother W. B. H. whether, at the last meeting of the General Convention, a single step was taken, in relation to a periodical, that was in any way calculated "to advance the permanent interests of the Church?"

There are two other things which our brother speaks of, as being *about to be done*—not already done—by the Convention, upon which we wish to say something, but will reserve our remarks for another communication, having already occupied more space than we intended.

B. F. B.

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#### THE TRUE MAN AND THE TRUE WOMAN.

MR. EDITOR:—You quote several sentiments from Beaman's "True Principle of Education," with approval. In the main I would coincide with you. But to some expressions in the last of your citations, I must for one take exceptions. The author takes an ideal for his "true man," and another for his "true woman," and from them draws all his conclusions. How far he is qualified to adjudicate what constitutes a true man or woman, we will not ask. A true teacher's mission is with the world as it is; his aim is what it should be. Amid the fragmentary organizations denominated human beings, how many ardent, passionate beings are to be found who will square with Mr. Beaman's hypothetical "true men and women?" Probably not one in a thousand. Facts, then, militate with his theory to a very serious extent. Our men are not carved out after one precise pattern, and our women after another, but are in variety infinite as eternity.

Men may be feminine, and women relatively masculine; yet they are not to be discarded, pointed at, and hated. They have an eternity as well as the model men and women, a sphere of action and use; and woe to him who seeks, by arbitrary laws or education, to model them after the hypothetical mould, without regard to the demand of their own nature. Who can rightfully mark out the sphere of man or woman? That elemental principle which their Maker implanted in them must have something to do in the matter, and all must not be left to be prescribed by the arbitrary laws of inverted society.

It is the part of blind insanity to push the two sexes, during the tender forming years of childhood and youth, to ANY rigid and unyielding course of education. A college course is unnatural; and though as proper for females as for males, there is hope that the dawning civilization of the world will dispense with it



altogether, and rear up in its stead a patriarchal system of education for those in particular of both sexes who wish more thoroughly to prosecute their researches. Modern schools, like modern etiquette, ignore the existence of human souls, and stretch all upon their Procrustean bedstead, to be clipped off or elongated, as the case may seem to require. And, my dear sir, it does really seem to me that the author whom you quote so approvingly smacks of that same thing.

Open all schools and avenues of information, and let Nature settle the question in her own way. It is poor policy, because women have stronger affections than men, that female cultivation should be directed more especially to that element of their character. The result would be the development of a sickly sentimentality and intellectual softness, perfectly disgusting to a man of sense. It renders them void of judgment and the principles of companionship, liable to become the victims of the vicious and designing, and unfit to discharge the duties of maternal parenthood. Their unreasoning affections prompt them to pamper the appetites and passions of their offspring, till those children are developed into selfish, unfeeling monsters. It is about time to dispense with such a system of training up women. In the words of a distinguished writer, "We demand education for women in every direction that can give efficiency to the intellect, light to the feelings, and harmony and dignity to the whole character, for the sake of that moral and rational liberty which depends upon the integral development of the whole being together."

The sciences and the arts know no sex. Those who would give men one course of education, and women another, are as irrational as the teacher of physiology would be who should spread tables with food, one quality for women to eat, and another for men. Any sensible person knows that the digestive organs of each individual and sex are adapted to discriminate each needful element in the viands, and to assimilate it to the organization, without needing a chaperone to designate what will nourish masculine, and what will form female flesh, blood, nerve and bone. Let as much wisdom be exercised in feeding minds and intellects, and a valuable point will be gained. In short, give us more of Nature, and less of Prescription. You may supply what you will, the mind of each individual, whether male or female, will work over and mentally digest and assimilate the intellectual food according to its own organization, purposes, and wants.

A perfectly cultivated woman will honor any place which she may be called to fill; a half-educated one excels no where. This stereotyped system of female education, too generally extant, is of little service, except to flood the world with a surplus edition of stereotyped women.

We have hoped and prayed that as a new dispensation dawned and illumined the world, the sickening twaddle of religious and love-sick sentimentalisms would become obsolete. They are not the spiritual aliment designed for the palate and stomach of the man-child that is destined to rule the nations. They do not at all become the woman clothed with the sun, with the moon under her feet, and on her head the crown of twelve stars. If she were to abound in them, she might become the parent of an abortion; she could not bring forth a man. They do not constitute the linen white and clean which invests the limbs of the bride, the Lamb's wife. They are a part of the fixtures of the Apocalyptic scarlet-dressed woman, and of "that woman Jezebel, that calleth herself a prophetess." Hence we invoke, if there is any manhood and womanhood in the so-called New Church, any of that conjugal spirit which is destined to renovate and regenerate humanity, any love for the good and the true in fact rather than in semblance, that the whole paraphernalia of soft, voluptuous sentimentality shall be laid aside with a deep and unmitigable loathing.

This language is strong, but the demand for it seems imperative. If we differ from those whom we love as brethren, it so must be. We cannot swerve. We have our ideal of Man which we venerate; of Woman which we love; of a Future, the glory of which shall be as the glory of the Ancient days. We expect it through stern and bitter discipline; not by carving, stretching, or compressing, but by a steady development of the Man as he is, the Woman as she is, into what each should be. But let the Providence of the Lord, not the mere devisings and imaginings of men, indicate the form, the scope and direction which that development shall assume!

A.

## REMARKS.

We insert the above on our general principle of presenting the *pros* and the *cons* on the various topics that come under discussion in our pages. We design to be exemplarily liberal in this respect, while at the same time we cannot forego the prerogative of interposing our own remarks whenever the interests of truth, as we apprehend truth, may seem to demand it. We have frequently felt compelled to *file a bill of exceptions* to the argumentative proceedings of our correspondents, and in the present case we must at least signify our siding with the views of Mr. Beaman rather than with those of his critic, so far as any real difference exists between them. On this head, however, we are not exactly clear, as the writer fails to specify, with a due degree of exactness, wherein he deems the sentiments of the pamphlet erroneous. He appears to have some objection in general to urge to the tone of the extracts, but leaves us at loss to discover upon what precise ground it rests. So far as we gather his drift it is, that the education of woman, with reference to the ruling element of her nature, her affection, tends to engender a soft and sickly sentimentality, as foreign from the character of the true woman as it is from that of the true man; and moreover that the possibility of the *highest companionship* is effectually precluded by the distinctive and divaricating process of culture insisted upon by Mr. B. Now for ourselves we do not feel the force of the objection. We are firm in the belief that the more fully woman is developed *as woman* the more completely does she become the fitting counterpart and companion of man *as man*. Intelligence is with her the outbirth of love, and the more intense the action of this central principle of her nature, the more luminous and wide reaching her perceptions, thus superseding the necessity of that laborious cultivation which is so detrimental to the physical functions which constitute the peculiarity of her nature. That concentration of vital energy in the brain which gives to man the ascendancy in reasoning and acting is inconsistent with the laws of woman's economy. The demands of maternity require that the nervous power of her system should be more generally diffused, and she is therefore gifted with a quickness and keenness of perception which is a happy succedaneum for the logical or ratiocinative faculty in man. Let woman's distinguishing genius govern her development, and there need be no fear but she will prove herself a suitable companion to her husband and a competent teacher of her children. Nor is it to be expected that a Newchurchman will lose sight of the fact that her correspondence as a wife is different from what it is as a woman. As a wife she becomes the representative of that truth which is adjoined to spiritual good, and truth too of the highest order, to wit, the divine intellectual, which is above the truth of science and above the truth of reason. We are authorized hence to conclude from the acknowledged potency of correspondence, that the conjugal relation does of itself operate a change in her elemental character, so that truth becomes more prominent in its development, and serves instead of a world of exhausting acquisition which the false theories of the present day have made imperative. On this point we commend to our correspondent the study of the representative character of Sarah, the wife of Abraham, from which the true relation of the sexes receives a vast accession of light.

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 GERMAN NEW CHURCH PAPER NEEDED.

SAINT LOUIS, Nov. 12th, 1854.

PROF. BUSH:—I write you now in behalf of some German friends as to the practicability of having a German New Church paper started in the United States. We have in our city a goodly number of Germans who are very much interested in the Heavenly Doctrines; they have become acquainted with them from the English New Church books; but many are unable to read these, and are very anxious

to get German works or papers, which is not possible for them to do, as there are none in this country at present that we know of. We write to you, knowing that if there is any chance for us to have a paper published at a tolerably cheap rate, or to get the German works of Dr. Tafel in Germany, you will know it. If it would not be asking too much from you, we would suggest that you insert this in your Repository.

S. P. D.

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## MISCELLANY.

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### THE "CHRISTIAN REGISTER" AND SWEDENBORG.

We copy with pleasure the following article which appeared some time since in the "Christian Register," the weekly organ of Unitarianism in New England. It breathes a nobly liberal spirit, as is the wont of the paper from which it is taken, while at the same time we perceive some slight traces of that non-affirmative vein which is peculiar to the system. It shrinks from admitting the positive truth of Swedenborg's revelation of the "things seen and heard" in the spiritual world. It resolves the objectivity of his spiritual scenery into the idiosyncrasy of his mind, and sees in it merely the living, breathing, talking, walking embodiment of his doctrines—the product of a phrenological organ of Form which is enormous. Strange that this mode of solving the problem should satisfy any soundly rational and reflecting mind. Is it not palpable that the profoundly scientific and logical order of intellect which reigns throughout Swedenborg's conjoint theology and philosophy could never consist with the dominance of such a mass of phantasies as our critic would ascribe to the Swedish Seer? We grant that the same mind may *at different periods* "write like an angel and talk like poor Poll;" but that one and the same mind should at one and the same time thus oscillate between the realms of the sternest reason and the wildest fancy—that it should so luminously disclose the fallacies of all other minds, and yet be blind to its own—is utterly and absolutely incredible. We affirm that all experience and all analogy of intellectual phenomena are against this hypothesis. And not only so, we claim that Swedenborg's developments of the spiritual world are absolute verities and not fantastic visionings, because not only the teachings of Scripture, but the inductions of the most rational psychology bring us to the same conclusion, compelling the belief that the facts and laws of the other world *must* be precisely what Swedenborg declares them to be. Why will not the Register meet the positions of the system on this ground? Why will it not state the reasons which forbid us to regard his descriptions of spiritual scenes as *positively true*? If they do not depict the veritable of the spirit world, what does? In rejecting Swedenborg's statements on this head, whose shall we adopt in stead, and for what cause? We commend to our neighbor the candid re-consideration of this verdict.

Nevertheless, we thank him for so much of a favorable testimony as he has been prompted to give to our illustrious scribe. His immediate scope is to give a notice of Fernald's "Compendium of Swedenborg:"

"COMPENDIUM AND LIFE OF SWEDENBORG.—Whoever is ignorant of the essential doctrines in the system of Swedenborg, and of his peculiar method of theologizing, has a good opportunity in this 'Compendium' for filling up this hiatus in his knowledge. We cannot ignore the great modern seer if we would interpret the life and thought of the age. There is hardly an important theory pertaining to mind or matter which he did not in some sort anticipate and prefigure, including in

his range the nebular hypothesis of the Creation ; the subtle and universal medium of Newton, and later still, Reichenbach ; the splendid deductions of Guyot in his 'Earth and Man,' and his lectures on the book of Genesis ; Hervey's principle of the circulation of the blood ; the spiritual rappings, and air-tight stoves. Swedenborg struck out his theories not precisely in the same shape, but so much so that the seer and the man of science, meeting at so many points by different ways, must exchange very often looks of recognition and surprise. The stand-point of the one is on the circumference of things, reasoning thence inward and upward by the Baconian method, or from particulars to generals. Swedenborg, with sublime audacity, takes his stand-point at the centre, and thence reasons downward and outward, resolving the general into its particulars as he descends. Hence his system proposes to unitize the universe, and show the inter-dependence of all its parts. God, man, nature, heaven and hell, the Incarnation or God become man, the Glorification or man become God, the Creation, the Church, the Divine Word and how inspired—these are so treated of with their correlations and dependencies, that they interlock each other in a vast system, each part of which is necessitated by all the rest. Hence his doctrine of Divine influence, the Bible, atonement, depravity, regeneration, charity, death, resurrection, Providence, marriage, are evolved out of his system as the essential results of its mutual adaptations and harmonies. This unitizing power which his system professes to have, whereby it gives God to the universe and the universe back to God, is, we presume, one of the chief elements of Swedenborg's influence over the minds of his followers, for he leaves open no painful questions on which the heart is apt to be anxious and distressed, and no discordant questions on which men are apt to split and to wrangle.

"Another element of his power is the objectivity of his spiritual scenery. He differs from all other theologians and metaphysicians in that his thoughts are all images. As phrenologists would say, his organ of Form is enormous. Abstractions he knows nothing of. His doctrines become straightway embodied, and then they live and move. They talk ; they argue ; they dwell in houses under serene skies ; they breathe golden airs ; they walk in gardens ; they are a warm and genial race of beings. Swedenborg's heaven and hell, simply as a creation of the imagination, would be considered a greater work of genius than the Divine Comedia or the Paradise Lost, were it not for the dry sheath of terminologies in which its conceptions are clothed. His conceptions differ from those of all the Pneumatological poets, from Homer down, in this important particular, that the scenery of the worlds which he peoples is not fixed and arbitrary, but a living exponent of humanity, the inner life projected into its outer forms, one changing as the other does, rising and beautifying into a celestial panorama, or darkening and sinking into a baleful Pandemonium. It has been said of his transmundane beings that they all Swedenborgianize, but nothing could be more untrue. They Calvinize, too, and Germanize, and that too with great subtlety and acuteness, and if we were a Trinitarian or a Pantheist, and were hard pressed for arguments, as we think we possibly might be, we believe we could find abler ones on our side in the speeches of Swedenborg's ghostly interlocutors than in the newspapers or the Quarterlies, only they have the misfortune to be ranked among the 'falses,' and to belong to that scale of humanity that sides downwards towards the abysses.

"Whatever may be the authority of Swedenborg as a Spirit-Seer, every one who has studied his system and its adaptation to human susceptibilities will be convinced that his ideas are to have a very important part, and that a growing one, among the moving and transforming forces of modern society. We have read lectures of theological professors who thought they had settled the matter and laid the great mystic on the shelf, but who settled nothing but the fact that no one can expound what he has not mastered himself, which fact needed little settling, after all. But his writings expand into thirty volumes. They abound in endless repetitions. They are in a style which, as one of his 'receivers' remarked, renders them not so much fit to be written as 'scratched with a nail,' and which at any rate are rather hard reading to most people. This 'Compendium' selects the best of his utterances on all important subjects. They are for the most part clear, concise, and well arranged. They are sometimes beautiful too, for the old Seer delivers himself now and then in the highest style of poetry. They are prefaced by a well

compiled life of Swedenborg, and altogether, it is, we should judge, just the book for those who desire some adequate knowledge of him and his system without reading a whole library. It has an able introduction, whose main topics are the Doctrine of the Lord, the Divine Word, and the objective scenery of another life as set forth in Swedenborg's writings. The method by which the compiler attempts to clear away the antecedent improbabilities pertaining to Swedenborg's 'doctrine of the Lord,' is, so far as we know, entirely new, and while the reader will pause a good while at some of the premises assumed, he will acknowledge the ability, or at least originality, with which the argument is evolved."—*C. Register.*

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## INTERCOURSE WITH SPIRITS.

BY REV. B. F. BARRETT.

BUT notwithstanding Swedenborg often speaks as if it were not permitted any to have their spiritual senses opened, except those who have undergone a previous preparation, it is evident that he means, not that the thing is impossible, or never takes place, but that it is not a good and lawful thing; that it is not to be regarded as orderly; that it is something which the Divine Providence endeavors to prevent for the sake of man's own good. But man is a free agent; and it is the continual effort of the Divine Providence to preserve our freedom unimpaired; yet we may, if we will, break through the laws of order here as elsewhere. There are various ways in which the barrier that separates the natural from the spiritual world may be broken down within us. It may be by some strong excitement, or by irregularity, or excess; or it may be by physical disease, or by profound and long-continued meditation upon the things of religion, or through a strong and continued desire for spiritual intercourse, and a corresponding effort of the will to attain it; or it may be by some trivial cause, where there exists, as not unfrequently happens, an hereditary predisposition to intercourse with the other world. Persons who fall into trances in the fervor of religious excitement, frequently see and hold converse with spirits at those times; so also does the poor victim of *delirium tremens*. And probably in cases of severe, and sometimes mild sickness, when the mind of the patient is said to wander, the spiritual senses may be opened much oftener than we are apt to imagine.

It cannot, therefore, be too deeply impressed upon the minds of all, that the bare circumstance of a person's seeing and conversing with spirits in the other world, is not evidence, in itself, of his being in a remarkably pure or elevated state. Nor does it follow, by any means, that because an individual is in open intercourse with the spiritual world, therefore he must be more highly illumined than others, or that the things which he may suppose the angels tell him are necessarily true, or from the angels. Let it be remembered that phantasy and falsehood, no less than sanity and wisdom, are from the spiritual world; and let it never be forgotten that in the world of spirits—which lies nearest to us, which is the intermediate state, or the world upon which all enter immediately after death—there exists every variety of human and inhuman character; there are wicked, lying, cunning, fantastic, and stupid spirits, as well as honest, enlightened, wise, and good ones; and there are those who are passably clever—who understand some things, but are very ignorant with respect to others—who are like many persons in this world, in no wise remarkable for their good or their evil. For "the first state of man after death is similar to his state in the world, because there in like manner he is in externals: he has also a similar face, similar speech, and a similar mind, thus a similar moral and civil life."—*H. H.* 493. But spirits in the other world can appear to the simple, and those wanting the ability to discriminate, different from what they really are, and thus deceive them. They can and do present themselves before the eyes of those who are not sufficiently illumined, under a fallacious appearance. For our author tells us that the devils appear to each other, not as monsters, which



they really are, but as men—very different from what they appear when viewed in the light of heaven; “but that appearance is a fallacy.”—*Ib.* n. 553.

Now, the class of spirits with whom we should find ourselves in open communication, if our spiritual senses were opened, would depend wholly upon our own characters, or upon the feelings and dispositions which might be uppermost at the time; for it is an eternal law of the spiritual world, that like ones are drawn to their like. We might, therefore, with our spiritual senses opened, be in a higher state of illumination than others, or we might not; we might even be in far greater obscurity. The simple fact—and this is what deserves to be carefully borne in mind—of our having open intercourse with the spiritual world, is no evidence of our consequent higher state of illumination; nor is this circumstance alone sufficient to stamp with the seal of truth the communications of any who may profess to enjoy, and who may enjoy, such open intercourse. The truth or the falsity of their communications must be determined upon separate and wholly independent ground. The nature and importance of the communications, their intrinsic reasonableness or probability, their agreement or disagreement with truths already known, the character of the persons by or through whom they are made, the probable or possible degree of their advancement in the regenerate life—these are the proper data for forming a correct judgment in such a case. These are some of the tests which ought to be rigidly applied to all such communications, whenever or by whomsoever made, always giving diligent heed to the injunction of the apostle, “Beloved, believe not every spirit, but *try* the spirits, whether they are of God; because many false prophets are gone out into the world;” or because, as Swedenborg tells us, there are “diabolical visions” and “fantastic visions.”

Suppose an individual, the interiors of whose mind have not yet been opened, “even to the Lord,” were, through sickness, religious meditation, strong and protracted voluntary effort, or any other cause, to have his spiritual senses opened, what would be the consequence? He would, of course, find spirits willing to favor and ready to confirm, in a very ingenious manner, any views or feelings appertaining to his natural man, which had not yet been fully subjected to spiritual principles; for spirits who wish to acquire an influence over a man, seek to do this by flattering, or falling in with, the man’s own notions—by favoring the thoughts and dispositions which he loves to cherish. Thus they would tell him the very things which would please him most—things which he would love best to have them tell him. For spirits know what would please a man as soon as they come to him, for they know his state entirely; they know all his thoughts and affections.

“It is one of the wonders of another life,” says Swedenborg, “which scarce any one in the world can believe, that, as soon as any spirit comes to another, and especially when he comes to man, he instantly knows his thoughts and his affections, and what he had been doing to that time, thus all his present state, exactly as if he had been with him ever so long, such is the nature of communication.”—*A. C.* 5383.

Thus, if a man were much in the love of dominion from the love of self, the spirits with whom he would converse would know it, and would be likely to tell him something which would be most gratifying to this love. If he felt unkindly towards any one whom he imagined had injured, or had endeavored to injure him, the spirits would represent the state and motives of that other to be very bad, in order that they might conjoin themselves more closely with the affections and thoughts of the seer. If he entertained any peculiar notions on any subject, and felt a strong attachment to them, the spirits would speak approvingly of his views, and artfully endeavor to confirm him in them, more and more, by showing him that he was right, and all others wrong. If his heart were strongly set upon any object, they would assist him in the attainment of it, and would represent all those who opposed him as acting very wickedly—even against the decrees of heaven. If he were puffed up with a conceit of his own superior goodness or intelligence, the spirits would know how, and would be willing to favor his phantasy. And they would make everything they said to the man appear so plausible to him, that he would willingly believe it—would not have the least doubt about it; for it is never difficult for spirits to persuade men of the things which men desire to have true. They would pretend to speak, and would appear to speak, with a divine authority.

They would, if necessary, appear like angels of light, and would persuade the individual, and even themselves at the time, that they were angels. In this way, as every one may see, their power to mislead, or to confirm in some wrong disposition or false persuasion, would be immeasurably greater than it possibly could be if the man's spiritual senses had not been opened. Hence the great danger of such open intercourse with the other world, of which Swedenborg so often speaks.

The views of Professor Stilling (*Pneumatol.*, p. 69) upon this point harmonize so well with our own, or with the truth as we have learned it from Swedenborg, and are, at the same time, so important, that we hope to be excused for again quoting from this author:—

“Experience,” he says, “teaches that persons far advanced in piety may fall into this state of natural magnetic sleep, and also enter into connection with good spirits, and even angels. Vain and false spirits frequently interfere on these occasions, and seek to deceive and mislead the seer. These study his inclinations and wishes, and then arrange the communications, imagery and ideas, in such a manner as to gratify his favorite inclinations. Now, if he regards all this as a Divine revelation, he will be satisfied that his wishes are agreeable to God, and thus he may fall into the most dangerous errors. The truth and importance of this observation *cannot be too pressingly urged*; for if a man, or even a child, fall into a trance, or into any other stage of supernatural elevation, and then begins to preach repentance, predict future things, and speak in a style to which he is naturally incompetent, the common spectator, especially if he be religiously inclined, regards it all as Divine influence and revelation; and the poor somnambulist himself believes it also, rejoices at it, is deeply affected by it, thanks God for it; and now the thought secretly arises in his mind, that he is something particular, and that God has some great object in view with him: he comes into connection with false spirits of light, who strengthen him in such ideas by a variety of delusive imagery, and then the arch-enthusiast is completed.”—*Dangers of Open Intercourse.*

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## THE DISTINCTIVE DOCTRINES OF THE NEW JERUSALEM.

IN A LETTER TO A FRIEND.

The following communication was some time since sent to us anonymously with the signature, “N. K. a New Jerusalem Episcopalian.” It seems to have been addressed to an inquiring friend, and we cheerfully give it place:

DEAR FRIEND:

You wish to know what are the distinctive Doctrines of the New Jerusalem on the union of the Divine and Human Natures, and thus of the Divine Trinity, in the One Person of our Lord and Saviour Jesus Christ, with proof of the same from the Sacred Scriptures. As this divine subject is of very great importance to every Christian man, I take pleasure in communicating to you the desired information, and, in so doing, beg leave to direct your attention principally to the following distinct points of Christian Doctrine and Life:

1st. That in the Person of Jesus Christ, God was made man, and man was made God.

2dly. That in the Person of Jesus Christ is therefore contained a Divine Trinity of Father, Son, and Holy Ghost, and the whole of that Trinity.

3dly. That this Trinity in the person of Jesus Christ ought to be acknowledged by all Christians, because commanded by God himself.

First, then, I shall endeavor to show, that in the Person of Jesus Christ, God was made man, and man God. This is a proposition exceedingly clear, being most abundantly confirmed by the testimony of the Word of God throughout; for what Christian does not know, or may not know, that the Eternal Word was made flesh, as John testifies, and that this Eternal Word, agreeably to the same testimony, was God, as it is written: “In the beginning was the Word, and the Word was with God, and the

Word was God; and the Word was made flesh and dwelt amongst us?" And Jesus Christ says Himself, when His own glorification was about to be accomplished, "Now is the Son of Man glorified, and God is glorified in Him; and if God be glorified in Him, God shall also glorify Him in Himself." And again. "I came forth from the Father." And in another place: "Believe Me, that I am in the Father, and the Father in Me." And Paul, when speaking of the glorified Person of Jesus Christ, emphatically says, "in Him (that is, in Jesus Christ) dwelleth all the fulness of the Godhead bodily."

Although we are unable to comprehend precisely the nature and manner of this union of two natures in Jesus Christ, yet we have it in our power, and we are allowed, also, to illustrate that union, so as to render it intelligible to our minds, by a variety of comparisons derived from things around us. Thus the Athanasian Creed illustrates the above union by this comparison: "As the reasonable soul and flesh is one man, so God and man is one Christ." In other words, as the soul and body in man are one, and make one man, so the Godhead and the manhood in Christ are one, and make one God; and perhaps there is no other comparison which can better illustrate the nature and manner of the above Divine union. Hence, then, may we not fairly conclude, that in the Divine Person of Jesus Christ, as the Sacred Scriptures testify, God was made man, and man God? And, since God cannot be divided, may we not further fairly conclude, that the whole of the Godhead, or, as Paul expresses it, all the fulness of the Godhead, now dwells bodily in the glorified Person of the Great Redeemer?

And this leads to the second proposition, namely: That in the Person of Jesus Christ is therefore contained a Divine Trinity of Father, Son, and Holy Ghost, and the whole of that Trinity.

Is not the truth of this proposition very plain, from what has been already said for Jesus Christ, we have seen, is both God and man, all the fulness of the Godhead and manhood being united and made One in His Divine Person. In the Divine Person, then of the Lord and Saviour Jesus Christ, it is plain, the Godhead called the Father, and the Divine Manhood called the Son, are One, being inseparably and eternally united, and this in such a manner, that there is no part of the Godhead called the Father but what is in Jesus Christ, and One with Him, as must have been meant by Paul when he says, "In Him dwelleth all the fulness of the Godhead bodily;" and Jude also calls Him the only wise God, our Saviour.

Did this point want any further confirmation, it may be found in the uniform practice of the Apostles, who, as we read in their history called the Acts of the Apostles, when they performed the rite of baptism, always performed it in the single name of Jesus Christ, or of the Lord Jesus, although they had been previously and positively required, by their Divine Master, to perform it in the triple name of the Father, and of the Son, and of the Holy Ghost. How shall we account for this strange circumstance of a change made by the apostles themselves in the form of baptism which their Lord had enjoined? We cannot possibly suppose that they had forgotten their Lord's injunction, still less can we suppose that they were inclined to disregard or disobey His commands. Must we not then conclude, that to baptize in the single name of Jesus Christ, or of the Lord Jesus, was regarded by the apostles as the same thing with baptizing in the triple name of Father, Son, and Holy Ghost? Consequently, must we not also conclude that the apostles regarded the whole Divine Trinity as contained in the single Person of Jesus Christ?

Having thus proved, and I would hope and trust satisfactorily, the truth of the second proposition, namely, that in the Person of Jesus Christ is contained the Divine Trinity of Father, Son, and Holy Ghost, and the whole of that Trinity, I would now bespeak your attention to the third point proposed for consideration, viz.: That this Trinity in the Person of Jesus Christ ought to be acknowledged by all Christians. This is so plain and obvious a conclusion from what has been already said, that little or no reasoning seems necessary to confirm it. For if God has been pleased to reveal to us, in his own Word, the nature and manner of his existence, and how he wishes to be approached and worshipped by his creatures, then surely we are all of us, as his creatures, bound, by the most sacred obligation, to acknowledge and worship in the way and manner which he has been pleased to point out, and in no other.

Are we not bound, then, to approach, worship, and acknowledge the God presented to us in our Bibles? And is not the God there presented to our view a God manifest

in the flesh, or a God in whom the Godhead and Manhood are united, and made One?

So, again, the God presented to our view in our Bibles is a Triune God, or a God in whom there is a Divine Trinity of Father, Son, and Holy Ghost, all comprehended in the Unity in the Divine Person of our Lord and Saviour Jesus Christ. Are we not then bound, again, by the most sacred considerations, to acknowledge this Divine Trinity, and to acknowledge it as existing where or in whom our Bibles declare it to exist? And must it not be always dangerous for Christians to approach God out of, and separate from, that Divine Person which He assumed and glorified for this very purpose, that he might be approached in it? And must it not also be dangerous for Christians to draw nigh unto and worship any other God but the Lord God and Saviour Jesus Christ, because in Him God is man, and man God; thus, in Him dwelleth all the fullness of the Godhead bodily, and therefore it is impossible to find any thing of the Godhead but what is contained in and incorporated with His glorified Person? And, lastly, is it not dangerous for Christians not to acknowledge that the whole of the Divine Trinity, called Father, Son, and Holy Ghost, resides in the One Divine Person of Jesus Christ; because, if the Father and Son are One in Him, and if the Holy Ghost proceeds from that One-ness, as the Sacred Scriptures abundantly testify, then nothing can be found of the Father but what is in Jesus Christ, neither any thing of the Son but what is in Him, nor any thing of the Holy Ghost but what proceeds from Him?

You might possibly ask the question, Is Jesus Christ the Only God? I would answer Yes; for there can be but one God; and, therefore, if Jesus Christ be God, He must needs be the Only God. It is true, the Sacred Scriptures make mention of the Father and the Holy Ghost as God; but then it is equally true, that they describe the Father as dwelling in Jesus Christ, and being One with Him, and the Holy Ghost as a Divine Spirit or operation, proceeding from the union of both. It is said, on a certain memorable occasion, that the Lord breathed on his disciples, and said, "Receive ye the Holy Ghost." Now what was this Holy Ghost that they were to receive but the Divine Spirit or influence of the Divine Redeemer, or of Father and Son united in One Glorified Person? not, surely, to receive another Divine Person separate from Him.

If, then, according to the doctrine of the New Jerusalem, the Divine Trinity of Father, Son, and Holy Ghost, resides fully in our Great Redeeming Saviour Jesus Christ, let us, my dear friend, approach to and worship this Great Redeemer, in One Person, for, in so doing, we shall approach unto and worship the whole Trinity, and attain thus conjunction of life with all that is or can be God, since in Jesus Christ, as the apostle testifies, dwelleth all the fullness of the Godhead bodily—and as testified by the prophet, He is the Everlasting Father.

With a sincere desire that we may be enabled to worship this our Glorified Saviour in spirit and in truth,

I remain, affectionately yours,

N. K.

#### CUDWORTH ON THE SCRIPTURES.

The following extract from the writings of this pre-eminently learned man, which lately fell under our eye, we are happy to present to the eye of our readers. It might come nearer to the New Church view, and it might have been much more remote.

"There is a *caro* and a *spiritus*—a flesh and a spirit—a body and a soul—in all the writings of Scripture. It is but the flesh and body of divine truths, that is printed upon paper; which many moths of books and libraries do only feed upon; many walking skeletons of knowledge, that bury and entomb truths in the living sepulchres of their souls, do only converse with; such as never did anything else but pick at the mere bark and rind of truths, and crack the shells of them. But there is a soul and spirit of divine truths that could never yet be congealed into ink, that could never yet be blotted upon paper, which by a secret traduction and conveyance, passeth from one soul into another, being able to dwell and lodge nowhere, but in a spiritual being—a living thing—because itself is nothing but life and spirit. Neither can it, where indeed it is

express itself sufficiently in words and sounds, but it will best declare and speak itself in actions; as the old manner of writing among the Egyptians was not by words, but things. The life of divine truths is better expressed in actions than in words, because actions are more living things than words; words are nothing but dead resemblances and pictures of those truths which live and breathe in actions, and the kingdom of God 'consisteth not in word, but in life and power.' "

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## NOTICES OF BOOKS.

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- 1.—LECTURES delivered before the Young Men's Christian Association, in Exeter Hall, London, from November, 1853, to February, 1854. New York: Robert Carter and Co. 1855.

These Lectures, though delivered before a Young Men's Christian Association, and that, too, by clergymen of different denominations, are not exclusively of a religious tenor, though all marked by a high order of moral sentiment and of excellent practical tendency. Their subjects are the following:—On Desultory Reading; on Habit (J. B. Gough); Romanism in relation to the Second Coming of Christ; The Haldanes; The Signs of the Times; Christian Education; The Prophet of Horeb—his Life and its Lessons; Passages from the Life of Cicero; Authorship; The Study of Modern History in London; the Two Records, Mosaic and Geological; the Jews and Judaism; On Maurice's Theological Essays. The reader will easily perceive that subjects like these, when treated by able hands, would open a field for most invaluable suggestion to the hundreds of intelligent young men to whom they were mainly addressed. The presumption on this score is by no means disappointed. The names of several of the most distinguished writers of the age are appended to these lectures, and next to the privilege of having listened to them in the actual delivery, is that of calmly perusing and pondering them in the closet.

- 2.—SYNONYMS OF THE NEW TESTAMENT; being the substance of a Course of Lectures, addressed to the Theological Students, King's College, London. By RICHARD CHEVENIX TRENCH, B.D., Author of "The Study of Words," "The Lessons in Proverbs," &c., &c.

Mr. Trench is one of those writers as to whom the mention of a former work from his pen is the strongest commendation that can be given to a subsequent one. His two preceding volumes on "Words" and "Proverbs," we have already noticed with marked approval. The present is less popular and more learned. For the student of the original of the New Testament, it abounds in critical remarks, evincing the nicest discrimination, and showing how much of rich and important meaning is brought out by a skilful analysis of terms that might seem at first view to be purely synonymous. The work, we think, would have been made more useful by giving a translation of the words for the benefit of the English reader.

- 3.—A JOURNEY TO CENTRAL AFRICA; or, Life and Landscapes from Egypt to the Negro Kingdom of the White Nile. By BAYARD TAYLOR. With a Map and Illustrations by the Author. New York: G. P. Putnam.

Another valuable contribution to the stock rapidly accumulating upon us of information relative to the little known interior of Africa. The attraction of Mr.



Taylor's narrative is well known. As he perambulates the world with a gusto peculiar to himself, so his graphic style kindles a similar enthusiasm in the minds of his readers, and they follow him with all the interest of a friend and a brother. He seems to travel as if a vow of many pilgrimages was upon him, and it were now hard to say what shrine remains unvisited by his footsteps. We believe, indeed, that "Greenland's icy mountains" have not as yet stood in his gaze, but "India's coral strands" and "Afric's sunny fountains," have both witnessed his devotion as a tourist, to say nothing of California and Japan. For his years no man living has probably traversed more of earth's acres than our young palmer. Giving us at one time, "Views a Foot," at another "Views Afloat," now exploring the El Dorados of the Western continent, and now plunging into the desert wastes of the Eastern; he is always lively, entertaining, and instructive, and, in the present work, pre-eminently so. He did not penetrate that portion of Africa to which the New Churchman looks for the most interesting discoveries, but the regions which he did visit afforded him specimens of "life and landscapes" which will not suffer attention to flag when once embarked in the midst of them.

- 4.—*THE ORATOR'S TOUCHSTONE; or Eloquence simplified; embracing a comprehensive System of Instruction for the Improvement of the Voice, and for Advancement in the General Art of Public Speaking.* By HUGH McQUEEN. New York: Harper & Brothers. 1854.

In a country like ours, where privileged orders are unknown, and all the prizes of political and professional life are open to all classes of citizens, the gift of easy and effective public speaking is of great value; and as the orator is admitted to be in a large degree the creature of cultivation, systems of rules and suggestions tending to perfect him in his art will always be in esteem in proportion to their intrinsic worth. In the present work the author has not only treated the subject of elocution with great ability, but has also brought within his range of discussion, the various necessary points of logic, method, anecdote, humor, classic allusion, personal bearing, and whatever may tend to render oratorical efforts more effective. We are pleased to see that the two concluding chapters are headed: "A Public Speaker should abstain entirely from the use of Tobacco;" "A Speaker should never resort to stimulating liquors as auxiliaries to successful speaking."

- 5.—*D. APPLETON & Co.'s NEW CATALOGUE OF ENGLISH AND AMERICAN BOOKS; comprising a most extensive assortment of the best Works in every Department of Literature and Science, with a complete Index.* 1855.

This comes very near the perfection of a Catalogue, to say nothing of the value of the immense collection itself, and how much of praise is embraced in such a testimony, no one can fully appreciate who has not himself some experience, on a large or small scale, in the same line. It would seem at first view a very simple affair to copy out for the press a long list of titles in alphabetical order, but an actual experiment will evince the necessity of a degree of tact and judgment of which the initiated have little idea. Those, however, who are acquainted with Mr. Kernott's bibliographical cleverness, will not be surprised to find from his hand such a finished work as the present. But the catalogue is merely the guide book to the splendid establishment whose contents it enumerates. This is confessedly the first in the city, and hardly second to any in the world. Price 25cts.

- 6.—MEMOIRS OF CELEBRATED CHARACTERS. *By* ALPHONSE DE LAMARTINE. *In two Volumes.* New York: Harper & Brothers. 1854.

Those who know the charm of Lamartine's writing, whether in History, Belles-Lettres, or Fiction, will be prepared for the high character we are impelled to give to this work. The personages, of whom it presents a new picture, are Nelson, Heloise, Christopher Columbus, Bernard de Palissy the Potter, Roostam (the Persian hero), Marcus Tullius, Cicero, Socrates, Jacquard (the Mechanist), Joan of Arc, Cromwell, Homer, Gutenberg, Fenelon. The link of association which brings these names together, is not very obvious, nor are they all of equal interest to the English reader, but the selection shows the boundless range of the author's reading, and the result is a mass of personal memoirs, invested with an interest and fascination scarcely to be equalled in the whole field of biographical annals.

- 7.—THE ILLUSTRATED NATURAL HISTORY. *By the Rev. J. G. Wood, M.A. With Four Hundred and Fifty Original Designs, by William Harvey.* New York: Harper & Brothers.

The great number and exceeding accuracy of the plates, renders this a work of peculiar value to the student of Natural History. Add to this that the author has studied to throw an air of freshness over the whole, not only by embodying the latest results of human and zoological research, but by eschewing all stale anecdotes of animal instinct, and introducing those that are new, and we shall be able to appreciate the accession which this volume brings to our former stores in this department.

- 8.—AN EXPOSITION of some of the Laws of the Latin Language. *By* GESSNER HARRISON, M.D., *Professor of Ancient Languages in the University of Virginia.* New York: Harper & Brothers. 1854.

In no department of research have greater advances been made in modern times than in the linguistic. The manifold problems connected with the origin, varieties, identities, analogies, forms, inflections, and grammatical and lexicographical laws of Language, have engaged of late years far more of the studies of the learned than at any former period. In this the Germans have undoubtedly taken the lead. They have applied the most subtle analysis to the peculiarities, especially of the ancient tongues, and one who commenced his classical drilling under the regime of Adams, or Ross, or the Port Royal, or Ainsworth, or Dalzel, would find himself quite a tyro even at the end of his college curriculum. He has only to open this volume of Harrison, embracing the fruits of the latest German harvests in this wide field, to perceive how much of the structure of the Latin both he and his masters at that period knew nothing about. If such an one finds time and inclination to make amends to himself on this score--which we do not—he will find ample means in the pages of the present exposition. It is evidently the work of a scholar, who has made the best use of the materials before him, and laid other scholars under deep obligation, by condensing into moderate compass and arranging in most judicious form, the results of labors which few could be expected to prosecute in detail.

- 9.—LIFE IN ABYSSINIA: *Being Notes collected during Three Years' Residence and Travels in that Country.* *By* MANSFIELD PARKINS. *In Two Volumes. With Illustrations.* New York: D. Appleton & Co. 1854.

Abyssinia, since the days of Bruce, has been but little known to the western world of Europe and America. The desideratum is well supplied in the spirited work of Mr.

Parkins, who seems to be possessed by an innate love of peregrination (a *cacoethes itinerandi*) for its own sake, for the adventure and excitement connected with it. In the two volumes before us we have abundant details respecting every thing pertaining to the life, manners and customs, superstitions, warlike usages, and religious ceremonies of the tribes constituting the population of that ancient region, where Christianity was once planted, but where scarcely a shadow of a shade of it is now left. The piquancy of the style is occasionally somewhat distasteful to us, but it gives on the whole an attractiveness to the pages which every reader will acknowledge.

10.—A LYRIC OF THE MORNING LAND. By THOMAS L. HARRIS. New York: Partridge & Brittan.

Another Poem professedly dictated by spirits, like its predecessor, "The Epic of the Starry Heavens," through the mind and the mouth of the *quasi* author in the space of thirty hours, though making a volume of some 250 pages. It has poetical merit, but its reputed origination operates against a fair estimate, inasmuch as those acquainted with the fine genius of Mr. H. will find it hard to say how much superior it is to what he could have produced of himself without the special aid of supernal powers. We are willing, however, to admit the psychological wonders in this case, as the author, or rather the non-author, has assured us personally that he was not conscious of the slightest intellectual effort in the process of dictation, nor was he aware, by premeditation or otherwise, of what was to come next when he had uttered what came last. It is written in a glowing and "fine-frenzy" vein, and strikes us on the whole, as superior to its counterpart, the "Epic." It is entitled to rank as an artistic and spiritualistic effusion, incomparably higher than most of the products of the school to which it belongs.

11.—MAMMA'S BIBLE STORIES, WITH SEQUEL.

12.—VERY LITTLE TALES FOR VERY LITTLE CHILDREN. First and Second Series.

13.—LITTLE ANNIE'S FIRST BOOK, CHIEFLY IN WORDS OF THREE LETTERS.

Mr. Carter's prolific press has the credit of giving us these exquisite morceaux for the juveniles. They are printed in large beautiful type, and being composed of words of one syllable, are admirably adapted to the earlier stages of the child's progress in reading.

14.—FLORA LINDSAY; or *Passages in an Eventful Life*. By MRS. MOODIE, Author of "Life in the Clearings," "Roughing it in the Bush," &c. New York: De Witt & Davenport. 1854.

Mrs. Moodie is herself the Flora of her tale in this volume, which is substantially a string of personal reminiscences interwoven with a pretty liberal allowance of ornamental fictions. Her former work, "Roughing it in the Bush," detailing her Canada experience, has acquired for the author a reputation which will no doubt ensure a fair sale of the present.

15.—ISA, A PILGRIMAGE. By CAROLINE CHESEBRO'. Redfield: New York.

A fictitious work, setting forth with some skill, the triumph of transcendentalism in undermining the principles, and finally working the ruin, of a gifted soul which had yielded to its glozing sophistries.

16.—BERTHA AND LILY; or, the Parsonage of Beech Glen. A Romance. By ELIZABETH OAKES SMITH. New York: J. C. Derby.

A novel, like the preceding, but of a far higher order in point of talent and genius. It is, however, the work of one who has it in her heart to champion very gallantly the rights of her sex, and this fact gives a tone to the train of sentiment pervading the volume. We do not regard the scope of the work as entirely healthy when judged by the spiritual hygiene of the New Church, but it cannot be read without eliciting deep admiration of the powers of the author.

17.—NORTON'S LITERARY GAZETTE.—For one who would keep himself thoroughly posted up in the current published literature of the day, whether domestic or foreign, we know of nothing so well adapted as the semi-monthly periodical now mentioned. Its announcements are very copious, and its critical notices discriminating and fair.

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#### EDITORIAL ITEMS.

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.—Subscribers to the funds of this Society who have not yet paid their dues for 1854 are respectfully notified that their immediate attention to the same is now particularly desirable. The demands upon the Treasury at the close of the year are always large for investment in plates, paper, printing, and binding, and they are now especially so, in consequence of two volumes being put to press at nearly the same time.

Subscribers to the "Arcana Fund" are requested to notice that the second instalment of \$25 in all 1854, and those who have not yet sent in the same, will please do so at their earliest possible convenience. (Volume 4th of the A. C. will be on the shelves of the Depository early in December. The plates of volume 5th are expected to be finished by February next.)

Prompt payment on the part of each subscriber, and a little active interest in the welfare of the Society, manifested by laying its claims before New Church friends, would materially assist the Board of Managers in the discharge of their duties, and hasten the completion of the work of stereotyping the entire Theological Writings of Swedenborg.

The undersigned always acknowledges remittances of money by return mail.

CHARLES SULLIVAN, *Treasurer*,

76 Sixth Avenue, New-York.

The following letter, lately received by one of the officers of the Swedenborg Publishing Society, illustrates very forcibly the great want of more strenuous and systematic exertions on the part of Newchurchmen to place the writings of the Church before the public. It is not only in Buffalo, but in a thousand other places of importance, that the inquirer after the Doctrines is utterly at a loss to know where he shall look for information as to their character and details. We hope that our brethren will feel themselves interested in removing this deficiency:

November 19th, 1854.

MY DEAR SIR:

I write you for the purpose of obtaining information concerning the above Society. *First*, I wish to know if the publications of the Society can be had in this part of the State. *Second*. At what prices does the Society furnish its books. *Third*. Can I remit funds to you and receive books in return. *Fourth*. What benefits are conferred upon an individual by becoming a member of the Society; or, in other words, do its members receive any books in return for their money. *Fifth*. Such other information as you may think will be serviceable to me.

I am led to make these inquiries from the fact that I would like to become a member of the Society, to aid me in purchasing books. I cannot procure books in this part of the

State. On the 14th inst., I was in Buffalo, and visited all the bookstores in the city for the purpose of purchasing some New Church works, and, with two exceptions, found nothing—the exceptions being a few copies of D. P. and D. L. W. The reception I met with on making inquiries for the works of Swedenborg, led me to believe that I was taken for some insane or half-witted person, who required a keeper. In many instances the clerks attending in the bookstores did not know who Swedenborg was, or that there was a Society in existence bearing the name “New Church.” Such ignorance among the booksellers of a city like Buffalo is certainly pitiable. And then the place where I at last found for sale the D. P. and D. L. W., was enough to make me ashamed of the religion I profess. In a seven-by-nine Irish bookstore, crammed to overflowing with all the printed trash of the nineteenth century, by the side of Tom Paine’s works, Romanism, and every thing else objectionable, I found a few copies of the works I mentioned. “We keep,” said the proprietor, in his “rich Irish brogue,” at the same time pointing to his placards, “all kinds of Religion for sale here except Mormonism, and that we hope to have soon.” Comment is unnecessary.

Truly yours,

A. B. P. W.

To J. K. HOTT, *Corresponding Secretary of the A. S. P. & P. Society.*

Our readers may be interested to learn that the *projet* of the new organization submitted by “B. F. B.” in our last number has excited a deep interest in the Church and has drawn forth several communications for our pages which will appear in due time. Meanwhile they will find food for reflection in the article from the same pen in our present number.

Minehold, a German writer of some distinction, has published a paper on “the Idea, the Essence, and the Distinction of all Vaticination in Ancient and Modern Times.” This essay has been translated and given to the English reader through the pages of Mr. Whitaker’s Southern Magazine. Besides, a good deal of Metaphysical reasoning on the subject, it embraces a copious Collectanea of remarkable facts occurring at different periods in the world’s history, with a reference to individuals distinguished as seers and spiritual “Media,” as they would be termed at this day, among whom, of course, Swedenborg finds a place, though by no means a high one, as is evident from the following citation:—“To this we have to add, that all these pretended revelations of these dreamers are extremely trivial; but most of all a work of Swedenborg, “On Planetary Orbs.” To this the Rev. Dr. Hazellius’ translation of the paper, adds, that “the late astronomical discoveries by which the number of the planets, &c., has been greatly augmented, and of which Swedenborg, in his visionary journeys, said nothing, prove that his revelations are not to be trusted.” This critical fling is, no doubt founded on what the Rev. Dr. supposes Swedenborg *ought* to have revealed concerning the planets, but did not. But every man, in a matter of this kind, is to be judged by what he professes to do, and by nothing else. Swedenborg makes no claim to be a discoverer of planets. He simply declares that, by peculiar internal process, his spirit was enabled to come into association with the spirits of those who had once been inhabitants of certain “earths in the universe,” and, by conversing with them, to relate various particulars respecting those earths, and the genius, manners, customs, religion, worship, &c., of their inhabitants. This is what he professes to have done, and the true question with a doubter is, whether he has done it—whether the evidence on this point is in itself, all things considered, adequate and satisfactory. He has no right to infer that, because he does not speak of other earths, therefore he was ignorant of their existence; nor, if he was ignorant of it, is he at liberty to say that the purposes of his mission required him to be cognizant of it. This is all assumption, or rather, perhaps, presumption; yet nothing is more common among cavillers at preternatural revelations. If *this*, they say, is made known, why not *that*? On the same principles, one might ridicule Paul’s claim to have been caught up to the third heaven. Why did he not describe what he saw? It is idle to say that he could not have done it to some extent, however inadequately.

The objection, if it have any force, proceeds upon the assumption that Swedenborg’s office, in this sphere, was to *anticipate astronomical discovery*. But this was not his office, nor is



there any well-grounded reason to affirm or imply that it was. He does indeed incidentally make disclosures of the physical, but his grand field is the psychical and the spiritual. Objections should be urged, in fairness, against the actual, and not against the hypothetical. Swedenborg is to be put down by annihilating his men of iron, not by making havoc of our own men of straw.

Our readers will be gratified to learn that a new edition of Barrett's Lectures is now in press, and will be out in a few days, making nearly 5000 copies, which have been printed since the work was stereotyped in 1852. We are not aware that any other New Church book of its size, written and published in our country, has had so wide a circulation as this; and we have the means of knowing, that in many places where it has circulated, and we presume in all, it has been eminently useful. We have heard of many receivers who date their interest in the Heavenly doctrines from the reading of these Lectures; and there are few books which we think more useful to place in the hands of such as are in an inquiring state. The forthcoming edition will be issued in New York, and will be printed, we understand, upon paper and in a style superior to any of the previous editions. It will be for sale at the New Church Rooms, in the Bible House, New York. Price, in cambric, 75 cents per copy; or 50 cents a copy when twenty or more copies are ordered. And we are authorized to state, that, as soon as the profits, accruing at these prices, shall equal the amount which the author has paid above what he has received from the sales of the work, the present prices will be considerably reduced, as he has no desire to realize a profit from it.

A number of the first Lecture on the Life, Writings, and Character of Emanuel Swedenborg, will be put up in a separate form, making a neat pamphlet of 32 pages, with a list of the Theological works of E. S., and some of the most important collateral works of the New Church, with prices annexed, on the last page. This will make an admirable pamphlet for general distribution; for it presents such a view of the Life and Character of our heaven-illuminated scribe, as can hardly fail to awaken in the reader a desire to become better acquainted with his writings—and then tells him what those writings are, and where they may be procured. This pamphlet will be afforded at eight cents by the dozen, or five cents by the hundred. Orders sent to William McGeorge, 47 Bible House, New York, or to Rev. B. F. Barrett, No. 101 Amity street, Brooklyn, will be promptly attended to.

The following extract from an article in the last number of the "Westminster Review," on "History; its Uses and Meaning," is interesting from its showing how the sentiment of the age is gradually veering round towards the stand-point of the New Church. "In all departments of man's actions he runs but one course and always the same. The child is ever the father of the man, and to become as children, however it be disfigured and disguised under the interpretation of theology, remains the first and last direction in the school of life. The unconsciousness and simplicity with which we commence our career, and which is lost in the confusion of our encounter with reality, is recovered again under the discipline of experience and knowledge; and power gives us back the freedom which first belonged to us in ignorance. The child who knows no law has no power to break the law; unable to perceive any thing better than he is, or unaware of the difficulty which will encumber his efforts to attain to it, he follows the natural impulses of his disposition, and, ignorant of any higher aim than that which he pursues, or any higher will than what he obeys, he desires what Nature bids him desire, and lives in the purity of innocence. He grows up into life; he passes out under laws which he cannot comprehend except in the difficulty of obeying them; the law enters, and with it faults and the consciousness of faults. It is an irksome restraint upon his energies; it haunts him, when broken, with reproaches. At last it does its work, and subdues his nature, which, in obedience, recovers its freedom. And then, when the impulses of his heart have been turned to the higher scale, he passes again under their guidance; the child's nature returns with the man's understanding, the same simplicity, the same unconsciousness, the same absence of struggle, and therefore the same peace." Original from











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